

Signs of the Times

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"THE SWORD OF THE LORD AND OF GIDEON."

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POETRY.

A HYMN.

Jesus, I love to hear thy name,
With reverential fear;
Exceeds all worldly fame
Ocean doth a tear.
Sceptres, crowns and fame,
All their pomp and pride;
Compared with Jesus, that dear name,
Vanity beside.
On this earthly ball,
And worlds, and space,
Nothingness do fall,
Jesus' face.
His smiling face,
He imparts,
Sometimes gives place,
To my heart.
When shall I
See more?
Watchful eye,
O'er.

W. W.

WEARY.

Glade,
Glade,
Will suffice,
As.
And as
Yet while
I fear to cross the river,
The way as yet looks dark and drear,
And death, the king of terrors here;
But O! the thought at times will cheer,
That Jesus by his own will stand,
As they go down the river's strand.
That he will there disperse the gloom,
And will indeed the way illumine,
To fairer climes beyond the tomb;
He promises to ne'er forsake,
And he will ne'er his promise break.
And dying forms I've stood beside,
Who dreaded not the chilling tide,
Nor wish'd here longer to abide;
And like the golden orb of day,
Calm and serenely passed away.
And more than all things else, I crave
Some token sure that Jesus gave
His precious life, my soul to save;
That I shall reign with him at last,
When all the pangs of life are past.
There is a light that will not fail;
But fears will frequently assail,
That darkness will with me prevail;
That God will one so vile decline,
And say, "Depart, thou art not mine."
But Christ, we read, for sinners died,
Whom God the Father sanctified;
And that he will with them abide;
That all are saved from endless woe
Who love his saints while here below.
And there is still within my breast
A hope that I shall stand the test,
And on that peaceful shore may rest;
And for the tokens yet in view,
Eternal thanks to Christ are due.
And I would ever him adore,
And from him wander never more;
And while upon this weary shore,
I would my race with patience run,
And ever say, God's will be done.

A. A. C.

NORTH BERWICK, Me.

CORRESPONDENCE.

The Parable of the Laborers in the Vineyard.—Matt. xx.

BROTHER BEEBE:—Some time since I received a request from brother Daniel Staton, of Salisbury, Md., for a sketch of my views upon the above mentioned portion of scripture. I feel like responding through the SIGNS, if you shall deem what I may write worthy of publication.

I feel that there are deep mysteries in every portion of the word of God that remain utterly unfathomed, even after we have talked about them all our lives. At best we can see but in part and know but in part, until the time when we shall awake, satisfied in Jesus' image. I have never felt that I could attain to more than a faint glimpse of the meaning of any portion of scripture. Especially have the parables of our Lord seemed to me very comprehensive of divine truth. It must not be forgotten, however, that each of the parables relate to and illustrate but one thought, and that when we have understood this one design, we are not to force the application of the parable in any other way. There is always one chief truth presented in the parable, and when we have discovered this, it is enough.

There is another truth which, it seems to me, is of the highest importance to be remembered in speaking of any portion of scripture, and most of all, when we speak of the parables, and that is, that we must always turn to the connection to see what the general design of the passage may be. I am always grieved to see this lost sight of by preachers of the word. I remember a piece of advice which a dear uncle gave me when I began trying to preach the word, and which I trust has been and still is of benefit to me. It was never to take a text "haphazard," or without carefully looking up the connection. I have often failed to do this as I ought; but yet it seems to me of the last importance in elucidating any text, that it should be done.

The parable about which brother Staton requested me to write, cannot be understood unless by reference to the circumstances which gave rise to it. It was designed to convey to the disciples, and to all believers, a certain wholesome, salutary lesson. What that lesson was, it seems to me the preceding connection shows. If brethren will turn to the parable, they will see that the closing words of the parable, and the last words preceding it, are the same: "But many that are first shall be last, and

the last first." This shows that the parable but illustrates the great truth of these words. Let us then turn to the connection.

In the preceding chapter occurs the account of the young man who came to Jesus to know what he must do to inherit eternal life, and who went away sorrowful because he had great possessions. Then occur these words of the Savior, "How hardly shall they that have riches enter the kingdom of God;" and showing that it is impossible for man in his own strength or by his own help to overcome the temptations of these riches, but that God can bring down even such a proud heart and stubborn will. "With men this is indeed impossible, but with God all things are possible." Brethren, do we not often go away sorrowful from the words and commandments of Jesus, because they require us to forsake all things for his sake? We could never deny self at all, did not the Lord crucify it to us first. But self may show itself in various ways; it can even take the appearance of wonderful denial of self.

Now, Peter (who was always ready to speak) said, "Behold, we have forsaken all and followed thee, what shall we have therefor?" See how self showed itself in the young man who went away sorrowful; and now, see how it manifests itself in the shape of self-gratulation and spiritual pride in Peter. Satan tempts on every side. First, holding out the world and the ease of the flesh, to keep us from following Christ openly; and then, when we have been by grace constrained to forsake all, tempting us to self-complacency. "Lord, see how much better we are than this young man. We have left all; he would not, but we have, and now what shall we have therefor? Surely our self-denial deserves some reward." This is the meaning, the spirit of Peter's language, and, brethren, can we plead that we are innocent of the same spirit?

I wish to call special attention to Peter's expression, "what shall we have therefor?" as I think it is referred to in the parable following. The Lord answered the question in those wonderful words, "Ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." As there has been much said upon the phrase, "in the regeneration," in the SIGNS, I will simply say that in the Greek Testament which I have, there is a comma both before and after the

phrase, and it should be so punctuated in the English.

The Savior also adds, "And every one that hath forsaken house or brethren, &c., for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." This is the sure and certain heritage of all who love the Lord Jesus, and forsake all for him. But it must be a real forsaking. The Lord searches the heart, and tries the reins of the children of men. Peter's boast, "we have left all and followed thee," and his question, "what shall we have therefor?" showed that he was as far from possessing the spirit of a true follower, as was this young man who had gone away sorrowful. It is a great thing to have denied self in any thing. Only he can deny self who has come as a poor, lost sinner to the feet of Jesus, and has felt that all the plea he could bring was, "Lord, be merciful to me, a sinner." Such a soul feels that, for all the blessings of salvation, he must give all the glory to God, and at all times own himself altogether unprofitable. Such a spirit will lead a man to make bargains with the Almighty, and to say,

another spirit in the flesh, and the spirit utters the language of Peter's. Now, this is not real self-denial; it is only seeking to barter a little present ease for future reward. This kind of self-denial is practiced daily by natural men who would succeed in this life. A man sacrifices a little time, a little comfort now, in order to gain more hereafter; and future blessings he counts as his deserved reward. So the religious Pharisee barter his present comfort, as he supposes, for heaven; and he stands up before God and men, and says, "If God does not reward me, he is unjust." Now, this same spirit is in the flesh of christians, and it was in Peter when he would know what was to be his reward for devotion to his Master. This is that legal spirit which is born with the flesh, and continues in the flesh, and which gives rise to all worldly religion. This spirit does not possess one single grain of self-denial, but is thinking of self all the time. And even if a man forsakes houses, children, and all these things, and shuts himself up in a cave of the earth, and yet his object is to purchase a right and title to heaven by it, he has never known what true self-denial means. It is to be feared that much, very much of the boasted charity and self-denial of the present day has its root in this legal spirit,

and so is not acceptable to God. And, my brethren, if we find it in our own hearts, God condemns it, and we shall no more enter the kingdom of heaven than this young man.

If led by this spirit of self-seeking and self esteem, we are still in bondage to the flesh, and we have not been led into the truth, which makes free indeed. We are not to understand by the expression, "the kingdom of heaven," heaven itself, or being saved eternally, but the present joy and comfort which the people of God find in believing and following the Savior. And this explains the expression, "How hardly shall they that have riches enter the kingdom of God." For, in reference to our future acceptance with God, there can be no difference; all are saved by the blood of Jesus alone.

We must also remember that none of the disciples seemed to have any true idea of the real nature of the kingdom of God, but supposed, with the rest of the Jews, that Jesus was to set up a temporal throne, and appoint, to his favorites, the chief places in his kingdom. Therefore Peter said, "What shall we have?" Therefore the disciples disputed, at another time, which of them should be greatest in his kingdom. And because of this carnal understanding and selfish spirit, the mother of Zebedee's children came, with her two sons, craving the right and left hand seats upon his throne. Jesus always rebuked this spirit in his disciples, and so he does when it appears in us, leading us to think that we have done much for the Lord, and say, "What shall we have?"

disc- and then repeated the words again at the close of the parable. I have always thought the words *first* and *last* were used in the sense of the *greatest* and the *least*; and upon turning to the Greek Testament I find that the original words do signify just these meanings. Upon another occasion the Savior said, "Whosoever will be chief (or first) among you, let him be your servant," &c. I have no doubt that the word *first* means just what in the last named text the word *chief* does.

Now, the meaning of this language of the Savior, it seems to me, is, that many who seem zealous in his cause, and make great outward professions, will be found, when measured by the balances of the sanctuary, far behind many who seem much less zealous and make much fewer claims to be Jesus' followers. And the words contain a warning to Peter and to us. Let us take care, lest with all our gifts and zealous feelings and actions we fail of that meek and lowly spirit of the Savior, and so are *last*, or *least*, when compared with the true spirit of the Christian. Without the grace of humility all gifts, however great, count for nothing. While we boast of our gifts, and of what we have done, we show that we have not the spirit of Christ in exercise, while some poor brother or sister, who has

failed in time of temptation and trial, is perhaps made so humble and lowly by his very fall, as to be really first in the kingdom. The parable of the prodigal son illustrates this.

Peter seemed to have contrasted himself and the rest with the course of this young man. He just said, in meaning if not in words, "See how much better we are than he is. We have done what he would not do: we have left all." O, brethren, what a solemn warning it is to us to beware of the spirit of the Pharisee. We should be careful to condemn the Pharisee in our own selves, as well as in others. And now these solemn words of Jesus come to our ears and hearts, and they say in substance, "Take care, lest after all you, who are first in your own self-elated estimation, be found last; and this same young man, whom you esteem so little, should outstrip you in the race and be first. If you do all in the wrong spirit, it will be counted for nothing by the meek spirit of Christ, and this young man who has been so weak in your sight, this day may be more lowly, more humble, more meek, more Christlike than you." Peter, after his denial of his Lord, could better know how to sympathize with this young man.

I have taken a long time to get to the parable, but as I have been trying to present the lesson of the parable all the time, I will not take up so much more space. It is declared that the husbandman went out and hired laborers to go into his vineyard at the first hour, agreeing with them for a penny a day. The bargain was made beforehand. We are not to understand that the Lord actually hires men in his vineyard, but that this is to represent the legal spirit of the Jew which had appeared in Peter, and which appears in all ages of the world, and is the chief characteristic of all religions, except the religion of the Lord Jesus. The natural man does not serve God for naught. He says, "What am I to have?" He says, "If this or that will not help save me, what am I doing it for?" "I want the bargain made." The disciples were not exempt from this spirit, and neither are we, my brethren. Now, those who went into the vineyard at the first hour represent this spirit, whether it be exhibited in the disciple or in the Pharisee. It is the spirit of "a penny a day." These were such as would put God under obligations to men, and say, "Give me my penny, for I have given my labor." Brethren, have we not sometimes felt in our heart some such spirit as this, and have we not suffered shame of heart on account of it? O that we could always be more humble, and always feel how unprofitable we are!

Now, from the third to the eleventh hour he sent men into his vineyard with whom no such agreement was made. It was said, "Go into the vineyard, and whatsoever is right ye shall receive." This represents the opposite, or true spirit of the believer. The child of God, led by the Spirit of Christ, always feels that he

is far behind all the rest. If he is in the vineyard at all, he feels that it was at a late hour, and that every one else has done more than he has. He feels that he deserves no pay, and the highest hope which he has is to live and die with the people of God.

There is also, it seems to me, a feeling of compulsion expressed in the words, "Why stand ye here idle all the day?" God's children feel that they are very late in the cause, and never boast of their willingness to run or labor. The word of God so works in their hearts that they can feel no rest, and cannot but say, "Yea, woe is me if I preach not the gospel, or if I bear not the burden put upon me." Paul claimed no praise for all he labored and suffered, but always felt that he was not fit to be called an apostle, because he had persecuted the church of God.

But the Lord says, "The close of day came, and the householder would settle with his laborers." I do not understand that this is to be applied to any particular time, but it helps enforce the application of the lesson designed. He began at the last, and from them to the first. How we are reminded of the expression before and at the close of the parable. The last is first, and the first last.

But those that were first supposed they should have received more. "We have borne the burden and heat of the day." "We have left all and followed thee, we have been thy steadfast friends in thy hour of trial, and shall we not have more than them who have labored but an hour, and that in the cool of the day?" Peter, "Have I not a right to dispose of mine own? Is thine eye evil because I am good? I will give to these last even as to the first."

Christians are not measured by the amount of their labor which men can see, but by the meekness and lowliness of Christ which they have. What one of you, my brethren, cannot call to mind some little, unknown, retiring child of God who is far, far ahead of some others who have greater gifts, but not so much humility? How many, from whose wonderful gifts much was once expected, are now far behind others in the love and estimation of their brethren, from whom not so much was expected? This parable also gives a death blow to that baseless idea of a difference of rewards in the world to come. If all are alike unprofitable, then all must be alike undeserving; and if all are saved by grace, then all must alike receive the reward that is reckoned of grace and not of debt.

I hope this view of the parable may be satisfactory to brother Staton, and to the whole household of faith. I should be glad if others would write upon the same subject.

As ever your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., Dec. 5, 1877.

3108 CASS AVE., ST. LOUIS, Mo., }
Nov. 12, 1877. }

ELD. G. BEEBE AND SON:—I saw brother Wm. L. Beebe at Fairfield, Michigan, last month, and regret

that, from inclement weather, no preaching was had that day, and I was obliged to leave, so I did not hear him; but my personal interview with him was highly agreeable and entertaining. He was in company with Elder John H. Biggs, of Ohio, whom I was also glad to see, and only regret that he is not able to get along in harmony with some brethren that I am well acquainted with, who, if not to the closest line and measure in all the minutia of the common faith, are yet, in all that I deem fundamental to it, sound and correct. Elder B. told me of an interview he had with one of them, and what he said to him; whereupon I told him, "I would not have said so." His answer was, "You don't know, perhaps you would in the same circumstances I was in." That ended the matter, and I said no more to

I will here make some marks about what I deem duty on meeting brethren the name of Old School with. First, I am well deportment as well (and this part of me publish if you deem without,) for Peter "all knowledge standing all my where a head beget "gentle of spirit. and glad the pardon relation of manifest clothes is that his exalted glory of the Father, and we, in him, have a free access to God and the Father through him. Who that has tasted this "good word of life," would not crave draughts of it forever and ever? Is it not our meat and our drink, to live in it and walk in it? If so, why do we give place to jealousies, to bickerings, and to strifes? Contending earnestly for the faith once delivered to the saints, does not seem to me to require this. We need only to "give a reason of our hope in meekness and fear," by exhibiting the everlasting God as of "one mind," always "knowing the end from the beginning," with a counsel as eternal as himself, doing all his pleasure. And if we find any that cannot gladly receive this doctrine, whatever name they profess, we would do well to refuse to walk with them. And if any such seem disposed to rebel against God, and cast reproach against brethren who receive a reconciliation to God in the love of his holiness, doing all his pleasure, we may safely let them alone, and leave them to foam out their own shame in fighting against God.

But I find, in places, brethren pointing to other ones as being unsound, and also to churches and to associations that do not "come up to the mark;" while upon a free and full intercourse with them, I am unable to see wherein the difference is,

that is, as touching the matters by which they should be properly judged. If we judge them from their deportment or doctrine, as touching the vital union of Christ and his people in the ancients of eternity, given to Christ by the Father from out of the world, to be ransomed by his death, and presented without spot or wrinkle to him, without a gainsayer or an answer; in this I have found brethren sound and faithful in preaching, who had been reported to be unsound. It is true that I have found some that were not so clear in their views of God's determinate counsel of guidance in the wicked, to the non-elect, marking their ways and fixing their bounds that they cannot pass, though clear and forcible in presenting a peculiar people, "chosen of God and precious." At first it gave me sorrow, awakened some doubt of their union in God; but a further reading of my misgivings, being that they are for us, because they are not against us. They love the only way of salvation that God all the glory of operation, to see, and unstoppingly hear the eternal word in he is fully the person of Jesus whose face is revealed in a carnal mind cannot be seen, but must be seen by the eye of God, man cannot see, whether they who teach the method of bringing sinners to a knowledge of the truth, from the heart eschew all man-made methods, and cast to the dogs all "means" for its accomplishment, beyond the all-potent means of God's everlasting love, discriminating grace given in Christ, and the word spoken to them, "Be ye conformed to his image."

I am aware that there are some individuals in some associations that still cling to the idea that the "ministry" is the appointed means which God uses to bring sinners to a knowledge of the truth; and perhaps some of them lean towards the idea of holding "continued meetings," with great "bodily exercise" wrought in, to accomplish that end. If there are any such, we should rebuke them sharply, that they may be sound in the faith; for certainly this is a great departure from it, even though they eschew the "societies" now so popular among the many sects of anti-christ. We cannot afford to walk in fellowship with those that would rob us of our only hope—Christ revealed to us, begotten of God by his own will, "by the Word of Truth." Even where there are no ministers professing the name of Christ, as well as where the name of Christ is falsely declared, still God has his people. By his Spirit he teaches them that are his to love that which is good, and to "eschew evil," as he did Job. This is the way all the prophets were taught, and all the godly in the old dispensation, numbering among them Enoch, Elijah, Noah, Daniel, Job,

and all the rest. The service of the altar had no power to convert their understanding to a knowledge of their acceptance with God; else they had all been accepted, Cain and all, who offered sacrifices upon the many altars that burned incense, and smoked with the carcasses of bullocks and rams. The bodily act of burning slain beasts amounted to nothing; but the knowledge of the true sacrifice which these prefigured, amounted to everything accompanying salvation. Though it was dimly seen, the confidence in it was not wanting; and this confidence caused Abraham to proceed to the offering of his only son without the least staggering of unbelief! What was it that gave him this confidence, but the Spirit of the eternal God thrilling in his bosom, without the works of the law, and without the agency of some human voice to encourage him to confidence in God? And we, brethren, are the children of Abraham, if we do the works of Abraham.

Seeing, then, it is not the work of the flesh to believe in God, neither is it the voice of man that has power to call us to the grace of God, all combinations of "effort," and all the labor of the combined church, or the church and world together, are as powerless to save a sinner, not fore-known and called of God, as is our short arm to reach up to a star and pluck it down! This is the doctrine of Old School Baptists; and if any professing this do also walk in gospel order in the proper ordinances of the church, we should receive them as brethren, and we should admonish them as brethren (not as enemies) in all else it has pleased God to give us more light than he has been pleased to give them. Let the world take knowledge of us that we have been with Jesus; and the precious ones that walk with the anti-christian organizations, as some do, may take a lesson from our love of each other, that we should give them rest in our midst, helping them out of their bondage.

Perhaps I ought to make some apology in concluding my not very long epistle. I may seem arrogant to some, in defining so specifically the way that I deem appropriate to follow in trying to keep the unity of the Spirit in the bond of peace. Though it has not pleased God to put me in the ministry, I trust it has pleased him to call me by his grace, and to give me a love of his very way of calling me to a knowledge of the truth. And when I see brethren stickle about matters that had only a secondary importance with me, I feel to state clearly what I know of the way, and how far brethren depart who make the secondary the primary. I have traveled about somewhat for the last year or two, and have thus become acquainted with some things that have not appeared in the SIGNS, and ought not to appear there; and I write for the benefit of the parties interested, that read the SIGNS, yet hold no correspondence with each other. Of the reading of the SIGNS I am glad, but am not glad that

brethren should keep themselves aloof from each other, who love the doctrine therein set forth so truly and so ably. Is it not manifest that the flesh has to do more than the spirit, while the two parties are equally edified by the able and clear editorials, and the forcible and instructive communications that fill the columns of our truly family paper? So it seems to me, yet so it ought not to be. Permit an old man and a brother, nearly seventy-three years old, to admonish you to keep more in mind the stoop of God's mercy in delivering you from wrath, than the little shortcomings of your brethren, in furling the standard that your heads and not your hearts have instituted. If you would convince them of an error, it must be in the light shed on you in your deliverance from death, and not what you can command by the force of logic. Peradventure your brother has had a like deliverance with you, and you can touch his heart by a reference to it, showing him how, to him, God was then all in all; and then remind him that God has not become less so since, for he is of one mind, and none can turn him.

Finally, brethren, farewell. Keep the unity of the Spirit in the bond of peace.

W. B. SLAWSON.

HARE'S CORNER, Del., Dec., 1877.

DEAR BROTHER BEEBE:—In the course of my labors at home and abroad in the pastoral office, and in the public ministry of the word, I have fallen into considerable private correspondence with brethren and sisters, several of them at one time or another attempting to give me a sketch of their christian experience. One letter of this kind I have been earnestly requested by other parties to forward to you for publication. I have concluded to place it at your disposal.

Although this relation appears to have been written so long ago, it was not forwarded to me until recently.

E. RITTENHOUSE.

JANUARY 23, 1876.

E. RITTENHOUSE—DEAR BROTHER AND PASTOR:—It is with fear and trembling that I attempt to write to you, although it has been on my mind for some time. But I feel it to be my duty to you, and to the dear little band of brethren and sisters at Bryn Zion, to try to tell you what I hope the Lord has done for poor, unworthy me, as I could say but so little the day I went before the church.

I remember when quite young loving to sit and listen to christians talk, and tell their experience one to another; they seemed to love each other so well. I thought then that when I became old enough I would be an Old School Baptist; but as I grew older I learned that they did not believe that sinners could do anything towards saving themselves, as other denominations did, but that the work was all of the Lord, and he would save all that were his. I thought if I was one of his chosen, he would save me in his own time;

so I concluded to enjoy myself while young, and find pleasure in attending parties and balls with my young friends. In the spring of 1870, on Sunday following the association, Elder J. A. Johnson preached at Bryn Zion from the last chapter of Joshua, fifteenth verse. I did not pay much attention to what he was saying, until near the close he came over these words, "Choose ye this day whom ye will serve," and it seemed to me that he spoke them to me. My mind flashed back over my past life, and a still voice seemed to say, "Whom have you been serving?" and I resolved to try to do better hereafter. While looking over my past life, and trying to think what I could do, this thought came into my mind, You say you believe the doctrine that the sinner cannot do anything, that it is the Lord's work; and if it is his work, he will perform it. For a time these things passed off my mind; but sometimes, when I was seeking enjoyment in worldly company, those serious feelings would rise up and make me feel sad for a while. At the Yearly Meeting at Bryn Zion, the fourth Sunday in August, as Elder Housel was closing, he spoke of the book of life. O what a great sinner I saw myself to be. I felt that my name was among the goats, while father and mother were on the other side. They seemed to be so far off that I could not keep from crying, and the continual cry of my heart was, "Have mercy." The following day I heard the Salisbury Association, and I heard seemed continual condemn me the more. I felt that christians knew what a great sinner I was, and that the world would only laugh at my tears. For several months I would be very much troubled when meeting day came; I would go, but what I heard would only condemn me. Then I would think I would not go again, as I was not fit to go. I read the bible, but it was like a sealed book; then I would shut it up with the cry, O, it is not for poor, sinful me. Time passed on in this way until late in the spring, when my troubles all left me. I could be as gay as anybody, and when I went to meeting my mind would be taken up with worldly things. I would think of the troubles I had during the fall and winter, and wonder why I could not feel as I did then. Could it be that I was lost? and had the Lord indeed cast me off? I remembered that it is said that the Lord, having begun a good work, will perform it; but I feared it was not his work with me. O how I did long to have my trouble back, for I felt that I had rather mourn all my days than to have a heart like mine. I went to the association at London Tract, hoping I might hear something that would make me feel again as I had felt; but I returned as I went. I would look back to the six months when I was so cast down on account of my sins, and think, O, if I could only feel as I did then. I continued this way three or four months, mourning because I could not mourn, until

some time in the summer, when my burden came back heavier than before; I was made to shed many bitter tears on account of my sins. I would shut myself up in my room and try to pray, but all I could say was, "O Lord, have mercy," and even that seemed to fall to the ground. I would go to meeting, but there was no comfort for me there. I commenced to read the bible, and read it all through. There was hope for others, but none for such a vile sinner as I. One day, feeling as though I could hardly live, I went into the room and threw myself on the sofa, with the cry, "O Lord, what shall I do?" Something seemed to say to me, "You cannot do anything; if you are one of the Lord's people, he will forgive your sins in his own good time." But I was so sick of sin that I could not keep from crying. When I went to meeting I could not hide my distress, and yet it seemed I could not stay away. The following spring I went to the Baltimore Association, hoping to find some comfort. I can hardly describe my feelings during the meeting, I was so sin-sick. The preachers, when treating on experience, would describe my feelings, until they spoke of the sinner's hope, then I was left out. I felt as though I would give anything for such a hope, but there was no hope for me. I leaned my head forward to hide my tears, and shook as though I had the ague. Still I was afraid some one would notice me, and be deceived in me. I was so sinful to be spoken of. I was one alone, not fit to be in company with the Lord's people, and I did not wish to be with the world. On the last day of the meeting sister Ida Search told me that Elder Chick wished to see me. I could hardly meet him, for I felt that if he knew me as I have myself he would not want to talk to me. But after talking a while I felt some relief, and a little hope that mine was not an outside case. After leaving for home I thought the meeting all over, and thought of God's dear children, and O how I longed to be like them. Then a voice seemed to say to me that I had better have stayed at home, for I had deceived some of them. I cannot tell how miserable I felt. Can it be that I have deceived some of God's dear children? I could hardly keep back the tears. I wanted to see Elder Chick again, to tell him how he was deceived in me. I looked about for a bible, but not seeing any, I took out my hymn book, and turning the leaves over I came upon the 817th hymn. The following verses had been marked by some one:

"Art thou a sinner, soul? he said,
Then how canst thou complain?
How light thy troubles here, if weighed
With everlasting pain.

"Tis I appoint thy daily lot,
And I do all things well;
Thou soon shalt leave this wretched spot,
And rise with me to dwell."

When I finished reading the hymn my troubles were all gone; and O how happy I felt. I felt that I could bear anything for his dear sake.

When I got hold of the bible, O how different it read to me. I thought when I got home I would tell father and mother what a dear Savior I had found. But before the boat reached the landing I began to fear that this might be a delusion. I tried to get my trouble back, but could not. The next week the association met at Bryn Zion. I saw some of the people weeping at that meeting, and I felt like telling them that Jesus would wipe all their tears away, and that all the blessings of the gospel were for them. Yet I could hardly claim these things for myself. It seemed to me they were too good for such a vile sinner as I was. O, how can God be just, and save such poor, unworthy sinners? God's dear children looked so happy, and O how I longed to be like them. Although I did not feel fit to be in their company, I had a great desire to be one of the Redeemer's little ones. On the first Sunday in June a lady was expected to offer to the church. O how I wanted to go too, but I felt that I had not sufficient evidence that I was one of the Lord's people. I left the company and took my bible to read, and was reading the seventeenth chapter of Matthew, and when I came to the twentieth verse it gave me so much comfort that I thought the next meeting day I would try to go and tell the church what the Lord had done for me. But when the day came, while on the one hand the word was ringing in my ears, "If ye love me, keep my commandments," on the other hand something seemed to forbid me. I had nothing to tell, and was afraid I was deceived, and would deceive the church. So I waited for next time, hoping to have some better evidence, and to feel better prepared to go; and so I waited on for many months, until the next spring. I often longed to talk with you, or some one, and tell them my feelings; but if any one spoke to me on that subject, it seemed I could not talk. I was present when Uncle E. Meredith went before the church, and I cannot describe my feelings at that time. I had been looking forward to that day, hoping that I might be enabled to go myself, and when he related his experience, O how I wanted to go too. It seemed that I had not strength to say a word; I felt like an infant, that had not strength to lift its hands to express its wants. The night following I could not sleep, but my cry was, "O, am I deceived? and is that what hindered me?" The 1022d hymn expresses my feelings at that time better than I can express them. On the first Saturday in April, 1865, a lady was expected at Bryn Zion. As I was going to the meeting, and thinking of what the church was expecting, my desire grew so strong to follow in my Savior's footsteps, that I found myself saying, It does not make any difference to me which church, so it is the church of Christ. (For we now lived in the bounds of the church at Cow Marsh.) So when sister Green went forward I thought I would go too, and try to tell them what I hoped the Lord had

done for poor, sinful me. I could say but very little, but was received, and the next morning you led us down to the watery grave. I will not try to express my feelings on that beautiful morning, but I trust that all of God's children who have followed in the footsteps of his dear Son, know what sweet peace and rest a poor, wandering soul finds in keeping the commandments. Since that time I have enjoyed some refreshing seasons, when I could sing praise to my dear Redeemer's name; but at other times I have been somewhat in the dark. Can I, who am so prone to sin, and who scarcely can think a good thought, be one of that blessed family? This little verse gives me great comfort:

"Did I meet no trials here,
No chastisements by the way,
Might I not with reason fear
I should be a castaway?"

Dear brother and pastor, I will close this imperfect and lengthy letter. I have failed to write as I intended, as I do in almost all my undertakings. What I would I do not, and what I would not that I do. I hope you will bear with your unworthy little sister, if one at all.

SALLIE R. MEREDITH.

DELPHI, N. Y., Nov. 22, 1877.

DEAR BROTHER BEEBE:—Many times when reading the communications in the SIGNS, my heart is so drawn out in sweet love and fellowship to the dear family of God, that I feel a desire to respond, but my littleness has kept me silent. But since reading the number for November 15th, I have felt the inclination still stronger, and will in my feeble way write something of the way in which I trust the Lord has led me, which shall be at your disposal.

From my earliest recollection I had great fear of death and the judgment. I thought there were two classes of people, the good and the bad, and that I belonged to the latter. Many times I dreamed of the end of the world, and would awake in great terror; and as I grew older the question would arise, "What shall I do to be saved?" for I verily thought I must do something to initiate myself into the favor of God. Accordingly I set to work reading the bible and trying to pray, and would continue for a season, until the vanities of earth would draw my mind off for a while. As the years passed these troubles of mind would return, and always with increased force, until I began to really fear there was no hope in my case. I knew I was in trouble, but feared mine was not a godly sorrow for sin. I thought if my convictions were such as I had heard some tell, so strong and deep that I could neither eat nor sleep, I should have some hope that it was the work of the Lord. I now began to pray, because I could not help praying, and my prayer was, "God, be merciful to me." "Lord, if thou wilt, thou canst make me clean." I knew the power was his, but O, could he look in mercy upon one so vile? I still continued to bend my knees in prayer when none but God was nigh,

though my cries, as I have heard it expressed, did not seem to go higher than my head, until at one time these words came to me as if spoken, The prayers of the hypocrite are an abomination unto the Lord. I arose to my feet, greatly fearing that God would strike me dead for my presumption, and for many years I dared not bow before him in supplication. Yet the prayer of the publican was the very breathing of my heart. My parents being Old School Baptists, I attended where the truth was preached by our much lamented Elder Smith, and I began to hear and feel interested as I never had before. I have since thought that some of the handfuls of purpose were let fall for me. That dear servant of God would sometimes tell my feelings so accurately, that a little hope began to spring up in my heart, and I would say, It is possible that God will remember me. I kept these feelings to myself, for I would not for any one to know them, for I was not a Christian, and I knew I was not one. How ignorant and foolish a child! I had a hope, and I should have a hope, as I should have told. At one time I had a hope, and I told him I had none, was, when I experienced an encouragement, but he deceived me, but he thought me as I was. How I would have recalled what I had said, if possible; I was so afraid of thinking myself something, when I was nothing. How I loved God's people, and my desire was that he would make me fit for their company. At length I was married to a godly man, a member of the little church in this place, and I thought, having such a one for a companion, I should grow better, and one day become a member with him. I dared not say I had a hope, but I did relish the truth, and my desire was to be taught the way of the Lord more perfectly. I did not grow better, as I expected to, and gave up thinking I should ever be fit for a member of the church, when I dreamed of being alone with the Savior beside a deep basin of water, with such steep, rugged sides, and he asked me if I was willing to be buried with him there, and said if I was, I should rise again the third day, as he rose. I awoke in great distress of mind; I wanted to be baptized, and was so unfit. My companion sought in vain to know the cause of my trouble, for I was determined to tell my feelings to no one till I could see myself as good as I viewed God's dear children to be. Sometimes a word of experience dropped by one of them was treasured up, and has been to me like apples of gold in pictures of silver. But O, how the world and my family got possession of my heart! I would sometimes come to myself as one awaking from sleep, and see my ingratitude to God

for what he had given me, and would feel a desire that he would draw my affections to him, and set them more upon heavenly things. Sometimes I hope he has answered my desires, but O how different from the way I expected. As the heavens are higher than the earth, so are God's ways above our ways, and his thoughts above our thoughts. It pleased my heavenly Father, as I trust, to remove my companion, in whom all my affections were centred, by death. Then followed the loss of all we called our own of this world's goods, and I found myself reduced from plenty to poverty, from a state of happiness to one of deep sorrow. When I looked upon my little helpless family of six children, I was almost driven to despair, but the desire that God would tell me that he was mine and I was his, in such a way that I should not doubt was granted. I never can forget the words he spoke to me at one time, "I thought what ye shall drink, or what ye shall be clothed, for your Father knoweth ye have all these things." How he has visited me to me, one of the most disobedient. He is of more value than gold, after the loss of which I learned that I must be diligent in my Father's hope by the wisdom of the Bible, asking to direct my mind to some passage which should decide the matter for me. I opened the book, and the first words my eyes rested upon were these, "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me." I was satisfied for the time, and sometimes feel that the Lord led me to the house of my Master's brethren. I was baptized by Elder St. John, three years ago the first of November, and for several months felt the Savior to be very near to comfort and uphold. He is a stronghold in the day of trouble, and he knoweth them that put their trust in him. Sometimes I can look upon the little flock here, which is reduced like the army of Gideon, and feel that they are safe. Salvation will God appoint for walls and bulwarks. The goodness of God to his children knows no bounds. Although he hides his face for a season, his eye is ever upon them, for he that keepeth Israel neither slumbers nor sleeps.

Should this imperfect sketch ever reach the eyes of any of God's disobedient ones, who are conferring with flesh and blood, let them remember that he who knoweth his Master's will, and doeth it not, shall be beaten with many stripes. May God be very near to the dear brethren and sisters who comfort the poor and needy through the SIGNS OF THE TIMES. How precious were the communications in the last number: how safe the Israel of our God. Bread shall be given them, and their waters

shall be sure. The Lord has taught me that when the brook Cherith has dried up, he is still able to provide for his famishing and thirsty ones. It is seldom we have preaching here; and O how mysteriously he opened the way for me to attend the association which met at Waverly last June, where I sat down under his shadow with great delight, and his fruit was sweet to my taste. Please accept my thanks, dear brethren, for our family paper, which I so anxiously look for, and pardon me if I have done wrong in sending this. My desire is that God may be glorified, his name have all the praise; but his goodness cannot half be told, nor can I praise him as I would.

"Fain would I reach eternal things,
And learn the notes that Gabriel sings.

"But my heart fails, my tongue complains,
For want of their immortal strains;
And in such humble notes as these,
Falls far below thy victories"

Dear brother, may God bless you richly with his presence, and spare you many years, if according to his will; and as he caused the spirit of Elijah to rest upon Elisha, may he, when he sees fit to call you hence, fill your place with another of his own choosing.

AMELIA M. FUGGLE.

WARRENSBURG, Ill., Nov. 24, 1877.

VERY DEAR BROTHERS AND SISTERS IN THE LORD:—If it is not asking too much of our brethren Beebe, I would like to speak of a few things through our family paper, the SIGNS OF THE TIMES. I will invite your attention to a subject in Paul's letter to the Ephesians, fourth chapter, fourth, fifth and sixth verses, which reads as follows: "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." I feel my weakness, in attempting to approach the subject, and to endeavor to bring to view the doctrine contained therein, in the narrow limits of this sheet; but I will use as few words on the points as possible.

The first point is, "There is one body." Not that there will be one body, but there is one body—in the present tense. The body here under consideration, no doubt, is the body, church or kingdom of Christ; for the apostle in speaking of Christ, (Eph. i. 22, 23) says, "And hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." The inquiry is frequently made, "To what branch of the church of Christ do you belong?" Our answer is, We know of no branches to the church of Christ; there is but one church or body of Christ. All societies, organizations or institutions, aside from the church of Christ, are nothing but men-made institutions, and have no authority in the word of God. When we inquire for the origin of this body, we are led to the words of Paul to Timothy, "Who hath saved us and called us with a holy calling; not ac-

ording 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. Also, "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" Again, "For as the body is one, and hath many members, and all the members of that body being many are one body, so also is Christ. For the body is not one member, but many." So we see this body is composed of many members, and not branches, as some say.

The next point we will notice is the "one spirit." I understand that this spirit is that which leads the children into all truth. 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; for the Spirit searcheth all things, yea, the deep things of God." So then it is this one spirit that reveals all those blessings which were treasured in Christ before the world began.

"Even as ye are called in one hope of your calling." See 1 Cor. i. 23, 24. "But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God." So then it is through or by this calling that the children of God are brought into the enjoyment of the riches of God's grace, and hope springs up in them, and they are made to rejoice with joy that is unspeakable and full of glory. This hope is the same in all of God's children, and it centres in Jesus. So it is, as the apostle says, "As ye are called in one hope of your calling." The same hope is in all the children that are brought to the knowledge of the truth.

"One Lord." The word Lord, here, directs our mind to one that has a right to govern, command and direct, and we, his subjects, are under obligation to obey. How important it is, then, for us to be found in the discharge of those duties he has enjoined upon us, that we may enjoy his smiles.

"One faith." The apostle says, "Faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1. Then faith is that which lays hold of the promises of the gospel, a settled reliance, an unshaken confidence in God, that he is our Savior. So we see that it is one faith, the property right of all God's children, and the apostle says, "It is the gift of God."

"One baptism." Just as definite in its nature as any of the points under consideration; yet we see a variety of modes now in use, all claiming to be gospel baptism. If all these different modes are gospel modes, the apostle is wrong; but we believe the apostle is right, and he well understood what he wrote. I will now try

to set forth what I believe it takes to constitute gospel baptism. First, a sufficient quantity of water to bury the candidate in; second, a gospel candidate, one that has been born of God; third, an administrator that is legally authorized by the church, by the laying on of hands of a presbytery. Any baptism attended to outside of these three prerequisites, is not gospel baptism, and therefore we cannot approve of such. We are sorry to say that some of our brethren, whom we know to be Old School Baptists, have given their assent to the reception of baptism administered by the modern Missionaries. O, brethren, stop and think where you are going. Don't you know that one step in error will make room for another, and that there is no telling where the end will be? We believe those brethren you have received are fit candidates for baptism, and we would be glad to hear of their being baptized in the name of the Father, Son and Holy Ghost.

"One God and Father of all, who is above all, and through all, and in you all." This God and Father is above his children, through his children, and in his children. Then, brethren and sisters, we have nothing to fear. If God be for us, who can be against us? This God and Father will fight all our battles for us, and will bring us off more than conquerors through our Lord Jesus Christ, who loved us and gave himself for us. Let us stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage; but may we be found earnestly contending for the faith once delivered to the saints. Let us heed the admonition of the apostle Peter, to lay aside all malice, and all guile, and all hypocrisies, and all envies, and all evil speaking, and as new born babes desire the sincere milk of the word, that we may grow thereby.

In conclusion I will say, "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." Now, dear brethren, farewell.

Yours in hope,

L. O. DAVIS.

AT HOME, Nov. 25, 1877.

DEAR ELDER BEEBE:—The inclosed letter has been read by me with so much pleasure and profit that I feel I would enjoy it more could I share it. I suppose it was called forth from the conversation we had during the evening we spent with our friend, Mrs. Robinson, yourself, Elders Purington, Pollard and Dudley taking part. It has always been an obscure passage to me, that Christ was made sin. If it is only in the assumption of a mortal body, then I can see it, I believe. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." In my early education I heard more of God's love than of God's justice. If I know my own heart, it is my desire

to know more of the truth as it is in Jesus. I know that, "Great is the mystery of godliness," and that by searching we cannot find out God; that it is only when our eyes are opened by him who openeth and none can shut, that we are enabled to catch a glimpse of the King in his beauty, and to behold the land that is very far off.

Affectionately your sister in hope,
M. B. BANES.

LEXINGTON, Ky., Oct. 3, 1877.

MY DEAR SISTER IN CHRIST:—I am gratified to learn you reached home in safety on Thursday evening after leaving us. I retain a very vivid recollection of the delightful season we enjoyed with the brethren and sisters from the north, south, east and west, at my house, the association, and with the dear saints in that vicinity. A moment's sadness came over me at the thought that perhaps from my advanced age, no such season is held in reservation for me during my sojourn in this care-worn world. Immediately, however, the scene brightens, with the reflection that soon our Father will call, "Child, your Father calls, come home." Then parting will be no more. When we remember the decree has gone forth from on high, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption," and that the source of all the ills we encounter on our pilgrimage is found in the antagonism of flesh and spirit, that no power below can change our vile body, but that it may be fashioned like unto his glorious body," we begin to cast around for the source of deliverance. That deliverance is found alone in the life and death, the resurrection, ascension and intercession, which is the crowning glory of the Son of God,

"Whose work was great, 'twas to redeem,
And bring to glory all
The chosen seed, beloved in him,
Selected ere the fall."

The law must be maintained; justice must be satisfied.

"And who but the Redeemer, say,
Was able to endure
The weight of sin that on him lay,
And make salvation sure?"

"Wherefore it was needful that this man should have somewhat to offer." "And gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." 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." All that he did and suffered was for "his body's sake, which is the church." Did he accomplish his undertaking? When the Head met the claims of the law, the members, in their oneness with the Head, met those claims. When the Head suffered, the members suffered. When the Head died, the members died. When the Head rose, the members rose. And thus was

the law magnified and made honorable, and justice fully maintained. "If we be dead with Christ, we shall also live with him; if we suffer, we shall also reign with him."

"He for the sins of all the elect
Hath a complete atonement made;
And justice never can demand
That the same debt should twice be paid."

Hence Paul said, "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." He pleads for the members of his body, and says, he knows his Father always hears him. "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory." "By one offering he hath perfected forever them that are sanctified," set apart to a holy use.

"I'm rich, my Lord hath made me so,
Nor greater riches would I know."

I conceive it impossible to reconcile the justice of God with inflicting the penalty of the law on his Son, "who did no sin, neither was guile found in his mouth," if you shall separate him from those members of his body that had gone into transgression; and equally impossible to justify the withholding of the blessings of redemption from those for whom Christ has obtained "eternal redemption;" and yet equally impossible to account, scripturally, for the continued conflict or war in which the christian is engaged, if we deny that he is composed of antagonistic natures, which the apostle characterizes thus: "The old man, which is corrupt according to the deceitful lusts," and "the new man, which after God is created in righteousness and true holiness." "The flesh [or fleshly man] lusteth against the spirit, [or spiritual man] 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." "No man ever yet hated his own flesh, but nourisheth and cherisheth it." Consequently the warfare is peculiar to those only who are possessed of two natures. Whence do they derive these two natures? The one is born of the flesh, and is flesh; the other is born of the Spirit, and is spirit. The one is mortal and defiled, the other is immortal, holy and pure. Hence we see that a new tenant coming into the house, tenement, or tabernacle, so directly opposite in every particular, the strife or war begins, and is continued until "mortality is swallowed up of life."

In my younger days I contemplated with great delight the plan ordained of God for the deliverance of poor, rebellious sinners from the curse of the violated law, and their translation into the kingdom of God's dear Son. Now, having grown old, and as I near the end of my mortal career, I feel deeper interest in looking to the future of that existence, and knowing indeed that I have an old man, utterly unprepared for the enjoyment of the saints in light, how consoling to remember there is One

"who shall change our vile body, that it may be fashioned like unto his glorious body;" that these poor bodies of ours, though sown in corruption, shall be raised in incorruption; though sown in dishonor, will be raised in glory; though sown in weakness, will be raised in power; though sown natural bodies, will be raised spiritual bodies. Then indeed will be brought to pass the saying, Death is swallowed up in victory. And then will you see Jesus, and be like him, for you will see him as he is. That will be enough.

I trust you may not be as much fatigued in reading as I have been in writing this scroll. My niece, Virginia, will forward you my photograph as requested, and one for sister Purington. A line from you at your leisure will be very acceptable.

Your brother in hope of the better resurrection,

THO. P. DUDLEY.

KNOX COUNTY, Mo., Nov. 19, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have been requested by my friends in Indiana to write my experience and have it published in the SIGNS OF THE TIMES; but knowing my inability to write anything fit for publication, being a poor scribe, and of limited education, I have deferred writing, although it bears on my mind to do so for one particular friend that furnished me with the means to pay for the paper, and the Lord being my helper, I will try and comply.

I was born on the 20th of October, 1803, in Northampton County, N. C. My parents emigrated to Virginia in 1805, and from there to Indiana in 1811, where I felt several shocks of the earthquake in that year, which caused me to have very serious thoughts about death and eternity; for from my earliest remembrance I always thought I was a sinner, and I still think so. When I was in my fourteenth year there was a great revival among the Baptists, and one of my brothers and two sisters joined the church; but I had no desire to seek the Lord or to join the church, but seemed more hardened and more sinful than ever before. But in the fall of 1816 one of the neighbor's girls was visiting my sisters, (they were all members of the church) and were talking and telling of their joys and sorrows, and while they were talking I found myself giving all attention, and was in tears. I hardly knew what was the matter. At first I thought they seemed to love one another so well, and talked so good, I thought they were all good christians, and when they died they would all go to heaven, but that I was such a miserable sinner, when I died I would certainly be lost. They called on me to sing,

"How sweet the name of Jesus sounds,
In a believer's ear," &c.

I sang to the third verse, when my heart was so full that I could sing no more. I thought I was so wicked and sinful that I should never realize the sentiments of that good song, and I was sorely oppressed all the winter,

for I thought that I could not be saved unless I could keep from sinning, and the more I tried to keep from sinning, the more I sinned, so that I almost hated myself, and every thing I did or said. It seemed as if I was nothing but sin. I would often read the bible, but it seemed to condemn me; for I read, "The soul that sinneth, it shall die." I would often go to some secret place to beg the Lord for mercy, but when I did that it seemed I was sinning. I was sorely bowed down with a load of sin and guilt, so that I could hardly eat or sleep. About the middle of March, 1817, (it was a clear day, but I felt awful dark and gloomy) I thought I would go once more and try to pray to the Lord for mercy and the forgiveness of my sins. I went to the furthest side of the farm, where was a deep hollow, and stood on the edge of the road for some time, thinking I would go down into the hollow, where I could hide from view, but it seemed that I was not to go further. My eyes were closed, and I seemed to shine around me. I looked up, and it seemed as if I could see, by an eye of fire, upon my mind that he had forgiven me. I felt to praise his name, and my knees and prayed. It seemed as if every body, and I never felt guilty again. I told my mother about it; but before she knew it, old Satan began his work, and tempted me to think that I was deceived, and if I should tell it I would deceive others; so I said nothing about it. But my mother said she thought she could see a change in me, and asked me about it, and I told her all. I went to the Franklin Church on the fourth Saturday in April, 1817, and told my little experience, and was received, and baptized the next day by Elder James Smith. For one month afterwards I was in as much trouble as I ever was, because I could not live a righteous life. I was looking in the Testament one day, and read where Jesus was led of the Spirit into the wilderness, to be tempted, and it seemed to relieve my mind. But many have been the sore conflicts and trials since then. But the Lord has seen fit to lead me on through all my trials and afflictions, and has supported me. I have passed my seventy-fourth birthday, and when I look back I can see the hand of the Lord in all things.

Dear Elder Beebe, this is not worth the trouble you will have with it, and if it were not for the sake of my niece I should not have troubled you with my poor scribbling; do with it as you think best, and all will be right with me.

A. LOUDERBACK.

8 OLD ROAD, CHATHAM, KENT, ENGLAND, }
November 6, 1877.

DEAR BROTHER IN OUR BEST FRIEND:—The following lines were written in December, 1861, to a dear friend who passed through a scene of dark temptation, and who made several attempts to take away her life, and at one time was all but gone. Her case was often brought before the mercy seat by the writer, believing that at the appointed time the snare would be broken and she would be delivered. Such has been the case. I believe the lines were encouraging to her at the time. About fifteen months since, her husband copied them and sent them to a person passing through the same temptation. I have since thought they might be useful to some poor, Satan-harrassed soul, and have therefore sent them, and if you think well, insert them in the SIGNS OF THE TIMES. I am aware that there are imperfections, which those who are imbued with that love which suffereth long, and is kind, will pass over.

our precious Lord,
JOSEPH CASSE.

Down, and distressed with
Whose doubt in this valley of
Your spent in sorrow

ing little relief;
remorse, wrath
you must go;"
and of man,
all that he

Feeling gulf, midst conflict
and strife.

Though this be thy sad and desolate state,
I would point you to Jesus, whose mercy is great.

Great sinners may venture to his mercy-seat,
It is such that he draws to his heavenly feet.
You lament that the way you're unable to find,

Because you are walking in darkness of mind.

"The eyes of the Lord are in every place"
In which you are groaning and pleading for grace;

Though blind, you have eyes, your lost state to see;

Though deaf, the Lord's voice has spoken to thee,
In accents of thunder, and terror, and sadness;

Ere long thou shalt hear with pleasure and gladness
The voice of sweet mercy, sweet grace and sweet love;

And then, my dear sister, you will look up above,
To Jesus, thy Jesus, thy Savior, thy Friend,
Whose love is unchanging, and never will end.

Even now, though unseen, he's thy Teacher and Guide;

Behind the dark clouds his face he doth hide.
"But ah! it is easy for you thus to say;
But I cannot repent, believe, nor yet pray;
My burden is heavier than I can well bear;
His love, grace and mercy I never shall share."

This language of yours, (of sinners the chief)
Proceeds not from faith, but from blind unbelief;

The thing that you feared upon you would come,
Has not, nor shall you a prey e'er become
To Satan, the lion who thirsts for your blood.
The Lion of Judah, your Lord and your God,
Has conquered the foe, when he died on the tree,
And put away sin for you and for me;

From death has extracted his venomous sting,
That lost, guilty sinners, may victory sing.
Our Jesus, in glory, for us now appears,
Remembers his agony, groans, cries, and tears

Which he shed, and the blood from his heart;
In his precious salvation you too have a part.
When the glorious Spirit descends from above
To witness within you of Jesus' love,
And whispers, "Poor sinner, thy sins are forgiven,
"Thou art wash'd and made meet to dwell
with me in heaven,"

Ah! then you'll be lost in the blessed reflection,
That you (though a sinner, and full of corruption,)
Are comely in Jesus, accepted and blest.
By faith you will then enter into his rest,
And bless him and praise him, for love so divine,
And in his own image forever shall shine.

And now, O my dear heavenly Father and Friend,
Hear my supplication, that thou wouldst send
Rich streams of salvation and mercy, and peace,
To my sister in Jesus—then trouble will cease;
And then to thy name loud praises she'll raise,
Both here and in glory she'll sing of free grace.

"Hope thou in God, for thou shalt yet praise him." "Wait on the Lord, be of good courage, and he shall strengthen thine heart.
Wait, I say, on the Lord."
Your affectionate brother in the Lord,
J. C.

REDKEY, Ind., Nov. 6, 1877.

DEAR BROTHER BEEBE:—I notice in the SIGNS OF THE TIMES for November 1st the editorial views on Arianism, and the eternal Godhead of our Lord and Savior Jesus Christ, which were very satisfactory and instructive to me, and were what I have wished for some time, as I have noticed epithets or accusations of that nature put forth by some of our brethren. Notwithstanding, I find one small exception, that is, where it states that he (Christ) was made sin. I find in 2d Corinthians, fifth chapter and last verse, "For he hath made him to be sin for us, who knew no sin," &c. Now, according to my understanding, there is a difference between the two expressions, made sin, and made to be sin. For instance: if my neighbor commits a crime, and the authority or court condemns him, he is made a criminal; but if I am condemned, (he being the guilty one,) I am made to be the criminal. I am not made a criminal, because I am not guilty; I am only made to be a criminal, while my neighbor is the guilty one. I find by reference the following passages, which clear our Savior of sin. I will only give the references, to wit: Isa. liii. 6, 9, 12; Gal. iii. 13; 1 Peter ii. 22, 24; 1 John iii. 5. Now, brother Beebe, I don't want to be understood as taking the position of a critic, but purely for information, and a plain understanding of your views. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye (or I) may grow thereby.—1 Peter ii. 1, 2. I feel that I am nothing but a babe, as the old apostle said, as one born out of due time, as it has only been about seven months since I

trust Jesus Christ revealed himself to me, a poor, helpless sinner, when he found me in a waste, howling wilderness, and turned me about, notwithstanding I often get back in the dark, low valleys, and have doubts and fears, and think it may be I am deceived, and deceiving the church. But I never lose sight of that bright day, (March 19th, 1877,) when I trust he spoke peace to my troubled soul, and removed that load of guilt and sin, which I thought would crush my poor, unprofitable life out; after which everything appeared brighter than the noonday sun, and made my poor soul feel like leaping for joy. It gives me great consolation to read the communications from the dear brethren and sisters, and to know that they all travel the same road, and also the editorial remarks and renderings.

Dear brethren, this is at your disposal; do with it as you think best. As it is the first I ever undertook to write, if you think it is unprofitable, consign it to the waste basket, and all will be right.

Your unworthy brother in hope,
BENJ. F. CURRENT.

REPLY.—A word of explanation to our brother, B. F. Current, will, as we trust, relieve his mind in regard to our design in referring to our Redeemer's being *made sin*, in 2 Cor. v. 21. We certainly did not intend to convey the idea that he was made sinful, or contaminated with sin, for he is holy, harmless, separate from sinners, and higher than the heavens. Yet, "The Lord hath laid on him the iniquities of us all." And he bore our sins in his own body, and put them away (our sins) by the sacrifice of himself. We are aware that the translators or compilers of our version of the scriptures have supplied the words *to be*, marked as supplied words by being inserted in *italics*, to show that they were not in the original text. By reference to our allusion to the text, it will be seen that we only mentioned that text, with several other passages, to show in what sense it was said that the Word *was made* flesh, namely, by taking part of the same flesh and blood which the children are partakers of. His incarnation in our flesh did not change his Deity to humanity, any more than his taking on him our sins made him a sinner. "Surely he hath borne our griefs, and carried our sorrows." "But 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." He was made sin, or *to be* sin for us, by the imputation, or laying the sins of his people on him, the same as we are made righteous by the imputation, or laying on us his righteousness. He went down in death in our nature, that we might be raised up from the dead in his nature; for we in being made partakers of Christ, are made partakers of the divine nature.—2 Peter i. 4.—EDS.

OSAGE MISSION, Kan., Dec. 2, 1877.

B. BRADBURY AND FAMILY:—I received your very welcome letter a few days ago, and I wish you could get brother Beebe's views on our Circular letter; it has caused some hard feelings here. I received a letter this morning from Elder Preston, with a request to send it to brother Beebe for his opinion.

We are as well as usual. Nathan returned from Lewistown yesterday at three o'clock p. m. We want your opinion on that matter, whether Elder Beebe will give his or not. Write soon.

L. H. BRADBURY.

ABINGDON, Ill., Dec. 6, 1877.

DEAR BROTHER LEWIS H. BRADBURY:—Your letter of November 11th, together with Minutes of the Turkey Creek Association of Regular Predestinarian Baptists, is received. You state that the Circular Letter published in said Minutes was referred to a committee of three, and they were unanimous in rejecting it; but the association, by a majority of one vote, did adopt it. You request my views of the Circular; and after examining it, I give the following as my views in part of it.

I notice on fifth page, in reference to Adam being an image of God, in a moral, mental and intellectual principle, as stated, and in the same connection man is said to be a rational and accountable being, and in which he approaches the divine image. It is true man was made with these qualities, and held responsible under the law, and he sinned, he did so know. See Gen. i. 26: "God said, Let us make man in our own image, after our likeness." And also Gen. v. 1, 2: "In the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam." This is the image in which Adam was made like God, as I understand. But the Circular says, as quoted, that Adam approaches the image of God, while the bible says he was made in the image of God. I prefer the bible view of the case. I read, "God said, Let us make man in our own image," &c. He uses the plural pronouns *us* and *our*, showing more than one was meant. So in the beginning God made them male and female, showing the nature of this created Adam. Therefore the woman was in Adam when made, and being separated, was still bone of his bones and flesh of his flesh. Rom v. 14: "Adam is the figure of him that was to come," that is, Christ. Now, a figure and likeness are the same; so Adam, with the woman in him, is like Christ with the church in him, for he is our life. Then the church was in him in seed, that is, the divine seed which is in all of God's children, when born again of the Spirit of God, as they all are. 1 John iii. 9: "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." But I proceed. Eph. i. 4: "According as he hath

chosen us in him before the foundation of the world." Then they stood in him when chosen in him. Again, Eph. v. 23: "The husband is the head of the wife, even as Christ is the Head of the church." Also 29th and 30th verses of the same: "For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones." This is considered sufficient on this point. The next point I make is in reference to the mental and physical man, which is the inward and outward man of the bible. This the Circular makes, as I understand, the two men, that is, the new and old man, which gives rise to the warfare in each child of God after being born of the Spirit, when as I understand it to be nothing more than the natural man, for he is mental and physical, for it requires this to constitute a man. Adam was that before transgression, and the same after. This I wish to still be borne in mind, until I shall show more fully what Adam by nature was. The next point I read is on 6th page. If the inward man here spoken of is an eternal, spiritual child of God, sown in Adam, as held by some, (I know not by whom,) or in the new birth, as held by others, yet is so frail as to need renewing every day, alas for spiritual children. As to the last named, I think Paul, Peter and John are of that class. I read, 1 Peter i. 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." John said, 2 Cor. v. 17, "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." The same in 1 John iii. 9, as already quoted, shows that those born of God cannot sin, for his seed remains in them, &c. More might be said, but this is believed to be sufficient on this point. Also on 6th page I read, "It is true that man possesses that vitality and animality which, in some sense, is almost infinitesimal; but if he possessed nothing more, God would not be more mindful of him than the ox or ass. God is mindful of man because he alone, of all created beings, is endowed with a mental, moral, intellectual man, the reflex of the divine Being, capable of receiving an impress of the Holy Spirit of God in his own spirit, and thereby being taught a knowledge of the nature, attributes and purpose of his Creator; and though all animality, with all its vitality, is mortal, this endowment is as undying as Omniscience, and guided by the unerring Spirit of God, whose enkindling influence led to the love of holiness in this life, it will be the sole motive power of our resurrected bodies in all the endless ages of eternity." This I understand to be the view of the writer in reference to the new birth; but the Savior and apostles described it differently in the bible, as I understand, and I like the bible description much the better, which shows a living seed imparted. Type will make its impress

upon paper, yet it gives no life to the paper; neither could it to the sinner, for he is dead, as well as natural, and condemned under the law, and if he were quickened into spiritual life while condemned under the law, could not work himself to heaven, because the law must have its demands, and it took an eternal Being to make the sacrifice for sin. But it will be perhaps well now to show from the bible what man is, to see if an endowment or an impress upon his spirit would make him a child of God. I quote 1 Cor. xv. 46-48, "Howbeit that was not first which is spiritual, but that which is natural. The first man is of the earth, earthy, and as is the earthy, such are they also that are earthy." This settles what man is by nature, yet it is his duty to worship God. But God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth, and no man can say that Jesus is the Lord but by the Holy Ghost. He must be made spiritual before he can worship God, so the way is here blocked; but let us go a little further. 1 Cor. ii. 14: "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." Likewise the 11th verse of same: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." This closes the whole matter, so far as to whether Adam and his posterity, with the impress or imprint as described, can worship God. Now, Jesus said, Ye must be born again. John said, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And of those thus born, Christ is formed in them the hope of glory, and their body is the temple of the Holy Ghost. Jesus said, John xvii. 23, "I in them and thou in me." This shows the relationship with God, Christ, and the children. Therefore it is clear, to my mind, that there is a vital union with Christ and his spiritual children.

On page 7 it is said, "That birth does not change the nature of the thing born," which, doubtless, is true; but if so, how is it that there are any spiritual children? For men by nature are not spiritual, but natural, which has already been shown, and also that Adam was natural, not spiritual; and it has been shown also that the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned.

There is one more item on 6th page that I will notice, which reads, "Notwithstanding all this darkness and alienation, there is a spirit in man capable of being taught. 'And the inspiration of the Almighty giveth them understanding.'—Job xxxii. 8." This text is from one of Job's comforters, and may be applied to the natural spirit in man, of which all men are possessed, and I think it does apply to them; for Solomon

was very wise, and God made him so; for "every good gift and every perfect gift is from above."—James i. 17.

And now I will close, with a kind wish for the prosperity of Zion's children in Kansas. May truth prevail among them; may they follow the teaching of the bible, regardless of what men say. Jesus said, "In vain do ye worship me, teaching for doctrine the commandments of men." Nothing but the truth can benefit God's children.

I now submit these views for your consideration, and all who take an interest in the cause.

I remain, yours as ever,

B. BRADBURY.

In reply to the brethren who desire our views in regard to points involved in some portions of the Circular of Turkey Creek Association, we confess that the objections made by brother Bradbury have our cordial and entire approval.

If the physical powers of man are what Paul means by the outer or outward man, and his mental or intellectual faculties are his inner or inward man, then both are born of the flesh, and are of the earth earthy, and those who are not born again possess them as fully as do they who are born again.

The natural mind of man is the fleshly mind, and is called the carnal mind, and we are expressly told that it is not subject to the law of God, neither indeed can be.

The apostle makes a very wide distinction: the one is to be resisted, crucified and subdued, with its affections and lusts; but the other is after God created in righteousness and true holiness. It was not with his carnal mind that Paul served the law of God, for that is not—cannot be subject to the law of God; but he says to the saints, "We have the mind of Christ." Are not the mental as well as the physical powers of man born of the flesh? And if so, are they not flesh? And can they that are in the flesh please God?

We have neither the time nor disposition to review the Circular; but we regret that so many wild, fanciful and speculative theories are being published as Old Baptist doctrine.—EDS.

FAIRFAX C. H., Va., Dec. 3, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I am still the spared monument of the abounding mercy of our kind heavenly Father, and when I look back on the many changing scenes through which I have been called to pass during this year which is now nearly closed, I feel that every throb of my heart should be one of thanksgiving and praise for mercies past and present; but O how prone the flesh is to fight against the promptings of the Spirit; how fiercely the battle is raging; how the arrows of Satan do darken the mind's sky. But, dear brethren, the foundation of our God standeth sure, having this seal, The Lord knoweth them that are his. So let the battle be ever so fierce, and let our old, sandy

foundations tremble and fall, our foundation which was laid of God in Christ, into which our hope, that blessed anchor, is steadfastly fixed, cannot be moved; for this mighty shaking that is now going on, in and around us, only serves to remove those things which are shaking, and to bring to view those higher joys which cannot be taken away. I feel to hope that thus far, in a great measure, I have been permitted to see this in my sore affliction. Each day seems to lead me and wean me farther from the world, as every thing of an earthly prospect, as to health and prosperity, has been swept away, and sadness and gloom have settled over all that binds us here in love with the decaying beauties of nature. I feel now to leave this world would indeed be a sweet relief to my poor, pent up, waiting soul. It is true the flesh is still, and will remain weak; but the spirit is willing; and thus I have a desire to wait patiently for the Lord. But some one may say, Has brother Kidney doubts or fears that he may be disappointed in his hope? Ah, yes, he has; but now and then his hope shines forth, and he says, "Begone, unbelief, and for my relief By prayer let me be reformed; With Christ in my storm. Though dark my Guide, 'Tis mine to be saved. Though cisterns dry, His love in time will prevail. He'll leave me at last in trouble to sink; Each sweet Ebenezer I have in review, Confirms his good pleasure to help me quite through."

Please read the whole hymn—No. 515, Beebe's Collection. Never will I forget the time when I first heard it sung. Many years have passed since then. I was only nine years old. It then appeared to have so much solemnity about it, and from that time till now I have often looked upon the words as most dear to me, and just now they come to my relief and afford me comfort. The battle seems to calm down for a moment, and my mind runs out to the dear saints, and I desire that they should enjoy the sweetness of the presence of the Lord with me. And I feel to say, dear brethren and sisters, while we may be strangers in the flesh, I feel that we know each other in the Spirit. Our sorrows and joys are felt by each other in turn, and we are together made partakers of our Savior's sufferings, and are made to rejoice together, from time to time. He comes to us in the spirit of reconciliation, and we hold sweet communion one with another, and have fellowship for each other, and can rejoice with those that do rejoice, and weep with those that weep. And, dearly loved ones, as I have read your comforting communications in the SIGNS during the year now nearly passed, I have often been made to weep and to rejoice with you, and felt that your sorrows were mine, to-

gether with your doubts and fears; and, perhaps, little do you think, while you are writing, the Lord is sending me that crumb. Nevertheless it is so. And while he has seen fit to afflict me in body, and set me down here, he makes good his faithful promise, "I will never leave thee nor forsake thee." And if I could commence to tell how many times, and in how many ways the Lord has come to me in the fulfillment of this promise, doubtless some dear one who may now be shut up in darkness of mind would say, Brother Kidwell knows that his Redeemer liveth. For indeed, dear brethren, I assure you that the Lord has not only upheld me by his free Spirit, but he has fed and clothed my body in a way and manner not excelled by that expressed in the case of the poor widow to whom Elijah was sent; for, like her, my bread and oil are indeed scarce, but they have never entirely failed. Oft, yea, very often, have I eaten last for one meal, not knowing how the next was coming. I assure you, dear, sorrowing brethren, is trying to the flesh, and it makes the little fail. The Lord says to a little child in the far west, "Send north, or south, in the best, Send this letter to K., and it will be white, just so that it will fail. So I know of the time of the best. But the matter—I know it is for God alone receives the thanks. I could cite instances that were marvelous indeed; but I often speak of them to the brethren by private letter, or face to face, as the case comes up; farther than that, I ponder these things in my mind. But none in health, or prosperity, or both, have more than I to be thankful for; for it is by the grace of God that I am what I am. And what more can those say who have a full share of this world's goods? My dear, little, trembling and tried brethren and sisters, did you ever think how rich you are? Not in this world's goods, nor yet in yourselves; but in being blessed with your little hope, and that (to you) little spark of faith in your blessed Redeemer, whose blood cleanseth from all sin, and by whose resurrection you are raised to life and glory. Rich, yea, richer far than ten thousand worlds could ever make you; for, says the apostle, "All things are yours, and ye are Christ's, and Christ is God's." Blessed truth. Dear ones, does it taste sweet to you? You that have nothing, and yet possess all things, poor, and yet making many rich, can rejoice, inasmuch as your own filthy rags have been taken away, and that full and complete garment of Christ's righteousness has been placed upon you by grace divine. All these things are set in beautiful array before me, since I am cut off from the world in a laboring sense, and thrown upon the mercy of God in a natural point of view, (for we

are always upon the mercy of God.) I now sit here from day to day writing to my brethren and sisters, such as I hope the Lord gives, and many do I find who are bound down as I am, and yet are free to the enjoyment of spiritual things. I do really desire that the Lord may enable them to know how their letters of love are appreciated by this poor, unworthy scribbler. Some seem to feel too small to even give their names, and yet their hearts are full of love and fellowship, and wish me to write for the SIGNS OF THE TIMES, so they may hear from me. To such, dear Elder Beebe, I would say, that my limited education will not allow, even if I was blessed with the gift, and like all other infirmities under which I labor, I am but a poor sinner at best. And just here I will say that eight or nine years ago I wrote a communication to the SIGNS, and for fear I should be laughed at, I did not sign my name; and I watched for many months for that communication to appear, but fortunately for me it never did, and I have repented it since time and again, (I mean the writing,) for the thought was presented to my mind that I was ashamed of Jesus. I hope each one of my correspondents will turn to the 8th chapter of Mark, 38th verse. I did not at the time of writing think I was ashamed of Jesus, but I felt that man would laugh at me. O my dear brethren, I cannot see but what it amounted in the aggregate to being ashamed of my Redeemer, and if I would not give my name because I felt unworthy, there would none of the dear ones know who nor where I was. So, having fought over all this ground, I hereby beg others to take heed lest they suffer an agonizing wound. Nor indeed can I say that the battle is over with me unto this day, as I feel those words of Jesus sting me even while I pen these imperfect lines, and the question comes up, Am I not ashamed of him and his words even now? But such has my race been all my life, more or less a spirit of diffidence, whenever I am interrogated in regard to what I sometimes feel the Lord has revealed to me in my little experience; and then when I am to myself I weep over my shortcomings, and like Peter of old, when with the Lord alone, I feel to say, I never will deny thee. But let the Lord just but hide his face for a moment, and I fear I often by word or action declare, "I know not the man." These things cause me to weep most bitterly, when Jesus reminds me by his Spirit of it, which he always does, especially when I am trying to warm myself in the nighttime by the fire of another man's kindling, or even my own, for it amounts to the same, while in the congregation of the ungodly. Therefore I am more or less a poor, weeping, disobedient sinner all the day long. But when it is my happy privilege to meet in the assemblies of the saints, which is the case sometimes, I feel to enjoy the sweetness of that blessed fellowship which is the strong band that binds them together in

love, esteeming others better than myself. Well do I remember when I was, as it were, cast away in the desert land, where I could not even hope for a seat in our Father's house, and having left the land whither I had nearly starved for food and drink, and oft did I sit by the wayside and weep, feeling that I had disgraced my Father's family by taking a forbidden path, and O such bitter tears were mine! And yet I knew it was but just that I should perish by the way. But the Lord alone prepared the hearts of my dear kindred to take me in, and in deed and in truth that word spoken by the prophet so many hundred years ago, "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."—Isa. xli. 17, 18. And just as the reading of the above looks contrary to nature, just so I was made to realize the force of it in my own individual experience, for in all my ways I found I sought in vain, for I sought water, and there was none. And when I was made to realize this, and not till then, the Lord heard my cry, and gave me drink in a way and manner I never should have thought of; and in his own way and time he led me to his banqueting house, and I was made to sit down under that blessed banner of love, and O how sweet to my taste was the gospel of grace. But, dear brethren, I have seen trying times since then. Many times I had to cry out in the lowest depths, "Will the Lord cast off forever?" Long nights have been my common lot, temptations, doubts and fears are my daily afflictions; and sin being mixed with all I do, causes me many anxious thoughts. But, my dear kindred, I feel to know that I love you, and this causes my sinking hope to revive, and ere I am aware I am singing and rejoicing upon some beautiful mount, in a land that flows with milk and honey. How I came there is not so clear, but it is even so; and as I sometimes think my race is nearly run, I think once in a while I catch a glimpse of that beautiful abode whose builder and maker is God. Ah, my dear brethren, it looks too sweet and lovely to drive me away; nay, I feel to hasten on. Dear, trembling souls, fear not, for this is but the valley and shadow of death; and although we are called to pass through it, the Lord's rod as well as his staff will and do prove a comfort to us. I have thought much about the comforting influence of the rod of the Lord here of late. I have been made to feel his rod in more ways than one, and while under it I assure you it is not pleasant; but it always brings us into sweet submission to our Lord's commands, and perhaps there are none of the Lord's poor who do not know more or less how sweet and comforting it is to be found walking in his holy commands when he comes to sup with them in the communion of his blessed Spirit.

But my sheet is full, and I will not worry you. May God bless and comfort, protect and defend his dear people, is my desire for his name's sake. Yours truly afflicted,
ELI T. KIDWELL.

GIBSON STATION, Va., Jan. 18, 1877.
BROTHER BEEBE—DEAR SIR:—I take the liberty to write a few lines to you. I desire your views on a passage of scripture, if you should be pleased to give them, through the SIGNS OF THE TIMES. It is John iii. 5, when Jesus answered Nicodemus, saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." My question is, What does Jesus refer the water birth to?

Brother Beebe, I don't wish to weary you by running over my many lines, but I wish to make known to you that I have great pleasure and gather much comfort from reading the SIGNS OF THE TIMES. I never hear any of what I take to be gospel preaching in my section of country, except it be stumbled upon by a departure from their own doctrine. My nearest place of attending gospel preaching, or the Old School Baptists, is seventeen miles, over on the Kentucky side, across the mountain from Virginia. Myself and wife are members of Calvin Church, on Cumberland River. I have only one neighbor that can receive the doctrine of the SIGNS OF THE TIMES. He was in communion with a Campbellite upon a scripture which I desire to call upon, so that is my reason for calling your attention to it. I will close by hoping to hear from you on the subject at your convenience.

Very respectfully yours, &c.,
WM. G. BROWN.
(Editorial reply on page 10.)

DICKSON COUNTY, Tenn., Dec., 1877.
ELDER G. BEEBE & SON—DEAR BRETHREN—If I am worthy to address you as such:—It is through the mercy and goodness of God that we are still spared to see another year nearly to its close, for which we should be very thankful that with all our afflictions and temptations the good Lord still keeps us, and if we are his children, we have the blessed promise that he will never leave nor forsake us. O that the Lord may enable his dear children to praise his holy name for his wonderful goodness to the children of men. If I could write and express my feelings through the SIGNS OF THE TIMES like some of the dear brethren and sisters do, I would love to do so. I hope the Lord will still enable them to write, and keep its columns full of their soul-cheering communications; and you, dear editor, I hope will be enabled to keep up its editorial department, as you have so ably done for many years.

I submit this poor scribble, nothing more at present, remaining yours in christian love, I hope,
W. R. DANIEL.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1878.

INTRODUCTION TO VOLUME XLVI.

In the closing number of our last volume we took a retrospective glance over the forty-five years of our editorial labors in the publication of the SIGNS OF THE TIMES. The trying circumstances under which it was commenced, and the violent opposition encountered from the beginning, from professed friends as well as from avowed enemies, has often compelled us to inquire, "Who is sufficient for these things?" Were we not sure that our God can with a feeble worm thresh mountains, we should long since have fainted. But hitherto, if we are not altogether deceived, the Lord has helped us, and having received favor from the Lord we still continue, as a monument of the preserving goodness, long-suffering and loving-kindness of the Lord.

But why should we complain? It is true we have endured a great fight of affliction, and have frequently been sorely pierced and deeply wounded in the house of our friends; but though often cast down, we have never been quite forsaken; though killed all the day long, still wonderfully supported and sustained by him who clothes the lilies and provides for the sparrows.

Although the public position which we have been called to occupy has exposed us to many venomous shafts of frothy and counterbalancing the force of enemies, the Lord has given us great favor with dear friends and brethren who have stood by us in all our conflicts, for which we have thanked God and taken courage. None, we feel persuaded, can so well appreciate the inestimable value and heartfelt comfort of dear, loving, tried and faithful friends and brethren at any other time, as when forsaken and persecuted by those with whom we have taken sweet counsel together, and in company with whom we have once walked to the sanctuary of our God. Had it been from an enemy, then David could have borne it; but when those whom we have, and many of whom we still do esteem as the dear children of God, are drawn into the rank and file of our adversaries, and thrust us with side and shoulder, and treat us as enemies, we need such supporting consolation and strength as can only come from above.

Seldom in all our experience have the powers of darkness rallied their forces against us when our God has not moved the hearts of brethren to utter words of comfort to cheer us, which have always been to us like a seasonable balm to keep us from fainting.

Although the vigor of our youth and manhood has been devoted to the publication of the truth, for the edification of the saints which are scattered abroad, and now that old age has overtaken us, the weight of three score and seventeen years have enfeebled our mortal powers, still our facilities for prosecuting our labors

have never been better at any time. Our son, B. L. Beebe, who has been associated with us for the last two years, is now of about the same age that we had attained when we commenced this publication, and being a practical printer, and a firm believer in the precious truth that has always distinguished the Primitive Baptists, is well qualified to insure a sensible improvement in the forthcoming volume over all of those which have preceded it. The mechanical execution of our paper, we think, will bear a favorable comparison with the best prints in our country; we have the best compositors that can be found, and no apprentices. Our pressman is a first class workman, our press one of Hoe's best cylinder, and propelled by steam power, and our expenses are in correspondence with the quality of our work. We could get out a paper in the loose manner in which some are executed for about half the expense; but we propose to execute our work in a workmanlike manner, and trust our efforts in that direction will be appreciated. The senior editor will give his entire attention to the Editorial Department, with the exception of ministerial duties, while the mechanical, financial and book-keeping of the firm will be superintended by the junior partner.

We shall be amply supplied with contributions from some of the most gifted and lucid writers of our faith and order, and our columns will be filled with original matter almost exclusively.

The low, vulgar and abusive attacks which are being made upon us will be noticed only so far as we may deem necessary to disabuse the minds of those who may be misled in regard to our real sentiments.

We wish to exclude from our columns all personal or church difficulties and disorders of a local nature, as the publication of private and local grievances should be healed and settled where they exist, and we regard it as a violation of the laws of Christ, and of the order of the gospel, to spread them abroad.

We shall still hold ourselves ready, to the extent of our ability, to give our views on any passage of scripture, or point of doctrine or experience, on which we think we have any light, that may be proposed for our consideration, desiring at all times that our views may be carefully compared with and tested by the scriptures; and wherein we may be found to err, (as we make no pretension to infallibility) we shall hope that those who are blessed with clearer light will kindly, and in the gentle spirit of the gospel, teach us the way of the Lord more perfectly.

A copy of the sentiments to which the SIGNS OF THE TIMES, in our original Prospectus was pledged, and which for more than forty-five years have been accepted as a fair but brief expression of Old School or Primitive Baptist doctrine, was reproduced in the last issue of the preceding volume, and for the benefit of new subscribers we subjoin the same to this

article, that all who read may know of our doctrine, whether it be of God or of man.

From the Prospectus published in June, 1832.

"Proposals for publishing a semi-monthly paper, to be called the 'Signs of the Times,' devoted exclusively to the Baptist cause, maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah—the Revelation which God has given of himself, as Father, Son and Holy Ghost. 'These Three are One.'—1 John v. 8.

2. The Absolute Predestination of all things.

3. Eternal, Unconditional Election.

4. The Total Depravity and just condemnation of fallen man.

5. That the Atonement and Redemption of Jesus Christ are for the Elect only.

6. The Sovereign, Irresistible, and in all cases, Effectual work of the Holy Spirit, in Regenerating and Quickening the Elect of God.

7. The Final Preservation and Eternal Happiness of all the sons of God, by Grace.

8. The Resurrection of the dead, and Eternal judgment.

9. That the Church of Christ is composed exclusively of Baptized Believers—that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God.

10. That there is no connection between Church and State, and as touching the proposition for a marriage between them, the Hon. R. M. Johnson, in his Report on the Sabbath Question, has expressed our faith.

The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath Schools, &c., &c., making war with the Mother, Arminianism, and her entire brood of Institutions."

BORN OF THE WATER.

In reply to the inquiry of brother Wm. G. Brown, whose letter will be found on page 9, we will say, we have never been fully satisfied that we know the meaning of these words of our Lord, or that any views we entertain upon the subject can be profitable or edifying to our readers. We cannot, however, in truth say we have no views on the subject; and as our views only are called for, we will venture to give them, with the desire that our readers scrutinize them by the infallible standard, and receive them only so far as they are sustained by the holy scriptures.

The solemn asseveration, "Verily, verily I say unto thee," is expressive of the vital importance of what his words declare. But as our Lord often spake in parables, and uttered dark sayings, so his words to Nicodemus were spoken in figurative language. Not only were they beyond the comprehension of that learned teacher in Israel, but also inexplicable

to the saints, only so far as they were enlightened by the Holy Spirit.

Jesus had already said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." These solemn words Nicodemus did not understand; and alas! how few professed teachers in Israel at the present day do understand them. Even among those whom we humbly hope are the subjects of that birth, there seems to be a lamentable lack of harmony in their testimony on the subject. We believe that every subject of this new birth perfectly agree that it refers to the work of the Spirit, by which they are quickened from the dead, and brought experimentally into the light and liberty of the sons or children of God. But in discriminating between that which is born of the flesh, and that which is born of the Spirit, is that wherein they require to be taught more perfectly. It is not so difficult for us to prove positively what the being "born of water" does, as to demonstrate beyond the precise meaning of the use of this figure. Campbellites are said to Christian baptism were not to exclude from the kingdom of God all who were not baptized, and we are informed that himself that Adam and Jacob, and the king of the man baptism in any centuries.

is indispensable to the church of Christ under the gospel dispensation; but the ordinance of baptism is nowhere, that we are aware of, called a birth, unless it be so called in the text now under consideration, which to our mind is not the case. It may be demanded then, if it does not mean baptism, what does it mean?

When we consider the many portions of the scriptures in which *eternal life* is called water, and the necessity of our being born of that life which was with the Father, and was given to us in the Son, is it not true that except a man be born of the life and Spirit of our God that he cannot enter into the kingdom of God, since that which is born of the flesh is flesh, and flesh and blood cannot inherit the kingdom of God?—1 Cor. xv. 50. We do not understand our Lord to speak of being born of water and of the Spirit as meaning two births, for all who are born of the Spirit are also, by the same birth, born of the life and immortality which was treasured up for them in Christ before the world began, and they cannot be separated. Although they are inseparable, yet they are spoken of as distinguishable productions of and developed by the new birth, and both distinct from that which is produced by a fleshly birth. Jesus said, "What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit, and they are

life."—John vi. 62, 63. Thus Jesus speaks of them as two elements of the divine nature, produced in the saints by the words which he speaks unto them. This is verified when they are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—1 Peter i. 23. In this birth of incorruptible seed, which is produced by the word of God, or by the words which Jesus speaks, they receive not only the life, but the Spirit which quickens and makes manifest this life; for if any man have not the Spirit of Christ, he is none of his. And if any have that Spirit, it is the Spirit that quickens, or develops in them the life of the Spirit.

This life of the Spirit is frequently called the WATER OF LIFE, or water is used to signify the life of the Spirit, by which the sons of God are made manifest. The psalmist speaks of this water as a river, whose streams make glad the city of God. Isaiah prophesied of the channel through which it comes to us, Jesus the Savior, for he says, "There the glorious Lord shall be unto us the place of broad rivers and streams." Ezekiel in vision saw these waters of life coming out from the sanctuary of God, and life was produced or manifested wherever these waters flowed. John also testifies that the angel "shewed him a pure river of water of life, clear as crystal, coming out of the throne of the Lamb;" and Jesus (the Spirit) to testify and that is athirst come, let him take the water of life, let Jesus himself be a man of Samaria, "He that drinketh of the water that I shall give him shall never thirst; it shall be in him a well of water, springing up into everlasting life." And on the last day of the feast Jesus stood and cried, If any man thirst, let him come unto me and drink. This water of life we understand to be the same which God spake of by the prophet: 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. From all these scriptures does it not appear that the Holy Ghost has used the figure of water as emblematic of the life which flows unto the city of God, through Christ, out of the throne (place of power) of God and the Lamb? And as this life is manifested by the Spirit, they that are born of this Spirit are also born of this life, which is called the water of life.

In addition to the foregoing scriptural arguments, let us consider, "There are three that bear witness in earth, the Spirit, the water, and the blood, and these three agree in one;" in harmony with the Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.—1 John v. 7,

8. The witness of the three in earth, and the record of the Three in heaven, is "that God hath given us eternal life," and that this eternal life which God has given us is in his Son. Of this Son of God, John testifies in verse 6, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

If we are correct in our views, this life which is given to the saints in Christ, as the Son of God, is the water which beareth witness with the Spirit that God hath given us eternal life; and that in the incarnation of this eternal life, or water, Jesus took on him the seed of Abraham, and was born of our blood, in being made of a woman and under the law. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;" and thus was he made a little lower than the angels for the sufferings of death, and came, that is, came in the flesh, not only by the water, or eternal life and glory which he had with the Father before the world began, but also by blood, in that he took on him our nature; and in the Spirit of the Lord God which was upon him, in his incarnation, and in the power of his blood to cleanse us from all sin, and to redeem us unto God, we have a witness that God hath given us eternal life in him, while his Spirit also beareth witness with our spirit that we are born both of the water of life that is in him, and of the Spirit by which he was anointed as the Christ of God. To be born of God as the seed of the second Adam, we must be born of the water and Spirit of him, as our spiritual progenitor, who came by water and blood; for as is the earthy Adam, such are they that are earthy; and as we have borne the image of the earthy, so we must bear the image of the heavenly Adam.

We submit what we have written on the subject as our views, and have no desire that they should be received any further than they are sustained by the scriptures of truth. May the blessed Spirit of Truth teach us and lead us into all truth, and may grace be given us to walk in all truth, for Jesus' sake. Amen.

APPOINTMENTS.

If the Lord will, I expect to preach on Monday night after the second Sunday in January at Berlin, Md.

Tuesday and Wednesday nights at Snow Hill.

Thursday a. m. at Indiantown.

Thursday night at brother Warren's house.

Friday night at Mr. James Laws' house.

Saturday a. m. at Nassaongo.

The third Sunday, all day, at Salisbury.

Monday night, after third Sunday, at Spring Hill.

Tuesday, day and night, at Delmar.

Wednesday, (as the friends may arrange) at Broad Creek.

Thursday night and Friday a. m. at Welsh Tract.

Saturday a. m., before the fourth Sunday, at London Tract.

F. A. CHICK.

MARRIAGES.

By Eld. P. Hartwell, Oct. 27, 1877, at the residence of the bride's parents, Mr. Edward H. Silvers and Miss Carrie Abbott, daughter of Mr. Henry M. Abbott, all of Hopewell, N. J.

By the same, Oct. 31, 1877, at the residence of the bride's parents, Mr. Philip H. Johnson and Miss Adelia Kentner, daughter of Mr. Conrad Kentner, all of Princeton Township, N. J.

By the same, Dec. 5, 1877, at his residence in Hopewell, Mr. Wm. A. Cray, of Stoutsburg, and Miss Kate Sperling, of Harlingen, N. J.

By the same, Dec. 5, 1877, at the residence of the bride's parents, in Mount Rose, Mr. James B. Merrell and Miss Ella L. Cook, daughter of Mr. John S. Cook, all of Hopewell Township, N. J.

OBITUARY NOTICES.

It becomes my solemn duty to record the departure of another of the body of Christ, the church below, to fill his place above, where the wicked cease from troubling and the weary are at rest.

Departed this life Sept. 2, 1877, James C. Durham, in the 63d year of his age. He was born in North Carolina, Dec. 24, 1814, moved to Georgia with his parents when small, and from thence to Chambers County, Ala., when about twenty years of age. He was married to Miss Ann McCrimmon, who lived together until they had nine children, when it pleased the Lord to take her away, in 1857. She departed this life in the faith, having joined the Baptist Church before the division, and continued with the Old School till the day of her death.

In the time of the late war, brother Durham was married again, to sister M. E. Risinger, who survives him, and who is, we believe, a humble and faithful follower of our dear Redeemer. Their house was ever open to their brethren and friends, and their hospitality and kindness have been witnessed by very many. I have for some years been an attendant at the church of which he was a member, (and to which I also belong) and can bear witness to his unflinching faith in Christ. He was weakly and afflicted more or less for some time before his death, but was calm and resigned under affliction, and quietly fell asleep, without a murmur.

Brother Durham leaves his highly respected companion and children, together with many relatives and friends and the church, to mourn their loss, which is his eternal gain. May the Lord abundantly support the bereaved widow and dear children.

ALSO,

DIED—At the residence of her son, B. F. Harvel, in Tyler County, Texas, Feb. 14, 1877, our beloved sister, Terecy Harvel.

The subject of this notice was born July 6, 1808, in Kentucky, and moved to Tennessee, and from there to Alabama, where she was married to Wm. H. Harvel. Her maiden name was Landsdown. She was baptized in the fellowship of the Old Baptists by Elder Daniel Doster, (being formerly a Methodist) between the dates 1830 and 1840, and led a beautiful life of godliness, being kind to all, loving and beloved, and holding the doctrine of Salvation by grace alone. She leaves one son and several grandchildren, together with the church, to mourn; but we mourn not as those who have no hope, but believe our loss is her eternal gain.

Done by order of the church at Mill Creek, Tyler County, Texas, on Saturday before the fourth Sunday in September, 1877.

T. M. NEAL.

DEAR ELDER BEEBE:—Though a stranger to you, and to most of your readers, in a natural sense, I trust I am not in a spiritual one, having love in my heart for the service of the same Lord and Master with you all. It is my painful duty at this time to fulfill my dear father's repeated request during his last illness, and send you a notice of his death for publication in the SIGNS, a paper which he had so long taken, and always hailed with delight, ever affording him so much spiritual comfort.

It is with renewed feelings of sadness that

I announce to you and your readers the death of my beloved father, William C. Stanton. He was born in the town of Voluntown, state of Connecticut, in the year 1807. In his early life the Spirit of God came to him, and he was at once made happy in the love of Christ, and ever since, during all his active business life, has been a close follower of his Savior. He has always adhered to the Old School Baptist faith and doctrine, and said so often in his last illness, "Tell Elder Beebe I died strong in the belief of God's sovereign grace." As a husband and father, he had few equals, being always ready to make any sacrifice for the benefit of his wife and family. On the 26th of last May he was suddenly prostrated by a stroke of paralysis, and remained in an almost helpless condition, suffering at times beyond description, in both mind and body, till death relieved him, on Sunday morning, Nov. 13th. But during all this suffering, his faith was strong, and his trust in God and his precious promises never faltered, and his delight was in listening to the prayers of God's people who so often visited him, in talking with them of God's goodness and mercy to sinful mankind. His funeral was largely attended, Nov. 13th, at the Baptist Church in Voluntown, where he had always retained his membership, and an efficient sermon was preached by Eld. N. H. Mattoson, (who often held communion with him before God, in prayer, during his long illness) from Psalm lxxxi. 9, "Cast me not off in the time of old age," &c.

But while the widowed mother and fatherless children mourn for him, we mourn not as those who have no hope; for we know he is gone to be with Christ, whom he loved and served so many years; and the record of his godly life will ever live in our memories, till we shall go to join him among the redeemed in heaven.

Yours in affliction,

WM. H. STANTON.

NORWICH, Ct., Nov. 27, 1877.

DIED—At her home in Mercer County, Ky., on the 11th of November, 1877, Nancy B. Lyen, aged 65 years and 16 days. She was confined to her bed only five days, her disease being pneumonia, she suffered much, but bore with much christian fortitude. Just a few months before she died she attended our monthly meeting and stayed all night at my house, during which time she told me that she did not expect to live long, and that she had no desire to live; that she had lost all care for every thing this poor, sin-polluted world could give. She appeared to have her thoughts placed on that world where there is all joy, peace and love. I did not see her until the day before she died. She was then sinking rapidly, but quietly, and continued so until she died, at which time she became quite easy, and died as one going to sleep. Therefore we can say with the poet,

"Asleep in Jesus! blessed sleep!" &c.

Our dear sister was baptized by Elder W. W. Penney, in the fellowship of the Baptist Church, nearly fifty years ago, ever since which time she has adorned her profession by a godly walk and conversation.

Out of twelve children of us, this is the eighth one that has been taken, as I trust, home. Then, my dear brother, should we not be still, and know that the Lord is God?

Our dear brother, J. F. Johnson, delivered an able and comforting discourse on the occasion, using for a foundation John v. 25, 28, 29.

And now may Israel's God comfort and sustain her surviving children and companion, and enable them to follow her most noble example, and prepare them to meet her in that world where sin nor death can never enter; and may he save us all for Christ's sake. Yours, dear brother, in tribulation, A. J. BICKERS.

It has fallen to me to record the death of my deceased brother's wife, Mrs. Caroline Cadwell, of Orangeville, Ill., who removed from Orange County, N. Y., with her husband, George S. Cadwell, to Orangeville, at the time of her marriage, where she resided until her death, Sept. 27, 1877, aged 56 years. From the writer's earliest knowledge, she was always a seeker after divine truth, and

strictly conscientious in all things. In the summer of 1871 or 1872, Mr. and Mrs. Cadwell attended the Warwick Association, and, I think, by previous determination, united with the New Vernon Church, since which time she has enjoyed a good degree of christian light. About two years after their union with the church, my brother died, while she was confined to her bed by a broken limb. He was carried to her bed while he was, perhaps, dying, and she strove to cheer him by converse and singing. He died in the hope of a blessed immortality, since which time her mind has been more directed toward the future, she only seeming to live for the glory of God and the good of her children. She felt her home to be in the Baptist Church, in which doctrine she was thoroughly built up. As there was no church of that order within reach, she often returned from meeting and complained that she had not been fed. On being asked what she wanted to hear, her reply was, "God glorified." She never failed to improve an opportunity for spiritual conversation.

She died from the effects of running a nail in her foot, which resulted in lockjaw, without extreme suffering, and was conscious to the last, but was not able to converse much.

She had all summer anticipated attending the association at Lena, but was deprived of that privilege by serious sickness in her family.

After the accident that terminated her life, she wrote to Elder Jillett, of Lena, requesting him, in case it should prove fatal, to preach her funeral sermon; but for some reason unknown to the writer he failed to do so, although, on being notified of her death, it is said that he cried like a child, and said he could attend only as a mourner. The sermon was preached by Dr. Narimore, (their family physician of twenty years or more) from Romans xiv. 7, 8, in connection with 1 Cor. xv., from the 33d verse.

She leaves a family of seven children, now in the prime of life, to mourn her departure, and miss a mother's counsel, and a large circle of relatives and friends to sympathize with them in their bereavement. Our loss is heavy.

Yours in affectionate fellowship,
HELEN M. BADGER.

DIED—In this village, (Middletown) on the evening of Dec. 13th, 1877, from the effects of a fall, **Mrs. Fanny Harding**, wife of Mr. David H. Harding, in the 76th year of her age.

The circumstances attending the death of our sister were sad and painful. During the afternoon some friends called at the house, and after entertaining them for some time, sister Harding excused herself for the purpose of preparing supper. After setting the table she lighted a lamp, and lifting a trap door in a room off the kitchen, went down cellar after a jar of preserves, which she brought up. Upon opening it she discovered that it was covered with mould, and went into the back room to skim it off. She had probably forgotten that the trap door was left open, and walked directly into the opening. The noise of her fall brought her husband and friends to her assistance, and she was found lying insensible at the foot of the cellar stairs. A physician was immediately called, but before he arrived she breathed her last. An examination showed that she had received a bad fracture of the skull.

Sister Harding was formerly the widow of brother Nathaniel Carey, and was married to Mr. Harding nearly two years ago. She was, at the time of her death, a member of the O. S. Baptist Church at Waverly, N. Y. Her funeral took place at the Meeting House of the O. S. Baptist Church in this place, on Sunday, the 16th, at which time a discourse was preached by Eld. G. Beebe, to a large congregation, from Luke xx. 34-36, after which her remains were deposited in the cemetery of the New Vernon Church.

She leaves her bereaved husband, one brother and one sister, together with numerous other relatives and friends to mourn her departure, but not without hope that she is at rest.

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep."
B. J.

YEARLY MEETINGS.

A yearly meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborne Hollow, Broome County, N. Y., on the 2d and 3d days of January, 1878, (Wednesday and Thursday) ten miles east of Binghamton, on the Albany & Susquehanna Rail-Road. The friends that come on the cars will be met at the depot. A general invitation is extended to all who love to hear the truth.

Brother Beebe, the friends at Osborne Hollow feel very anxious to have you attend the meeting. If you can possibly come, do so. Please answer in the above notice.

H. W. CATOR.

[It is very uncertain whether we can attend at that season of the year: it is a hurrying time in our office at the beginning of the new volume, and at our advanced age we dread long journies from home in the winter. Still, as we have a great desire to visit Osborne Hollow, should we see our way clear we may attend.]

G. BEEBE.]

TWO DAYS MEETINGS.

There will be a two days meeting held at the 2d Church of Roxbury, Delaware Co., N. Y., on the first Saturday and Sunday in January, 1878. Brethren and sisters and ministers of our faith and order, and all that desire, are invited to attend.

In behalf of the church,

I. HEWITT.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1.00; 25 copies for \$2.00; 50 copies for \$3.00; 100 copies for \$5.00.

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For particulars, address

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We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

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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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., JANUARY 15, 1878.

NO. 2.

POETRY.

OUR DAILY RECKONING.

If we sit down at set of sun,
And count the things that we have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.
But if through all the livelong day
We've eased no heart by yea or nay,
If through it all
We've nothing done that we can trace,
That brought the sunshine to a face
No act most small
That helped some soul, and nothing cost,
Then count that day as worse than lost.

A FINISHED SALVATION.

What think you, my friends, of the coming
of Christ?

Completely in him did the Godhead exist?
Is he a whole Savior, or must we comply,
And choose him, and serve him, for fear that
we die?

Look low in his cradle and study his birth;
Is he the I AM that created the earth—
Without a beginning, the first and the last?
Or is he a babe in the manger at best?
Some style him a creature, a man at the
most,

Poor, helpless, dependent, upon that weak
breast

That bare him, that nursed him—a woman, I
know—

Not knowing it was for our sakes he came so.
The prophets beheld him, his name they
adored,

As God, Mediator, Christ Jesus the Lord.
What wonders are here! Be astonished O
earth!

To gaze through the vista of time on his
birth.

The angel came down to the shepherds by
night,
And brought the glad tidings of joy and de-
light;

The prophets so anxiously look'd for that
morn,
The coming of Jesus, in Bethlehem born.

Condemned was I, without hope in the
world,

To die, then to ruin, forever he hurled;
But lo! from the angel of light did I see
This infant, a Savior, for sinners like me.

For me, in my flesh, was his infantile state,
While in the Godhead he was even as great,
As when he created the heavens and earth,
And gave to each creature his name and his
birth.

To you who would style him a creature at
most,

I'm afraid you have never beheld yourselves
lost;

You never have seen that sweet infant a-
dorn'd,

A Prince and a Savior transfiguratively form'd.
O Jesus! my Savior! I know thou art mine;
My God, my Redeemer, thy name is divine;
O shew me thy presence, I ask for no more,
Without which no man can thy person adore.

From extremes to centre my whole is in thee;
God, Man, Mediator, made precious to me;
Thou hast taken me up and make my soul
fast,

In hope and salvation, from first to the last.

B. MARTIN.

ASHLEY, Ohio, Sept. 7, 1877.

CORRESPONDENCE.

THE NEW COVENANT.

"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 into their
mind, 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 all shall know
me, from the least to the greatest. For I
will be merciful to their unrighteousness, and
their sins and iniquities will I remember no
more."—Heb. viii. 10-12.

The scriptures, in a clear and un-
equivocal manner, set forth two cove-
nants; and the first, or old covenant,
was given to the Jews, as a nation.
After they were delivered from Egypt,
they came into the wilderness of Sinai,
"and Moses went up unto God;" and on
Mount Sinai Moses received the command-
ments on two tables of stone, "and the
tables were the work of God, and the writ-
ing was the writing of God, graven upon
the tables." The commands written upon
those tables were and still are the eter-
nal standard of justice, and were more
firmly fixed than the heaven and earth;
for said the Redeemer, "Think not that
I am come to destroy the law or the prop-
hets: 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." After the
commandments, the ritual or ceremonial
law was given and enjoined upon that
nation with divine precision; and the
injunction was, "And look that thou
make them after their pattern, which
was shewed thee in the mount." The
kinds of beasts to be offered, the man-
ner and time of the offering, who were
proper persons for priests, what kind
of beasts and birds should be eaten,
&c., each direction was given with
accuracy; and if they as a nation
obeyed the Lord, they would be
blessed in their "basket and store;"
and when they disobeyed, punishment
was inflicted upon them. But the
promise of eternal life was not con-
nected with their outward obedience,
nor everlasting punishment de-
nounced for disobedience, but the
blessings and punishments related to
them as a nation; but, "Because they
continued not in my covenant, and I
regarded them not, saith the Lord." And
to-day the condition of the Jews con-
clusively shows the fulfillment of
Christ's declaration, "Behold, your house
is left unto you desolate."

The old covenant, in its external or
outward requirements, "stood only in
meats and drinks, and divers washings,
and carnal ordinances, im-

posed on them until the time of re-
formation." The vast amount of vic-
tims, the blood of which for hundreds
of years continued to stain the Jew-
ish altar, were all appointed by God,
and were pointing down through the
vista of time to him who would come
in the flesh, and "put away sin by
the sacrifice of himself." We are
lost in astonishment when led to con-
template the vast amount of blood
shed on the altar during the legal
dispensation, and that it was thus
ordered by Israel's God; for we find
by carefully examining Leviticus, that
the number of victims required for
the stated service of the sanctuary
yearly were the following: bulls,
rams, lambs and goats, combined,
1,289. Carnal reason would say there
could be no use for such a vast sacri-
fice of lives; but those offerings dis-
tinctly foreshadowed the righteous
demand of God's law, which would
be satisfied by the death of Christ.

Those ordinances were external,
therefore carnal or fleshly, and could
be performed by them, "who were
dead in trespasses and sins;" but,
notwithstanding such was the case,
they were typical, and shadowed forth
great and glorious things; for the
tabernacle, while yet standing, "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 per-
taining to the conscience." But the
new covenant is founded upon en-
tirely different principles. "Now
these be the last words of David.
David the son of Jesse said, and the
man who was raised up on high, the
anointed of the God of Jacob, and
the sweet psalmist of Israel, said,
The Spirit of the Lord spake by me,
and his word was in my tongue. The
God of Israel said, the Rock of Israel
spake to me, He that ruleth over men
must be just, ruling in the fear of
God: and he shall be as the light of
the morning, when the sun riseth,
even a morning without clouds, as
the tender grass springing out of the
earth by clear shining after rain.
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 Samuel
xxiii. 1-5.

The inspired penman, in address-
ing the Hebrews, makes direct refer-
ence to Jer. xxxi. 31-34; not by way
of "accommodation," that modern
writers talk so much about, but to
show the fulfillment of prophecy.
The commencement of the epistle
tells us that God had in time past

spoken unto the fathers by the prop-
hets; but, in these last days, had
spoken unto us (the children, as he
assures us in the second chapter) by
his Son, declaring the Son to be the
brightness of God's glory, and the
express image of his person, and that
he had by himself purged our sins.
It appears that the design of this
epistle is to establish the children of
God in the truth, in our day, as well
as to show to those ancient Hebrews
that the Jewish ritual was no longer
binding upon them; for God had
taken away the first covenant, that
he might establish the second, or new
covenant.

No other people nor nation ever had
such miracles wrought for them as
did the Jews, and none have ever
been more severely chastised and
punished than they have; for Jeho-
vah said, "You only have I known
of all the families of the earth; there-
fore I will punish you for all your in-
iquities." An express command was
given them concerning every thing;
but they disobeyed, and the result
they are destroyed as

For this is the covenant. The Eng-
lish word *covenant*, is from *con* and
venio, which signifies a coming to-
gether; and in the epistle to the
Romans we are informed by the apos-
tle how the stupendous work was
accomplished. Said he, "For if,
when we were enemies, we were re-
conciled to God by the death of his
Son, much more, being reconciled,
we shall be saved by his life." It
should be carefully noticed here that
God is not reconciled to us, but we
to him, if we are members of his
church and children of the chosen
generation, because the inflexible jus-
tice of God must receive plenary or
full satisfaction; therefore all the
glorious things in the new covenant
are based upon the absolute promises
of God, for all the promises of God
in Jesus Christ are yea, and in him
amen, unto the glory of God by us.
Therefore the new covenant is not
part law and the balance gospel, for
it is not the covering up of the "rents
in the old mantle," by putting a new
piece of cloth upon them; "for that
which is put in to fill it up taketh
from the garment, and the rent is
made worse." In this new covenant
there is no room for any portion of
the Jewish ritual; for all that was
shadowed forth thereby, has been
fulfilled by Christ, the antitype.
Hence the apostle says, "Blotting
out the hand-writing of ordinances
that was against us, which was con-
trary to us, and took it out of the
way, nailing it to his cross; and hav-
ing spoiled principalities and powers,

he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ."

That I will make with the house of Israel. It should be carefully noticed that under the old covenant there was a distinction kept between the two houses—Judah and Israel; but in the new covenant no such distinction is made, for it is the house of Israel only; and when that name, Israel, was given, and the circumstances connected therewith, should be carefully noticed, for it was given Jacob (the supplanter) by the angel that wrestled with him until the breaking of the day, and Jacob was blessed by him: "And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." This covenant has not been made conditionally with all the race of mankind, but is limited to the Israel of God; and the vessels of mercy, while in their natural state, know nothing of its glorious provisions and superior excellencies until made alive from the dead by the power of God, and brought experimentally into gospel light and liberty. Then, according to the pleasure of God, the blessings and immunities are unfolded to the raptured vision of the heirs of immortal glory; but they are not redeemed by the precious blood of Christ will never know the blessings and joys of the new covenant.

After those days, saith the Lord. The God of Israel, in his wisdom, had appointed the days or limited the period for the old covenant to remain, and then it must be taken away. It should be distinctly kept in view that all declared concerning this new covenant is according to a "thus saith the Lord." When the time was near, the Spirit of Christ in the prophet Isaiah enabled him to say, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." During that long period of time, in which the Jews were under the legal dispensation, notwithstanding their rebellion against God, he did not withdraw his protection from them, until his purpose concerning them was fulfilled; for "All the day long" (that legal dispensation) "I have stretched forth my hands unto a disobedient and gainsaying people." The precious Redeemer said, while in his incarnation, "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are." Under the new covenant the church of Christ is a gospel house, and legality is forever excluded, and the door is never to be opened again to admit the ceremonial law; "For the law was given by Moses, but grace and truth came by Jesus Christ."

I will put my laws into their mind. The prophetic declaration reads thus, "I will put my law in their inward parts;" but in the application of that prophecy under and in the covenant of grace, it is not *law*, in the singular number, but *laws*, which should be carefully noticed in giving the true exegesis of this clause of the text now under consideration. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. 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." Said the inspired apostle, "For I was alive without the law once; but when the commandment came, sin revived, and I died." That death was certainly a spiritual circumcision, or an entire separation from any trust in the external performance of the law; for said he "to all the saints in Christ Jesus" which were "at Philippi," "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." And then goes on to show, that if any man had reason to trust in the flesh, he had upon the ground of birthright; and "as touching the law, a pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ." From all those things the death, which he had experienced, had separated him. When the law enters into the heart of a vessel of mercy, a view is given of the righteous requirements of that holy law of God that was never seen before; for now that individual finds that the offense abounds, and the views which our God has given to some of his children of the just requirements of that law, which they have transgressed, and that they are justly condemned thereby, have been such as speech could not give utterance to, nor the pen describe. But in the purpose and wisdom of God, he does not give so clear a manifestation of the righteous demands of his law to some of his children as he does to others; but all of the subjects of the spiritual birth are brought to see, at some time in their experience, that "the commandment is holy, just and good," but that they are carnal, sold under sin. Now, when such clear and unmistakable evidence is given a sinner of the holy requirements of God's law, it has certainly been put into the mind, and that mind is the mind of Christ; "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 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." The mind of Christ in the vessel of mercy discovers or makes mani-

fest the depravity of the carnal heart, because of the divine illumination; but the light, shining in the dark cavern of the carnal heart, changes none of its fleshly propensities into spiritual graces; "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." Care should be taken in treating upon this, as well as any other portion of scripture, not to confound words having an entirely different meaning; for by so doing they may be grossly perverted, as the two prepositions, *in* and *into*. The subject may be illustrated thus: I put a light *into* the house, which shines *in* the tenement, because it is there. The apostle does not say shines, or shined *into* our hearts, but shines *in* our hearts, because it is there. I have made this illustration, because some from sheer carelessness, and others from a desire to pervert the true meaning, have used the two words as though they are synonymous terms. I think in Matthew the word *in* occurs one hundred and eighty-two times, and its true and just meaning, in our language, signifies surrounded by, or mingled with; and the suffix, *to*, added to the word *in*, gives that preposition an entirely different meaning, for the word *into* signifies the "passing from the outside of a thing to its interior parts." In my understanding, a great doctrinal sentiment is involved in the proper use of the two words; hence I have been particular to show their just meaning in our language.

Before the spirituality of God's law is put into the mind of a vessel of mercy, that person has no just perception of the requirements of divine justice; and all the fears which may have at times actuated such a one, were but the compunctions of a guilty conscience, and that the result, in a great measure, of the conventionalities of life. But after being made alive spiritually, a view of the law is given to sinful mortals truly appalling to them; and when any one is led to see the justice of God, as exhibited in the sufferings, crucifixion and death of Christ, such a one desires to deal justly, for such a view has been given him that he loves justice. Neither can he be an unmerciful man, for such boundless mercy has been manifested to him that he must be merciful; and "Blessed are the merciful, for they shall obtain mercy." "And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four fold." How wonderful the effect upon that man; and can it be different now? Certainly not. Are not justice, mercy, love and truth implanted in the mind of such characters? and if so, are they not laws, or fixed principles? "Now if any man have not the Spirit of Christ, he is none of his." The spirit of true worship is based upon love; for said the Savior, "If ye love me, keep my commandments." The flesh-and-blood-heaven

that natural men, in the plenitude of their carnal wisdom, set forth, has no glories for them into whose minds God has put his laws, nor their hell any terrors for them who are born again; for the heaven and hell of carnal men are purely the result of carnal imagination. Said Paul to Timothy, "God hath not given us the spirit of fear, but of power, of love, and of a sound mind." And furthermore, "Perfect love casteth out fear, because fear hath torment." In the twenty-one epistles, the foundation of the precepts, exhortations and commands is based upon love, not servile fear. How different the teaching of the apostles of the Lamb, from the carnal teaching of them who are entire strangers to that perfect love which casteth out fear.

And write them in their hearts. In the eighteenth chapter of Ezekiel, the righteous requirements of God's law against Israel are such as to command the house of Israel thus, "Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" In the prophecy of Ezekiel, the terrible denunciations against Israel for transgression, as well as the requirements of them, are recorded in language of awful sublimity; and the prophet's name signifies, "the strength of God." How many thousands of the fallen race of mortals have read that declaration, "make you a new heart," and in their fancied, carnal wisdom think they have answered the demand of God's justice by reforming their lives, thereby making a new heart out of the old one. Poor, deluded creatures! what hallucination of the mind! If we turn to the thirty-sixth chapter of Ezekiel, we can read the glorious promises of Israel's God concerning the new covenant and the new heart: "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. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." The new heart which God gives his children, is the one in which his laws are written, and not in the carnal heart, compared in the above quotation to a heart of stone, which conclusively shows the truth of the following declaration: "The carnal mind is enmity" (not at enmity, but the thing itself) "against God; for it is not subject to the law of God, neither indeed can be." In the new heart the law of God is loved supremely, and there is where a fulfillment of the spirituality of the law is to be found, but not in our flesh; but in the new heart is where the following righteous demands are answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And why is it

all answered there? Because the precious Son of God honored every jot and tittle of that law, and it is Christ in the believer the hope of glory. The apostle John says, "Who-soever is born of God doth not commit sin;" and the warfare, through which God's children have to pass in this life, does not detract from the glorious truth that the new heart is pure and sinless. For says the apostle Paul, "and that ye put on the new man, which after God is created in righteousness and true holiness." Therefore, in that new man nothing but holiness can exist, which ought to forever settle the fact that it must be the new heart in which God's laws are written.

And I will be to them a God. This important declaration is so clear and distinct, that all lovers of God's truth desire not to change its true import by any additions to it or alterations in it. It will not do to assert that he will be to them a God so long as they obey him and are faithful, for the blessings of the new covenant are based upon a sure foundation; and although the children of God may be so left to themselves as to wander far from the truth, and become ensnared in Satan's net, he is still their God. But there is the rod which is used by their heavenly Father; for "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, (Christ,) nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. 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. Selah." The faithfulness and oath of Israel's God are declared to be the reasons why the covenant cannot be broken; therefore, the foundation upon which all the new covenant promises rest, is as immovably fixed as the eternal throne of our God. Doubting, desponding, fearing, and weak child of God, remember that your own creature failings and wanderings will not cause your heavenly Father to cast you off and cease to regard you as he did the rebellious Jews; but the glorious truth remains, "I will be to them a God."

And they shall be to me a people. After our God has declared that he will be a God to his children in the new covenant, then he says, "They shall be to me a people." There is nothing doubtful nor conditional in these two soul-cheering declarations, for the very forms of expression are of such a character as not to be set aside upon any principle, except an open denial of the just force of language; for will in the first person, and shall in the second and third persons, as applied to the speaker in a direct address, concerning persons or things, do not simply mean desire,

but determination. And though finite mortals may fail, yea, do come short of executing their determinations, it cannot be thus with Jehovah. "And behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will: be thou clean; and immediately his leprosy was cleansed." When Jesus said, "I will," did not his power accompany the word, "be thou clean?" The will of our God is unalterably fixed, and his almighty power executes the same; and in the awfully sublime words, "they shall be to me a people," is there not the involving of the same divine will? Most certainly. Said Jesus, "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." Now these declarations of the dear Redeemer were made by him while under the law, and after his resurrection from the dead and glorification, the apostles were given a full understanding of his will, and clothed with power to organize the heaven-born and spiritually-taught into churches; and the twenty-one epistles are but the divine exemplification of the Father's will, and all their teachings in those epistles are in exact harmony with the new covenant, whether we of this day can see the same clearly or not. For not one of their epistles is addressed as such to natural men, but the impenitent and ungodly are often referred to, by contrasting their condition with the election of grace, also by clearly showing the difference in the principles manifested by the two classes of persons; but not a word conflicting with the declaration, "they shall be to me a people."

WM. J. PURINGTON.

(To be concluded.)

ATHENS, Pa., Nov. 25, 1877.

DEAR BROTHER IN THE LORD:—As the rain prevents my attending meeting at Waverly to-day, I desire to mention the loving-kindness of our God in his gracious dealings with us as a little band, poor in spirit, few in number, but waiting for the salvation of the Lord; for we do realize we need all through our pilgrimage the saving, sustaining, cheering presence of our God, our Protector, who is armed for our defense.

Yesterday a few were gathered together in the enjoyment of that sweet fellowship which is unknown to the world. It seemed a special season of favors which the Lord beareth towards his people, as our brethren were strengthened to comfort one another with the comfort wherewith they had been comforted of God. To-day our beloved brother, Marvin Vail, will preach, if it is the Lord's will, in the absence of our pastor, Elder S. H. Durand, who seems to be numbered among the fishers and

hunters spoken of in the prophecy of Jeremiah, xvi. 16. We feel in our hearts to bid him God speed, wher-ever he may be called to proclaim a crucified and risen Redeemer. As he led two precious, humble ones into the water a month ago to-day, our spirits were revived with another love token from the Lord that he heareth the prayer of the broken and contrite heart, the sighs of the humble and needy. As one exclaimed as she came out of the water, "A thousand thanks to my God," I thought how precious is the offering of praise to him who giveth the oil of joy for mourning, the garment of praise for the spirit of heaviness. Is not the offering of praise one of the tithes alluded to in Malachi iii. 10? "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the window of heaven, and pour you out a blessing that there shall not be room enough to receive it." Do not these tithes typify the fruits of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, bearing one another's burdens, and so fulfilling the law of Christ, caring for one another, forsaking not the assembling of ourselves together, to not weary in well doing, esteeming each other better than ourselves, a reverential fear of the Lord, the offering of a broken and contrite heart, the prayer of the poor and needy, the patient waiting for the Lord, the song of deliverance through a risen Jesus, obedience to his commands, a spirit of prayer and supplication, a searching of heart, lest we become ensnared with the spirit of idolatry, lest we give heed to the "Lo heres" and "Lo theres" which abound, a holy boldness in the faith, a trusting in the name of the Lord in the hour of darkness, a staying upon God? Then there is that charity which suffereth long, and is kind, which envieth not, vaunteth not itself, is not puffed up, &c. The earnest of the Spirit of Christ to give glory unto God, yea, all the glory to his blessed name for the gift of his Son, who laid down his life that poor sinners might live. Being in the form of God, he took on him the form of a servant, and became obedient unto death. Upon whose head was placed a crown of thorns, whose side was pierced with a cruel spear, whose hands and feet were nailed to the cross. But according to the word of the Lord, not a bone was broken, nor was the sacred body left upon the cross; for when it was even, Joseph of Aramathea, who had waited for the kingdom of God, in whom dwelt the earnest of the Spirit, begged the body of Jesus, tenderly wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed. While Jesus' disciple, moved by the Holy Spirit, laid away his crucified Lord so tenderly, the chief priests and pharisees, moved by the spirit of anti-christ, came together unto Pilate, saying, "Sir, we

remember that that deceiver said while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead."—Matt. xxvii. And though the sepulchre was made sure, the stone sealed, and a watch set, the Lord of life and glory, in the power of his resurrection, burst asunder the bands of death. The seal of anti-christ melted at the presence of the angel of the Lord who descended from heaven; and when he whose countenance was like lightning, and whose raiment was white as snow, came and rolled back the stone from the door, and sat upon it, a great earthquake was felt. The keepers trembled at the majesty of the Lord, and became as dead men. Their vision could not penetrate the cloud of glory which enveloped the resurrected body of the Redeemer of sinners. The angel of the Lord had no word of comfort for them; but to the two Marys who were anxiously lingering around the tomb, he said, "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead." The command was not, Tell the pharisees, the chief priests and elders of the Jews, but, Go quickly and tell his disciples that he is risen from the dead—that sorrowing company of disciples who were mourning an absent Lord. While the guard of soldiers did shake with fear, these humble believers obeyed the word of the Lord: they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. Reverential fear and great joy filled their hearts as the angel of the Lord proclaimed a risen Jesus; while the pharisees, moved with treachery and envy, bribed the soldiers to say to the governor, "His disciples came by night, and stole him while we slept." In the record of our Lord's death and glorious resurrection how plainly can we trace the fruit of the spirit in those which were seeking Jesus which was crucified. Joseph's tender care and affection, and the Marys' reverential fear and great joy at the proclamation of a risen Jesus, also obedience to the command, Go tell the disciples that he is risen. What a striking contrast to the fruits of anti-christ, the envy and bribery of the enemies of the dear Redeemer, the Lamb slain from the foundation of the world. Are not these fruits of the spirit among the tithes which those who are seeking Jesus which was crucified are to bring into the spiritual storehouse? "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the

fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."—Mal. iii. This wonderful promise, verified three times by the Lord of hosts, and sealed by the Spirit of him who brought immortality to light, has caused a deep searching of heart, and an earnest inquiry, Do I bear the fruit of the Spirit? None but a heart-searching God can ever know how I have mourned over my barrenness of mind, as the cares and anxieties of the carnal mind have prevailed. As I took my pen to write I was passing under a cloud of felt darkness, and yet I felt to trust in the name of the Lord, to stay upon my God, and I desired to acknowledge his tender watch-care; and yet I thought, How dare I attempt to write about these holy, spiritual truths? And as my mind was directed, while writing, to the words, "Fear not ye, for I know that ye seek Jesus which was crucified," my heart was melted. A spiritual import was revealed to me in the record of our Lord's resurrection, which I have not enjoyed so much before. The words, "He is risen," are so full of comfort, and, "Come, see the place where the Lord lay," so solemn, so sacred, that it seems as if I were treading on holy ground, and the admonition comes, "Let your words be few."

Most affectionately yours in a crucified and risen Redeemer,
 MARIANNE MURRAY.

MERCER COUNTY, Mo.

DEAR FRIENDS IN CHRIST—If one so unworthy as I feel myself to be is permitted thus to address you:—I would say, that soon after mailing the letter in which I said I did not think the Baptists worked enough, in regard to the lay members speaking in church meetings, it occurred to me that I had not even intimated that I had neglected my duty in this respect, while I had the privilege of attending meeting, for I had not as much as given a full narration of an experimental change of heart, (now I do not want to intimate that I think you received me with doubtful disputations, for I do not imagine you do such business as that,) and I thought I had ought to go immediately and pen it down, and send it to you, and thus cast the beam out of my own eye first. But here came up the old man, and said, "You had better wait until you receive an answer from what you have written." That wicked old man! he is always opposing the new. That was the time I should have written it, for it has never appeared as plain to me since as it did then, when I was confined to my bed with the rheumatism, which was about one month after the time in which I hope the Lord showed my sins forgiven. I did talk about it freely at that time to those around me, but that was not telling it to the church. Now, my mind seems somewhat clouded on the subject, but I will try, hoping I will have assistance from the higher power.

I do not think I was much concerned about religious matters until I was in my eighteenth year, in the spring of 1858; prior to that period of my life I had lived in open rebellion to the Father of all light and knowledge, and scarcely ever thought of my sad condition, unless I heard of a death, or was at meeting when the preacher would dwell on the sad state of the unconverted. At such times and circumstances as these I would become somewhat concerned, and think I must try and do better, for perhaps it would be my turn next to die. I thought, I have not been very wicked, and perhaps God will call me to be one of his people before he calls me to die; and if he did not, I could not see how I could help it, for I believed the Baptist doctrine to be the only true doctrine, for that was what my father believed, and he read the bible enough to know. I did not like to read the bible, although father would often tell me, when I was reading novels and such like, that I had better be reading the bible; but I could not understand it, and therefore took no delight in reading it. Thus time wore on until the period of my life before mentioned, when I became very much concerned about my condition, and my sins which I had committed during my life were now presented to my view little by little, until they rolled up before me as though it were a great mountain, and things which before had not looked very bad, now looked very sinful. Now I began to take an interest in reading the bible, and the SIGNS OF THE TIMES; sometimes I would get a little comfort by reading the experience of others, and think that perhaps the Lord had begun his work in my heart also. Then I would look at this mountain of sin, and think that it was not his work, for he would not as much as hear my prayers. I would often try to pray to the Lord, the publican's prayer being my chief words or thoughts, for I did not dare to speak aloud for fear of being heard by some person; neither did I want any one to see me reading the bible. Although it condemned me in almost every line, it seemed I must read it, to see if I could find a more acceptable way of asking God to take away that mountain of sin and give me a better heart, so, that I would not sin any more. I could not find anything that suited my case any better than those I had; to refrain from weeping seemed impossible, while reading or at meeting. I would think I would quit going to meeting on this account; but as father and mother always made arrangements for us all to go, I could find no reasonable excuse for not going. I would remark here, that many circumstances connected with the church and people for which that dear father mostly labored, remind me that he is one of those of whom it is said, "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

To return. Thus time passed until the latter part of the summer, and

instead of getting better, I really thought I grew more wicked; and one night, on retiring before my sisters, as I had been in the habit of doing of late, for the purpose of attending to my prayers, I thought perhaps it was because I had not knelt or spoken aloud in my prayers before this, that God had not paid any attention to them. So after hesitating for a time, yes, I really hesitated, for it seemed from the very first that it was mockery for one so wicked to attempt to approach God by the way of prayer, and it seemed that my supplications did not ascend much higher than my head, and were all as nothing in the sight of God. I also greatly feared that God would smite me dead for intruding where I had no right. But this being the last reliable means of which I knew to resort, I knelt down by my bedside, and it occurred to me while still kneeling that I had now done all that was in my power, that God had no respect for me whatever; I was a child of Satan, without much doubt. Ah, what a pang shot through my very soul at the horrible thought that I would be forever banished from God and all the good, and be sent where hope and mercy never came. But, said I, it is just, O God—any place is good enough for me; thy will be done in all things. Here I think I was perfectly reconciled to the will of God in all things, but I thought I would try not to add any more to my sins. Here I think I left off my formal prayers, but my sincere desire was that that cup of everlasting misery might pass from me; nevertheless not mine, but his will be done. Shortly after the night above referred to I dreamed that the end of the world was at hand. I saw the black clouds gathering and darkening the earth, and I was lying prostrate, with the horrible thought of what was my doom, and I cried, Lord, save, I perish. This only tended to deepen my despair. Shortly after this I was sent for to help take care of my sister Lucy, whose disease proved fatal. She sent for her relatives to bid them good-by, and among the rest of her blessed conversation she said to me, "Rebecca, if the Lord has begun that good work in your heart, he will perform it until the day of Jesus Christ." This gave me a little hope for the moment, although I had never spoken to her or any other person about the exercises of my mind; but I suppose she could see it, as well as the rest of my associates. The next day after sister was buried, that mountain of sin seemed hanging upon my shoulders, and with the thought that I should be separated from her too, it seemed the floor would give way under me. I picked up a newspaper, to try to throw these troubles off my mind, for I feared I would become insane; I tried to read, but could not as much as follow the lines. Some person sitting near said, "Where is the text that was preached from yesterday?" I said, "I will go and see." I got the bible, opened it at the exact place, and the first chapter my eyes fell upon was the one, 1st Cor.

xv; this I could see to read. When I came to the third verse I read, "For I delivered unto you first of all, how that Christ died for our sins, according to the scriptures." At this unexpected moment I saw that dear Son, Jesus Christ, suspended upon that shameful cross. He appeared to be in great agony; just at my right side was he. I looked upon him, not with natural eyes, as nature might suppose, but as I hope with spiritual eyes of understanding. At that moment my burden left me, and I felt lighter than a feather. I fancied myself transformed into an angelic form, arrayed in white, with wings, and soaring away. I think the only outward, perceptible sign of change at that time was my voice, raised several degrees higher, as I read the chapter through. But I was as an unconscious babe; I hardly knew I had experienced a change. A short time after, father asked me if I had, and if I thought I was prepared to die, as sister was. I answered in the negative. This was the first time he had ever spoken personally to me on the subject. He talked, and quoted a few passages of scripture, which brightened my little hope; but I did not dare tell him the exercise of my mind, for I feared I would deceive him.

Thus in suspense I passed about four weeks, in which time I was taken sick. I was not expected to live, yet I could not become concerned about myself. The desire of my heart was that God would give me a clear understanding that I had passed from death unto life. Mrs. Mathews came to see me one day, and I asked her if she thought any person who had once been in deep trouble about their sins, and could not be troubled any more, was born again. She said, Yes. I then told her freely about what I hoped the Lord had done for me. I also had a great desire to be baptized; and although I was suffering great bodily pain, I thought I was dying at one time. O what joy I felt, lightness of body and softness of bed. Then I could repeat those lines with assurance,

"Jesus can make a dying bed
 Feel soft as downy pillows are."

But alas! as I recovered, my old nature began to revive, and before I was able to go to meeting, my desire to be baptized had almost abated, and darkness seemed to veil my mind in regard to my experience. I still loved to read the bible, and felt it my duty to follow in the ordinances there laid down; so I went to meeting, hoping the Lord would put in my mouth what to speak. But it seemed to me that he was not with me, so I could not speak to any satisfaction; but I was received, and baptized on the first Sunday in November, 1858, since which time I have had many trials, and been tempted, seemingly, over that which I could bear. But I feel that the Lord has brought me off conqueror through the unerring acts of his providence, and I can only thank God that I still have that little hope which entereth within the veil, both sure and steadfast.

Written to the church at Hartford, Licking County, Ohio, March 31st, 1866, by

REBECCA J. RICHARDSON.

HANNIBAL, Mo., Dec. 12, 1877.

ELDER G. BEEBE & SON—VERY DEAR BRETHREN:—The 24th number of the 45th volume of the SIGNS has been received, and I send you herewith the money (draft) for the 46th volume, for such of your subscribers as reside in this locality, from which you will observe that I send two additional names to the list of last volume. For nearly half a century you have been sending forth the little messenger of truth, for the comfort and edification of the dear people of God; and for over three-fourths of the whole period of its publication, I have been a subscriber, and have read, I believe, every number during that time, and I think I can bear testimony to the truth it contained, and to the ability and fidelity with which you have maintained the principles and the doctrine announced in the original prospectus, a copy of which is republished in this last number; and still it is wonderful what misrepresentations, and, I may say, seeming willful ones, have been made of the doctrine you have so long, and so constantly and faithfully maintained; and it has been a matter of wonder to me, and doubtless to others, with what patience and forbearance you have borne them all, and labored to explain, and to satisfy those who have inquired for your views on the many points of the doctrine of *God our Savior*, especially upon those points upon which you have been misrepresented, some condemning your views *without even knowing what they were*. I will instance the case of brother Redd, in this last number of Vol. 45, and others might be made. It is indeed strange, if brethren desire to know what you do hold as the truth, before condemning, they do not read what you publish, when it is so easily to be had. You have, time and again, and I might say, *again and again*, published in the most explicit and unequivocal language your views on all the misrepresented points of doctrine, and that, too, especially for the benefit of those doubting ones, and still some seem not yet to understand. I am sure nothing could be plainer written, or sounder views presented, than you have published on these points, and none more so than this last, in reply to brother Redd; and those who are not yet satisfied, it is hardly to be supposed the truth will satisfy them. I conclude, however, brother Redd will be; at least I do not see how he can help being so. Very many good meaning brethren have, doubtless, been misled by the "unruly and vain talkers" you mentioned, and have not manifested a disposition to learn what the truth is on this subject. What can be thought of those who profess to love God, and to love his people, and are constantly and persistently misrepresenting the views held by a large majority of their brethren? For the sentiments

published in the SIGNS, and held by the numerous, and, I may say, thousands, readers thereof, are none other than they themselves *profess* to hold, if indeed *some of them hold any sound doctrine*. I was glad of your reply to brother Redd, and no part of it more than that of the Judgment. He, like many others, seems to overlook the fact of their experience, as well as the word of the apostle, that "By the offense of one man judgment came upon all men to condemnation," and that they "are condemned already." But the hope and the rejoicing of the people of God is that Christ has redeemed them from the curse and condemnation of the law; and the apostle has declared that "There is therefore 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 made me free from the law of sin and death." The judgment spoken of in Hebrews has no reference to condemnation, as you have clearly shown. Arminians preach a judgment and condemnation *after death*, to frighten their dupes to "get religion," not knowing or realizing that they "are condemned already, and the wrath of God abideth upon them." May the Lord deliver and keep his dear people from every false way, for his name's sake.

I have written these few reflections which have occurred to me on reading the contents of the last number of the 45th volume. There are indeed many things that might be written in addition, had I the ability, and the space to present them; but the foregoing I submit to your discretion, to dispose of as you may deem best.

I want, now that I am writing, to submit a few thoughts upon another subject, that of the "kids" mentioned in the Song of Solomon, first chapter and eighth verse. Several brethren have given their views upon it, and it may look like presumption in me to undertake to "show mine opinion;" but if, as Elihu said, "The inspiration of the Almighty giveth them [me] understanding," then I shall state the correct view.

This "Song" is written in highly figurative language, and in it is set forth in endearing terms the paternal care of the Lord for his people, and the mutual love and fellowship existing between them. The seventh verse seems to be the inquiry of one "the way to Zion, with her face thitherward." "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 turneth aside by the flocks of thy companions?" Then comes the admonition, "Go thy way by the footsteps of the flock, and feed thy kids beside the shepherds' tents." It will be noticed they are called *thy kids*, and *she* was directed to feed them, and the place is *beside* the shepherds' tents, which I take to mean the churches of the saints; not to feed them *within*, but *beside*, outside the church—there is no provision, no food, within the tents, for *kids*, which

are young goats, nor for old ones either, but only for the sheep and lambs of the flock. Here they are made "to rest at noon," and feed upon the rich provisions of the gospel. The footsteps of the flock lead to this sheepfold, through the ordinance of baptism. The admonition is to walk in these footsteps, into all the blessings and privileges of the house of God. There will be found the resting place, and the place of food for all such inquiring ones, but not for "thy kids;" them you are to feed, and are admonished to feed them *beside* the shepherds' tents; and to do so, endeavor to provide, by the providence of God, for yourself and family, if you have one, convenient and accessible to the church, so that you can attend to all the duties and privileges incumbent upon you. Thus you will be feeding *thy* kids. I am aware that goats were clean beasts under the Mosaic law, as were other beasts besides; but they are nowhere, that I am aware of, made a figure of the people of God; and Jesus says, he *divideth* them from the sheep. "For why should I be as one that turneth aside by the flocks of thy companions?" The church, in this figure, is the companion of our Lord and Redeemer; and to be turned *aside* by it, is to be outside of it, and of the fellowship of the saints; but the desire is to be within, and therefore the inquiry. Arminian societies are not the companions of the church, as one brother (brother Vanmeter, I think) made them. They are aliens; but to be a companion, in this sense, is to be "a fellow-citizen with the saints, and of the household of God." O how many there are thus turned aside, yet desiring to be numbered with the dear people of God, waiting for better evidence, a better hope, saying, "Tell me." The answer is, dear ones, "Go *thy* way forth by the footsteps." You have seen them, and doubtless have heard that "still, small voice," saying, "This is the way, walk ye in it." In this way, and in no other, will you find the place of your longing desires; this way leads to the banqueting house of "King Solomon," over which is the banner of love. Here is "an orchard of pomegranates, with pleasant fruits; camphire with spikenard; spikenard with saffron; calamus and cinnamon; with all trees of frankincense, myrrh and aloes; with all the chief spices." O what a feast is here set in the house of God for *all* his poor and hungry people, and "without money and without price;" and they are told to "Eat, O friends, drink, yea, drink abundantly, O beloved." The prophet Isaiah, in the 25th chapter, says, "In this mountain shall the Lord of hosts make to all people a feast of fat things, of wines on the lees well refined." "And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." This, dear inquiring ones, is the day spoken of by the prophet, and the church of God is "this mountain"

where the Lord has spread the feast for all his redeemed family, "out of every nation, tongue and people;" and the command is, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." These gates, dear inquiring, hungry and thirsty souls, are ever open to you, and to you is the right to "enter in through the gates into the city." None can enter these gates but the righteous nation, and none other dwells in "this mountain." Here is where the Lord makes his flock to rest. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." May the Lord, according to his abundant mercy, lead all his redeemed and inquiring children into this "city of habitation," and cause them to rest and rejoice in his salvation, for his name's sake.

The foregoing, dear brethren Beebe, I submit to you, and if you deem expedient, to the dear readers of the SIGNS OF THE TIMES; and though very imperfect, still I hope it will "hurt not the wine and the oil."

The old year will, in a few days, be numbered with the past, and in a retrospect of it, and all the rest of our mortal pilgrimage, O how much for which we have to praise and adore the blessed name of the Lord, and how much we have to lament of our depravity and shortcomings. May he, in the coming and remaining days of our pilgrimage, enable us to walk humbly before him, and endeavor to "keep the unity of the spirit in the bond of peace."

As I hope, your brother and companion in tribulation,

W. F. KEROHEVAL.

(Editorial remarks on page 22.)

GARNER'S STATION, Miss. & Tenn. R. R., }
December 20, 1877. }

TO THE EDITORS AND READERS OF THE SIGNS OF THE TIMES—DEARLY BELOVED IN THE LORD:—After much deliberation, still having a great desire to write to you concerning what I hope have been the dealings of the Lord with me, and also some of my wanderings among the New School Baptists for twenty-two years, I hope to be guided by the Spirit of eternal truth, that I may write nothing which I ought not.

I was born into this world of sin and sorrows on the 10th day of December, 1840, and from the earliest of my recollection was taught by my mother a form of prayer, which I was instructed to repeat, kneeling by my bedside, before going to bed. I was also sent to Sabbath School, where religion was taught as a science. But with all this training, I was a sinner still, although it was not until September, 1854, that I was enabled to see the sinfulness of my deceitful heart. Then a message came that my brother had joined the Missionary Baptists. It appeared that an arrow struck my heart, and a thought, like a voice, said to me, "What are you doing? Then the acts of my past life for several years appeared in order before my mind, and I thought I would try to pray; but I

could no longer consider that the form my mother had taught me was prayer, and I tried to say, Lord, have mercy; but my lips could scarcely move, and my words had no sound. It was then I was enabled to discover that instead of my heart being a fit dwelling for the Spirit of God, it was a sink of sin and corruption. All that day I went with a heavy heart and downcast look. Again, that night, I tried to pray; but the heavens were as brass, and my words would not ascend higher than my head. After trying in different attitudes of body, hoping thereby to appease the wrath of God, which seemed ready to burst upon my guilty head, I resolved to go to work; that is, to leave off what I considered my besetting sins. After worrying for some time, I fell asleep; but on the next morning I broke my resolution; for the very sin that I had resolved to quit, I committed, and that moment the same voice which spoke to my mind the day before, and sent that arrow to my heart, cried out, What did you promise last night? My anguish of heart I cannot describe. But my works were done, and they were all evil, instead of good, and my own heart condemned me. I was miserable. I went to meeting, which was the first time I ever heard a Baptist preach, and it seemed to me that the minister's discourse was all directed to me, which only augmented my distress. After the preaching, an invitation was given to those who desired the prayers of the church, to come forward. I thought I would go, for I had tried to pray, and my prayers had done me no good; and I thought if they could do me any good, or help me to appease the wrath of an angry God, I would invoke their aid; so I gave the minister my hand, and returned to my seat. Thus, day after day, and night after night, did I sorrow, without any to comfort me, for ten days and nights; and thus, dear brethren, I realized the truth of God's word, which says, "Vain is the help of man." For who can bring a clean thing out of an unclean thing? Surely none. They could not do me any good, neither could I do anything for myself. But as that light shone brighter in my heart, which caused me to see, not only my sinfulness, but also my helplessness, in the anguish of my soul I was compelled to cry, "Lord, save, or I perish." O wonderful! that voice which first came spake again, but O how changed! Instead of sounding in thunder tones from Sinai's mount, it came as a still, small voice, saying, "Peace! be still." My load of sin was gone; I felt an inward peace and secret joy which language cannot express nor pen portray. I thought I never would sorrow any more. But O how soon the tempter came, and O how many dark days I have passed through, and how many hard things I have had to write against myself, for my commission of sins against my blessed Savior, who delivered me from prison, and took me up out of that horrible pit; for when I would do good, evil is present

with me. I leave undone that which I should do, and do that which I should not. O how bitter has been my chastisement for neglect of duty; but I cannot now write on that subject, as I desire to tell you some of my wanderings in Babylon. I pray the Lord to direct my pen, that I may not hurt the oil and the wine; for I believe the Lord has a people among the Arminian denominations, which I am now conscientiously compelled to call Antichrist. But the Lord says to them, "Come out from her, my people, and be ye separate, saith the Lord, and I will receive you."

Soon after I was born of the Spirit of God, my mind became concerned about the doctrine of Election and Predestination; but my weak mind could not comprehend it, and I concluded that the doctrine was one of the mysteries of God which man cannot understand. I believed in a free salvation for all of Adam's descendants, if they would yield to the influence of the Holy Spirit. I believed that a person was irresistibly convicted, but not irresistibly converted; that salvation was offered to every one, and they could accept or reject at their own pleasure. You see that I was in my free-agency doctrine, perverting the word of God, and making salvation to be of him that willeth, and of him that runneth, and not of God that showeth mercy.

In the fall of 1865 it was impressed on my mind that it was my duty to preach the gospel; but feeling my unworthiness and weakness; I would not make known my feelings to the church. For two years I ran from the presence of the Lord, until I was overtaken by a dreadful chastisement. Then my opposition to the will of my Master was overcome, and I told my feelings to the church. They licensed me to preach, so I began to read the bible for instruction and doctrine, and found that I, if a minister of the gospel, was commanded to declare the whole counsel of God. Immediately the doctrine of Election and Predestination stared me in the face; but it was impossible for me to reconcile that doctrine with free-agency, which I had been taught was a bible doctrine; and believing that a theological education would assist a man in solving this mystery, I desired to hear a sermon from an educated man upon this doctrine. Mr. H— was one of that sort, and being informed that he had preached this doctrine in this county, I concluded I would request him to preach the doctrine for my benefit, at a certain time and place. It was at a meeting of the Home Mission Board, the night before the meeting, when I expected this doctrine would be explained, and reconciled with free-agency, as this learned rabbi preached both doctrines. Our missionary, Mr. A—, came to my house in company with a neighbor of mine, who had told Mr. A— that I was about to become a Predestinarian. As soon as we began conversation, Mr. A— commenced to prove the doctrine of free-agency. Being very tired, after working all day, I had but little to say;

but on the next morning we rode together to the meeting of the Missionary Board, and the conversation began again about the doctrine of Election. After I had quoted several passages of scripture to him, he said, "Yes, we find the doctrine of Election and Predestination taught in the bible, but it would not do to preach it." I thought this was very strange, but coming from an old minister, I thought, It may be that he is right. We went on to the meeting house, and I noticed that Mr. A— and Mr. H— held a long conversation, and when Mr. H— rose to preach he said that he had received a note from a brother; requesting him to preach that day on the doctrine of Election, but that he did not consider it a suitable time nor proper place to preach that doctrine. Brethren, I felt ashamed, and thought I had done wrong in making the request.

In the spring of 1873 the church called a presbytery, for the purpose of having me ordained to the ministry. Mr. L— preached the ordination sermon, and conducted the examination. He asked me if I believed the doctrine of Predestination. I told him I did, but that I did not understand it sufficiently to preach it. He replied to me, that if I knew all that he knew, besides what I knew myself, I would then know just enough to know that neither of us knew anything. This was a strange answer to me, as he was a learned man and an old minister; besides, the doctrine of Predestination was a doctrine that I was required to believe before I could be ordained; therefore you see that the Missionaries profess to believe the doctrine of Election and Predestination, yet believe, as I did then, in free-agency.

I could write a great deal about what I have seen and heard among the Missionaries, not only in doctrine, but also in practice, which things are heart-sickening to me now, since the Lord has opened the eyes of my understanding. But I fear I am occupying too much space in your valuable paper, the SIGNS, and may crowd out matter more interesting to your readers. However, please permit me to give my present views on some things mentioned above.

Mr. A— said that it would not do to preach the doctrine of Election, and Mr. H— said that this was not a suitable time or place (at a meeting of the Missionary Board) to preach that doctrine. It is true that it will not do to preach Election to the world, or at a protracted meeting, for it is a doctrine that is not addressed to the natural man. The preaching of it would be an injury to their protracted meeting; for Paul says, "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." Therefore to fill their mourners' seats with seekers, natural motives must be presented, such as the torments of hell, and the happiness of the righteous; first, to scare the sinner, and then to create a desire for happiness. Besides,

it is not a popular doctrine, and you know that the Missionaries are a very popular sect. Neither will it do for the Chairman of a Missionary Board to preach election, and then go down out of the stand and conduct the business of such a meeting, (that is if he understands the doctrine) for his practice would contradict his teaching, or preaching; for I can find no authority in my bible for such Boards.

Concerning the reply of Mr. L—, Paul says, that it hath pleased God that man by wisdom should not know God; which I understand to be worldly wisdom; neither can the wisdom of man understand the doctrine of Predestination. None but the Omnipotent God can reveal his precious truth to us. Our blessed Savior and Master thanked his Father that he had hid these things from the wise and prudent, and revealed them unto babes. I thank God that he has revealed this precious doctrine unto me, and by the grace of God I am determined to preach it, as long as it is his will for me to stay in this world of sin and sorrow; if not in the pulpit, around the fireside; for we are commanded by the word of eternal truth to earnestly contend for the faith once delivered to the saints; and I find that all the prophets taught this doctrine, and also Christ and his apostles; and I, if called of God to preach the gospel of salvation, am commanded to preach it, even if it makes me unpopular. My Master was unpopular. Or if it causes me to be persecuted, my Master was persecuted before me; and all I desire is to obey his commands; for I know that he is able to protect and support me under all circumstances, and will at last bring me safe to the promised haven, though it be through great tribulation.

Last summer, when the church of which I was a member was assembled, at my request, to hear a statement of my doctrine, I was asked by a Mr. Darby what I meant by being delivered from the bondage of the strange woman, mentioned in my communication which was published in the SIGNS of July 15th. If Mr. D. will read the seventh chapter of the Proverbs, he will find his denomination, and all the brood of Arminianism, who preach a *free-will* salvation, and use Sabbath Schools, protracted meetings, and straw altars for the purpose of making converts to their religion, there plainly represented as the strange woman.

Brother Beebe, I will close this scribble. Inclosed you will find my subscription for the SIGNS. I would not be without your paper for five times its cost, for it is all the preaching that I hear. It always comes as a welcome messenger, laden with good news. My dear old brother, I am a stranger to you in the flesh, but you do not appear as a stranger when I read your editorials in the SIGNS. They are so full of encouragement to the poor lambs of Jesus, that I love to read them. May God bless you, and spare you long to wield your pen in defense of the truth, is the sincere prayer of your unworthy brother in Christ,
H. S. BRYAN.

NIAGARA FALLS, N. Y., Dec. 23, 1877.

DEAR BROTHER BEEBE:—Another year has nearly gone, with all its changes and trials, and I am still a living monument of God's sparing mercy. O that I may be living to praise him for all the mercies I am daily receiving from his kind hands. His goodness and mercy have followed me all my days. How many comforts I have enjoyed, that many of my fellow-creatures have been deprived of. "Not more than others I deserve, but God has given me more." O that the Lord should give a thankful heart to me, a poor, unworthy creature, who deserves nothing but death. But still I do hope the Lord has taken me up out of a horrible pit, and out of the miry clay, and given me a good hope through his rich, free and sovereign grace. O the grace of God; how rich and free! If it were not free, poor sinners, who are so poor that they cannot do any good thing, nor even think one good thought, could not receive it. But how sweet to know that it was just such poor, helpless sinners that Jesus came to save. O what love, that Jesus came down from heaven into our sinful world, to suffer, bleed and die, that poor sinners might live! Was ever love like this? I do hope I know a little of his love, but I want to feel and enjoy more of it in my heart; I want to kneel down at his blessed feet, and kneel of him. He is indeed the chiefest among ten thousand, and altogether lovely. My only hope is in Jesus, for I have nowhere else to look. I know I deserve no favor at his hand, but must cast myself at his dear feet, and ask him to clothe me in the perfect robe of his own righteousness. Nothing short of that will do for me, and I know that will cover all my imperfections; and I know if I am thus clothed, then,

"Midst flaming worlds, if thus arrayed,
With joy shall I lift up my head."

O may his blessed Spirit lead me in all truth, and guide my every step, and take of the things of Jesus, and show them unto me. I think I feel his blessed Spirit at times leading me to look to Jesus; but at other times I feel so dark in my mind that I wonder if I know anything at all. I hate and loathe myself, and would get away from self; but, dear brother, one thing I can say, I love the children of God, and desire to meet with them as often as I can; but I only have that privilege once a year.

"I love to meet among them now,
Before his gracious feet to bow,
Though vilest of them all."

I know the Lord can keep his children safely, wherever they are; and he knows where they are, and what is best for them. God has fixed the bounds of our habitation. It seems mysterious to me that he should place them one here and another there, isolated far from their kindred in Christ, and they are kept from mixing with the delusions of the day by an Almighty power. God has told us in his blessed book that his ways are not our ways, nor his thoughts our thoughts. The Lord keeps his

people from feeding on husks; they desire to be fed on the living bread that cometh down from heaven, and to drink of that water which Jesus told the woman of Samaria should be in them who drank it a well of water springing up into everlasting life. May the Lord cause us to feel more of that springing up of living water, to cheer and refresh us as we journey through this wilderness; and as long as we remain in this world, may the Lord keep us from being of it. If we were left to ourselves, where would we not go? May he keep us near to himself, and may we be ever looking to and waiting upon the Lord for every blessing we need. I do wish I could be nearer to the Lord, but I am so prone to wander from the God whom I hope I love. I often think, Can there be another one like me, so easily captivated? My mind is like the fool's eyes, wandering far off from the things I love. I am a poor, helpless creature, altogether dependent on the Lord. May I always feel my dependence, and constantly pray the Lord to keep me for Jesus' sake.

I take this opportunity to renew my subscription for the SIGNS OF THE TIMES. I do not know how I can do without them. I hail them with pleasure when they come, for they bring me good news; how much blessed truth they contain, which is sweet food to the hungry. I love to read the editorials, and the communications from the dear brethren and sisters, many of whom I have never seen, nor expect to see in this world; but I hope we shall all meet in that world where sorrow, sin and death are felt and feared no more. What a happy people, when all the redeemed from every land shall join in that song, "Worthy is the Lamb that was slain from the foundation of the world!" Dear brethren, we shall then cast our crowns at the dear Redeemer's feet, and crown him Lord of all.

Brother Beebe, may the Lord be with and bless you and your son, and grant you much of his presence, to cheer you amidst all the discouragements you may have to meet with while you are laboring in your Master's cause; and when you have done and suffered all the Lord has appointed for you here below, may you have a happy entrance into the courts above.

I send you inclosed a Money Order for my subscription for the year 1878, and also for that of my old friend, Mr. Casse, of England.

I remain, as I hope, your sister in Jesus,

HESTER RUMNEY.

EASTON, Leavenworth Co., Kan., Dec. 5, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I herein send you two dollars for the SIGNS, and I will also send you a few lines in regard to the Lord's dealings with the Kansas Association, and the recent ordination of two dear brethren, within our bounds, to the gospel ministry.

If I recollect aright, the First Regular Old School Baptist Association, called Kansas, was constituted at my house, where I now sit to write these

lines, about twenty years ago. But when I look back to that time, I ask, Where are the dear brethren and sisters who then composed the Kansas Association? By removals, exclusions and death, all are now gone but myself and my dear companion. O how wonderful to think—

"Through many dangers, toils and snares,
We have already come;
'Tis grace has brought us safe thus far,
And grace will lead us home."

Let me say to the dear children of God, that in looking back at the dealings of the Lord, I am constrained to exclaim, Truly, the Lord God Omnipotent reigneth! Could I, or any other man, have began as I did, Oct. 14th, 1855, in a desert land, like that where the Lord found Jacob, (Deut. xxxii. 10) and planted the churches which compose this association, and during the most of the time attended four churches, and never missed attending a session of the association, having a wife and twelve children to support, and, through all this, I ask them that know me, Have not my hands ministered to my necessities, and to them that were with me?—Acts xx. 34; 1 Cor. iv. 12. I have had but little ministerial help. In the association, a young brother, who is now Eld. W. M. Townsend, was ordained in this association, whom I baptized, helped me a few years, but has since moved to Oregon. Also Eld. E. Fiddler was a dear companion in tribulation for a few years, and until God removed him by death. Some others labored a while with me, who now stand identified with those who will not receive the doctrine of the Kansas Association, as published in the SIGNS last year. * * *

But, dear brethren, this association has been preserved in the midst of wars, and persecutions, and the famine which was caused by drought and by the grasshoppers, unto this day, and to-day the Kansas Association is in the most prosperous condition that I have known her to be in at any previous time. She has lately passed through one of the most trying scenes, but remains unshaken. She has now three ordained ministers, and others are exercising gifts. We do not boast of numbers, but we do feel to say of our God, "He maketh the barren woman [Kansas Association] to keep house, and to be the joyful mother of children. Praise ye the Lord."—Psa. cxiii. 9.

Yours in gospel bonds,

WM. F. JONES.

CHELTEMHAM, Dec. 9, 1877.

DEAR BROTHER IN THE LORD:—I feel like saying something to the dear saints, if the Lord will help me, for without him we can do nothing. Six years ago this December, brother Purington led me and a dear sister down into a watery grave, and since that time it pleased the Lord to take her home to dwell with him and with the angelic choir, to praise him forever and ever. When I think of her I have to ask, Why was she taken, and I a rebel to God, left? But so it is, and I feel to say, Thy will be done. I have, until a year ago last Septem-

ber, been blessed with hearing the gospel preached by brother W. J. Purington, but O how little did I appreciate it, for when we moved down here we found what a blessing it was. Here there are none of our faith, and I feel to sympathize with those that I have read of in the SIGNS, who say they do not hear a gospel sermon once in a year. There are plenty of churches (so called) around us; but they have no charms for me; and thanks be to God that they do not. I feel like telling you of some of the doings of the New Light Baptists. They have what they call mite societies, once a month. In October they met at my brother-in-law's, and invited us; and as they think we are heathen, because we will not go to their meetings, we thought we would go and see the performance. At about half-past eight o'clock p. m., they commenced by singing, then they called on one to lead in prayer, then they put their names down in a book, paid in ten cents a month, and that ended the business part of the evening. I did not hear one of them name the name of Christ during all the evening, but nothing but silly talk, and plays, such as, "Pussy wants a corner," and the like. Now I think the chance for the heathen is better than theirs. If Christ has commanded such things, I have never seen the chapter and verse that pointed to them. The SIGNS still comes to me regularly, and O how I appreciate them; and I would say to the correspondents, Write on; it may seem nothing to you, but it is meat for poor, hungry souls like me. I would say to sister Frankland that I was pleased with her letter, and old brother Dudley, and all of them; they are all good. I thought last Sunday that brother Purington preached the best sermon that I ever heard; he preached from 2 Cor. vi. 14-18. I never heard him speak better; he shunned none, but declared the truth as it is in Jesus. I felt that the most of it was appropriate to me, especially the first verse, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" That is my great trouble; I am so much taken up with those sort of things. I find I am continually doing the things that I would not, and leaving undone the things that I ought to do.

But I must bring this scribble to a close, before I weary you too much. If you see fit to give this a place in your paper, you may; if not, all will be right with me. Now, in conclusion, I feel like quoting from 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 forever. Amen."

Yours in hope of immortal life,
FRANKLIN S. TERRY.

PLATTSBURG, Mo., Dec. 4, 1877.

ELDER GILBERT BEEBE & SON—
DEAR SIR:—I inclose P. O. Order
for \$2.10, to pay, 1st, Mrs. Nancy
McWilliams' subscription for the
SIGNS OF THE TIMES, and 2d, for one
copy of pamphlet entitled, "The
Everlasting Task for Arminians."

She is an old and truly devout
member of the Old School Baptists,
and a life-long friend and constant
reader of your valuable paper. She
now resides at Turney Station, Clin-
ton Co., Mo., where she enjoys none
of the privileges of attending wor-
ship, as your people have no church
sufficiently convenient, her only re-
ligious enjoyment consisting of her
bible, the SIGNS, and her own reflec-
tions on a long and well spent life.
She is now far beyond her three
score years and ten, and greatly af-
flicted with nervous prostration, akin
to paralysis; but age and sickness
leave no trace on a mind and heart
peculiarly strong, and which, as she
approaches nearer that deep, dark
river, only seem to be more hopefully
sustained and soothed by that un-
faltering trust which has and will
continue to be her sufficient support
in every time of need. She was con-
verted in Madison Co., Ky., under
the ministration, I think, of Elder T.
P. Dudley. Her husband, John C.
McWilliams, of same county and
state, and long deceased, was a true
and ardent member of the same faith
and order, and was a captain in the
war of 1812. I have mentioned these
facts, thinking that possibly some
one of the friends of her youth, whose
lot, like hers, has been cast far away
from childhood's happy home, would
be glad to know not only of her pres-
ent abode, but more than all, to know
that her eye of faith, undimmed by
time and unchanged by circumstances,
remains as fixed on the star of her
only hope, and towards which the
Captain unerringly draws her, as
does the eye of the tempest-tossed
mariner remain fixed on the star of
the north.

Please continue to send your paper
as above directed, and I am sure no
one of your readers will give it a
more cordial welcome.

Very respectfully, &c.,
JOSEPH M. LOWE.

MANCHESTER, Iowa, Dec. 16, 1877.

DEAR ELDER BEEBE:—May I
ask, through the SIGNS OF THE TIMES,
if Eld. G. W. Hamm, of Arkansas,
received my mite of five dollars which
I mailed in a letter August 27, 1877,
with a request that he acknowledge
the same by letter? Waiting until
Nov. 15, I wrote to him again, but up
to this time I have received no an-
swer. I did not intend to make this
public, but to ease my mind and to
know the result.

With this I send you my subscrip-
tion (\$2 25) for the SIGNS OF THE
TIMES for the year 1878. The read-
ing of it, many times, wounds, but
what is more blessed, it also heals.
As it contains all the preaching I
have, I long for its appearance. It
often lifts me up when cast down.
Then, O how sweet the name of Jesus
sounds in my ears, though I often
fear I am an unbeliever.

"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?"

JAMES COLMAN.

CIRCULAR LETTERS.

*The Elders and Messengers of the
churches composing the Western Cor-
responding Association of the Old
School Predestinarian Baptists of
Missouri, in session with Unity
Church, Platte Co., Mo., on the 5th,
6th and 7th days of October, 1877,
to the several churches whose messen-
gers we are, and the associations and
conferences with whom we correspond,
Greeting.*

BELOVED IN THE LORD:—In this
our Circular address we will try to
present a few thoughts on the sub-
ject of Union.

Union signifies the act of joining
together two or more, or of two or
more being joined together; con-
cord; conjunction of minds or inter-
ests; hence, to unite, is to join to-
gether two or more into one; to make
to agree; to make to *adhere*; to be
cemented together; to be consolida-
ed; to grow into one. Therefore the
apostle to the church at Ephesus
would say, "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." Conse-
quently Paul would say, in regard to
the calling, "Who hath saved us, and
called us with an holy calling; not
according to our works, but accord-
ing to his own purpose and grace,
which was given us in Christ Jesus
before the world began." Hence,
when we refer back to where and
when this grace was given, it was in
Christ before the world began. "God
said, Let us make man in our own
image, after our likeness." "There
are Three that bear record in heaven,
the Father, the Word, and the Holy
Ghost; and these Three are One." This
is God. "In the beginning was
the Word, and the Word was with
God, and the Word was God." "All
things were made by him, and with-
out him was not anything made that
was made." There are none who dare
say man was not made in the image
and likeness of God. Man was made
without sin, but susceptible of receiv-
ing sin. Therefore, by disobedience
man became a sinner; yet grace be-
ing given in Christ before the world
began, and before man was made,
that Christ should be made of a
woman, made under the law, to re-
deem them that were under the law.
Hence, Christ "gave himself for it,
that he might sanctify and cleanse it
with the washing of water by the
word;" that he might present it unto
himself a glorious church, not hav-
ing spot or wrinkle, or any such
thing. "Therefore ye are the body
of Christ, and members in particu-
lar;" "and every one members one of
another." Hence Jesus said, "I in
them, and they in me;" I in the
Father, and the Father in me. There-
fore, both they who are sanctified,
and he that sanctifieth, are all
of one, for which cause he is
not ashamed to call them brethren.
"Bone of his bones and flesh of his
flesh." "And the Word was made
flesh, and dwelt among us; and

we beheld his glory, the glory as of
the only begotten of the Father, full
of grace and truth." "For in him
dwelleth all the fullness of the God-
head bodily." "And of his fullness
have all we received, and grace for
grace." Hence, whom God did fore-
know, he also did predestinate to be
conformed to the image of his Son;
and whom he did predestinate, them
he also called; not according to their
works, but according to his own pur-
pose and grace, which was given
them in Christ before the world be-
gan; and whom he called, he also
justified. Christ bare their sins, and
their iniquities were laid on him.

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

Those whom he justified, he also glo-
rified. "Father, glorify thou me
with the glory which I had with thee
before the world was." Now, Behold
I and the children which God hath
given me, elect according to the fore-
knowledge of God the Father, through
sanctification of the Spirit. Born of
the Spirit, born of God; fell in
Adam, reproduced in Christ, who is
the express image of his Father's per-
son, the brightness of his glory.
When he had by himself purged our
sins, sat down on the right hand of
the throne of God, expecting till his
enemies be made his footstool. "All
things are delivered unto me of my
Father; and no man knoweth the
Son but the Father, neither knoweth
any man the Father save the Son,
and he to whom the Son will reveal
him." Therefore we read of the Son,
"Thy throne, O God, is forever and
ever; a sceptre of righteousness is
the sceptre of thy kingdom."

"Jesus, thou Son and Heir of heaven,
Thou spotless Lamb of God,
I see thee bathed in sweat and tears,
And weltering in thy blood."

"Yet quickly from these scenes of woe
In triumph thou shalt rise;
Burst through the gloomy shades of death,
And shine above the skies."

Therefore, who shall lay anything to
the charge of God's elect? It is God
that justifieth, it is Christ that died,
yea, rather that is risen again. Hence
Christ says that "No man hath as-
cended up to heaven, but he that
came down from heaven, even the
Son of Man which is in heaven."

Brethren, from the foregoing sent-
ences, or thoughts, we have the fol-
lowing conclusion, that Christ did
save that which was lost; that is all
he ever did or ever will save, which
is his body, the church, the fullness
of him that filleth all in all. The
Head, the life, the light, the joy,
peace, and every other grace, be-
stowed.

Finally, brethren, rejoice in the
Lord. To write the same things to
you, to us is not grievous; but for
you it is safe. Beware of dogs, be-
ware of evil workers, beware of the
circumcision; for we are the circumci-
sion, which worship God in the Spirit,
and rejoice in Christ Jesus, and have
no confidence in the flesh.

The grace of our Lord Jesus Christ
be with you all. Amen.

R. M. THOMAS, Mod.
W. A. LOWE, Clerk.

CORRESPONDING LETTERS.

*The Western Corresponding Associa-
tion of the Old School Predestinarian
Baptists of Missouri, in session with
our sister church called Unity, Platte
Co., Mo., on Friday before the first
Saturday in October, 1877, and the
two succeeding days, to all with whom
she corresponds, Greeting, with the
salutation of love, to them who have
obtained like precious faith with us,
through the righteousness of God and
our Savior Jesus Christ.*

DEARLY BELOVED IN THE LORD:
—Great are the mercies of the Lord,
and wondrous is his grace to usward,
for in the exhibition of his abundant
love he has blessed us in another of
our annual meetings with the exalted
privilege of "sitting together in
heavenly places in Christ," and our
interview is pleasant and profitable.
We are refreshed and comforted by
the reception of your letters, and the
coming of your messengers, who give
evidence that they desire to know
nothing among us save Christ and
him crucified. The letters from our
churches give token of steadfastness
in the faith, and purpose of heart to
cleave unto the Lord. Some of the
churches send the cheering tidings of
the goodness of the Lord to them, in
bringing forth and making manifest
his chosen little ones among them.
Beloved, we have to repeat as a token
in every letter, our earnest, heartfelt
desire for the continuation of our
loved and loving correspondence.

We have appointed our next annual
meeting to be held with our sister
church called Sugar Creek, Buchanan
Co., Mo., to begin on Friday before
the first Saturday in October, 1878,
and to continue three days, when and
where we hope to see and greet your
messengers, and receive your mes-
sages of love and peace.

Unto him that loved us, and washed
us from our sins in his own blood,
and hath made us kings and priests
unto God and his Father, to him be
glory and dominion forever and ever.
Amen.

R. M. THOMAS, Mod.
W. A. LOWE, Clerk.

INFORMATION WANTED.

ELDER BEEBE—DEAR SIR:—Will
you be so kind as to allow me through
the SIGNS OF THE TIMES to ask of
some of its many readers (those liv-
ing in the States of Kansas or West
Virginia) if they would oblige a poor
man by giving me the information
necessary, in order that I may the
more wisely emigrate to a locality
where land is cheap, and where in the
providence of God I might be en-
abled the most easily to procure a
home for myself, wife and five chil-
dren.

Esteemed sir, if you will insert
this, you will oblige me, hoping that
some when they see it will volunteer
to drop me a few lines. I will add
this: I do not want to, nor will not,
go where the truth is not preached
within at least eight or ten miles.

Address,
JOHN HOBSON,
P. O. Box 703, Rome, Oneida Co.,
N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1878.

APOSTOLIC ADMONITION.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."—Rom. xvi. 17, 18.

When we consider the beseeching appeal of the apostle in connection with the express declaration of the Holy Ghost, in 1 Tim. iv. 1, warning the saints of the dreadful apostasy in the latter times, in which some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, does it not become us to make diligent inquisition to see whether these very times indicated by the Spirit are not already upon us? The imploring tone of the apostle, and the "express" manner in which the Spirit in prophecy speaks, recalls to our mind the warning admonition, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice once shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven, (the church.) And this word, Yet once more, signifieth the removing of things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. xii. 25-27.

It is of vital importance that we should know who the saints shall mark and avoid, lest they by mistake should mark and avoid those who are of their own kindred and household, and who, being weak or lame, should be turned out of the way, but rather let it be healed. The apostle has not failed to describe them in unmistakable terms, both by character and by their works, or fruits.—See 2 Tim. iii. 1-8.

In character, they are selfish, carnal, dishonest, deceptive, seductive, specious, and in all respects calculated to deceive the simple or unsuspecting, and so causing them unwittingly to offend, and thus occasion offenses as well as divisions, where the pure, peaceable, gentle, meek and humble spirit of the gospel would lead them to follow after the things which make for peace, and things whereby one may edify another. By marking them, we understand the apostle to mean that we closely observe and scrutinize them, so that we may readily distinguish them from the orderly servants of Christ. For he says, They that are such, as should be marked and avoided, serve not our Lord Jesus Christ, consequently are not his servants; but serve their own carnal appetite. We are to observe the marks which the apostle has put upon them, and the mark by which our Lord has described them; for by their fruits, Jesus has said, his disciples shall know the false prophets which come to them disguised in sheep's clothing. They can no more promote the peace and harmony of

the saints, than thorns or thistles can produce figs and grapes. This mark is plain and indelible, and as prominently stamped on them as was the mark which was put on Cain. They invariably produce disorder, divisions and offenses wherever they by their good words, fair speeches, plausible pretenses and deceitful workings, can gain the confidence of the guileless and simple of the children of God.

Paul has marked them in our text so plainly, that those who heed his admonition can scarcely fail to recognize the mark or description he has given.

They cause divisions. Now this is not all, for the truth itself will cause divisions, and divisions between truth and error, between Christ and anti-christ, which must come; but the divisions which shall be caused by those whom the apostle has marked to be avoided by all orderly disciples of Christ, are divisions which are contrary to the doctrine which the saints have learned under the teaching of Christ and his apostles. The primitive church, when organized at Jerusalem on the day of pentecost, continued steadfast in the apostles' doctrine and fellowship, for only in continuing in their doctrine could they continue in their fellowship; and the apostle John commands, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds."—2 John 10, 11. This apostolic doctrine is the doctrine of God our Savior; it is spiritual, and can only be learned by those who are born of God, and taught by the Spirit. The natural man cannot discern it, for it is spiritually discerned. It is written of the bride, whose Maker is her Husband, the Lord of Hosts is his name, "And all thy children shall be taught of the Lord."—Isaiah liv. 13. And Jesus says, "Every man therefore that hath heard and hath learned of the Father, cometh unto me."—John vi. 45. The word *doctrine* means teaching, or that which is taught; and all that we have learned or can know of spiritual things, is what we have heard and learned of the Father by the teaching of his Holy Spirit in our personal experience, and through the gifts of the Spirit bestowed on the apostles, and those who by the same unerring Spirit are qualified to teach the quickened saints to observe all things whatsoever God our Savior commanded the apostles to teach them in his name. All other religious teachings are but the doctrines of men and of devils. The doctrine which the disciples of Christ, to whom this admonition is addressed, are to receive, is clearly and exclusively the doctrine of God our Savior, which they have learned in the school of Christ, under the tuition of Christ and his apostles. Now, if any cause divisions contrary to the doctrine of Christ and his apostles, as contained in the holy scriptures, they are to be marked and avoided.

Not only divisions, but also offenses, are caused by any and every

departure from what we have learned of him who is meek and lowly. Those who imbibe error, depart from the faith, give heed to seducing spirits and to doctrines of devils, do thereby offend against the laws of Christ, the cause of truth, and the peace of the church of God; and such offenses are caused by those who are to be marked and avoided.

Not only are those who are led into error by artful and wicked men, themselves captivated by the slight of men and cunning craftiness of those who lie in wait to deceive, but they are unwittingly drawn into the ranks of those who oppose the truth, so that, by reason of them, the way of truth is evil spoken of; and those who are contending for the truth are persecuted, falsely accused, and those who honestly desire to know and walk in the truth are prejudiced against it, and also against those who teach it. How fearful the exposure of the unguarded or simple who are drawn into antagonism with those who are suffering reproach and persecution for contending earnestly for the faith which was once delivered to the saints. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than after they had known it to turn away from the holy commandment delivered unto them."—2 Peter ii. 20, 21. "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."—Matt. xviii. 7. How important it is that in approving or rejecting the doctrine held by our brethren we should be sure that we comprehend what they hold, and not be biased by favoriteism or prejudice, and that we try what they teach by the unerring standard, the scriptures of truth. Never accept for the truth what we do not find fairly sustained by the word of God, nor reject as heresy what the scriptures do not condemn. We may not at all times be prepared to judge and decide understandingly; in that case, let us wait and ask counsel of God, but never indorse as truth what we do not understand, nor denounce as heresy any sentiment, merely because we do not understand it. The most enlightened of the saints have still much to learn; we only know in part, and therefore it becomes us to be "swift to hear, slow to speak, slow to wrath."—James i. 19. Still we are not to be unstable or vacillating; but "Prove all things, and hold fast that which is good."

It would seem that the merest child in the kingdom may discern something of the spirit and tendency of those who minister to them, at least, whether their ministry has a tendency to edify, instruct, comfort, unite and promote the peace and fellowship of those who love the Lord; or, on the other hand, to produce discord, divisions, hard acrimonious and

bitter feelings, alienation and prejudice against the servants and sons of God. A spirit that can make a brother an offender for a word, seize him by the throat, denounce him as a heretic, call him hard names, and labor for years to vilify and malign the character of all who differ from their peculiar views, cannot promote peace and harmony. When one can spend a lifetime in misrepresenting, distorting and censuring what another is said to hold, instead of preaching the truth in love, is it not clearly perceptible that such a course is calculated to cause divisions and offenses contrary to the doctrine of peace and good will which we have learned in the school of Christ?

Perhaps on close examination we all may be found faulty when weighed in an even balance. It is more than possible that we have none of us been as careful of the reputation of brethren as we are admonished to be. Have we each and all of us esteemed others better than ourselves? Have we all been perfectly sure that our eye has been free from a beam, when volunteering to remove the mote from a brother's eye?

Is it not possible that much of the divisions which are now rending some of our churches and associations, has its origin in a misapprehension and misstatement of each other's views? Brethren who agree substantially in doctrine, do not always express their views in the same words. Some of our best brethren have but a limited or imperfect understanding of the exact lexicographic meaning of some words which are used in theological discussions; should their words be criticised severely, or should we not ascertain their exact meaning, before we denounce them as heretics and enemies to the truth?

We are strongly inclined to believe that much of the dissension that has disturbed the peace and fellowship of the brethren has been produced by a few mischievous, indiscreet persons, who seem to think they can elevate themselves by raising a prejudice against others, being envious of those who are held in higher esteem than themselves. These are described by the apostle as being "heady, high minded, FALSE ACCUSERS OF THE BRETHREN, and of the sort which creep into houses and lead captive the silly;" and like Jannes and Jambres, who withstood Moses, "men of corrupt minds, reprobate concerning the faith." Yet we are told they have a form of godliness, and are therefore the more likely to deceive.

We do not, we cannot believe there would be any radical difference among the experienced children of God on the subjects of the eternal vital union of Christ and his church, or on the subject of the new birth, or what is born again, on the christian warfare, between the flesh and the spirit, on the resurrection of the dead, or on the eternal Godhead and begotten Sonship of our Lord Jesus Christ, or on the doctrine of means and anti-means, if christians could perfectly understand the real sentiments of each other. We do not mean to say

there are no wicked, heretical doctrines held and preached by those who profess and have a form of godliness; but we speak of those who honestly love and desire above all things to know the truth.

Very many have been alarmed, confused, misinformed, and thereby prejudiced against those whom they would truly esteem, love and fellowship, if they could correctly understand their real sentiments. Some, it is to be lamented, have darkened counsel on these subjects by words without knowledge, or by attempting to advocate what they do not themselves clearly understand; it would better subserve the cause of truth for such to refrain from the discussion until God shall give them clearer light, lest they undesignedly be found among those who cause divisions and offenses contrary to the doctrine which they have learned.

What we have contended for as the eternal vital union of Christ and the church, has not been that there was a vital union or union of life between Christ and the earthly nature of his redeemed people before their earthly nature existed; but rather, that the eternal (not Adamic or mortal) life of the church was with the eternal Father, as a unit, as one, and the self-same life eternally; and that this life which was with the Father was given to the chosen people of God in Christ Jesus (not in the earthly Adam) before the world began; and that none of the chosen people of God receive this life manifestly until they are born again, nor can they know anything of its power and blessedness until Christ who is their life is formed in them. As the scripture declares that this life is in Christ, and, together with all spiritual blessings, was given to God's chosen people in him before the foundation of the world, hence the spiritual life and seminal existence of the whole elect was in Christ as a unit before the world began. This is what we have understood to be the meaning of our brethren who have contended for eternal vital union; and this unity of life and identity of Christ and his people are so fully and clearly stated in the scriptures, that we do not feel willing to believe any intelligent child of God will dispute or object to it. Yet, when our views are distorted and misrepresented by others, the children of God may be disturbed and alarmed.

So also the subject of the birth, so far as the quickening power of the Holy Spirit and experimental development of it are considered, admits of no dissension. All understand the experience of it alike who are the subjects of it. We all know that we possess a nature that is born of the flesh, and if we are born again, we possess a nature that is born of God; that the one is depraved, conceived in sin, and is of the earth, earthy; and the other is born of the Spirit, and is pure and holy; that the flesh cannot produce spirit, nor does the spirit produce flesh; that the life which is born of the flesh is mortal, and must die, and that life which is born of

God is immortal, and cannot die; and that all the chosen people of God are brought into manifestation by a first and second birth. Not a part of the man, but the same man who has been born of the flesh, must be born again, or he cannot see, enter in, or enjoy the kingdom of God. The first, or fleshly birth, has brought forth the fleshly nature which we all have in common with all mankind; and the new birth of the Spirit brings forth that spiritual life and nature which was given us in Christ before the world began. What is there in this sentiment that conflicts either with the scriptures of truth or with the experience of the children of God? Yet when this doctrine is distorted and misrepresented by designing or ignorant men, some are confused and alarmed, while their own personal experience demonstrates its truth. How important then that we mark the men who cause divisions and offenses contrary to this doctrine which every heaven-born child has learned, and avoid them.

Upon perhaps every point of the doctrine which the children of God have learned, cavilers may speculate, and display their fondness of controversy, by volunteering to explain to the world what others hold, preach, or believe, and scatter firebrands, arrows and trouble among the children of God. The admonition of the apostle in our text is that such men, whether preachers, or only retailers of scandal, be marked and avoided; and let us judge candidly of the truth or falsity of every one's sentiments as announced by himself, and approve or reject according as they are sustained or condemned by the scriptures of truth; and in forming our conclusions, it becomes us to consider whether the course pursued by those of whom we judge is calculated to unite, edify, comfort, build up and promote peace, harmony, love, fellowship and godliness among the saints, or to cause divisions and offenses. A fearful responsibility rests on some who have recently made themselves unenviably conspicuous in their persistent efforts to disunite and alienate the churches, associations and brethren who for many years have been unitedly endeavoring to keep the unity of the Spirit in the bond of peace.

Many who have long borne the marks by which the apostle has identified them, as causing divisions and offenses contrary to the doctrine which the saints have learned, are to-day mustering their forces for the avowed purpose of breaking the ranks of the Old School or Primitive Baptists, are even now calling for and crying, "A Confederacy!" But thus saith the Lord concerning them, "Associate yourselves, O ye people, and ye shall be broken in pieces." "Take counsel together, and it shall come to naught: speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy to all whom this people

shall say, A confederacy; neither fear ye their fear, nor be afraid."—Isaiah viii. 9-12. Read also Isa. liv. 15-17: "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. 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."

THE UNPARDONABLE SIN.

CURRYVILLE, Mo., Dec. 18, 1877.

ELDER BEEBE & SON—DEAR BRETHREN:—I send you my remittance for the SIGNS for another year. I have become convinced that it is the best and ablest edited paper among the old order of Baptists.

I was baptized in the fellowship of the Regular Baptist Church, in August, 1844, and have been a subscriber of the SIGNS for twenty-two years. I have been trying to preach the ever blessed gospel of Christ for seventeen years, and am now fifty-two years old. I have no higher aspiration in this world than the honor and glory of God, and the prosperity and welfare of the church of God.

If it is not asking too much of you, I would like to know what you believe the sin against the Holy Ghost was, which was not to be forgiven in this world, nor in the world to come. Yours in hope,

PETER L. BRANSTETTER.

REPLY.

We understand that the unpardonable sin includes all manner of sin and blasphemy that is not against Christ, as the Mediatorial Head and Surety of his people. All the sins of God's elect were placed to Christ's account; "God hath laid on him the iniquity of us all." By virtue of the legal union of Christ and his body, the church, all the sins of his members, including "all manner of sin and blasphemy, shall be forgiven unto men." "And whosoever speaketh a word against the Son Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

The sins committed against the Son of Man, he has borne the penalty of, and put them away by the sacrifice of himself, and now repentance and remission of sins is preached in his name.

But all the sins of the world for whom the Son of Man was not held responsible, whether the speaking of a single word, or the utterance of blasphemy, are against God, as the Eternal Spirit, without any mediator between the offending sinner and the avenging God.

The apostle by inspiration testifies that the saints, whose sins God, for Christ's sake, has forgiven, are by no means nor in any wise better in themselves than those who are lost. The sins which Jesus stood responsible for includes "all manner of sin and blasphemy," and as he has met, borne, and put them away, they shall be forgiven unto them. But no sin, great or small, that was not borne and can-

celed by him, shall ever be forgiven, in this or in the world to come.

We presume that all will concede that all the sins which Jesus bore in his own body were legally against him, and the expiation of them was demanded by law and justice at his hand. And we do not think any intelligent believer in the scriptures will contend that any sin, small or great, for which Jesus did not bear the penalty, can possibly be forgiven in time or in eternity.

As brother Branstetter asks for our views, as such we give the above. If we are wrong in our views, as we may be, those who have clearer light on the subject will, we trust, teach us more perfectly.

The Kids and the Shepherds' Tents.

We are confident that our beloved brother Kercheval will not feel hurt with us for suggesting a different application of the figurative design of the kids and the shepherds' tents, from that which he has given in his excellent communication, which will be found on page 17. We have understood the gospel church among the Gentiles to be the fairest among women. In beauty she as far excels the old covenant organization, as Rachel, who was well favored and beautiful, excelled Leah, who was tender-eyed, or as far as the Jerusalem which is above, and is free, excelled the Jerusalem which was in bondage with her children. If we are correct in supposing the Gentile or gospel church was and is the fairest among women, then her children are not children of the bond woman, but of the free, and, as Isaac was, are the children of promise; and although called *kids*, it is because goats and kids, as well as sheep and lambs, were in Palestine provided with shepherds and pasturage, and as truly represented the children of God figuratively as did the sheep and lambs. The inquiry of the fairest among women was not for place or provision to feed the carnal progeny of her members; but her petition is, "Tell me, O thou whom my soul loveth, where thou feedest, and where thou causest thy flock to rest at noon." It was spiritual food and rest from the chief Shepherd that was sought after.

The shepherds' tents were not the places in which the flocks were fed. The tents were temporary and portable dwelling places for the shepherds, and the place sought after was in the field, or pasture, where the flocks feed and lie down to rest; not in the shepherds' tents, but by the side of them.

CHANGE OF RESIDENCE.

CLAY VILLAGE, Ky., Dec. 18, 1877.

Having changed my residence, my correspondents will please address me at Clay Village, Shelby Co., Ky., instead of Lawrenceburg, Anderson Co., Ky. I desire my papers also sent to Clay Village.

Those who may wish to obtain my books, as I have yet a few on hand, can still send Post-Office Money Orders on Lawrenceburg, as heretofore, or on Shelbyville, Shelby Co., Ky. Registered letters may be sent to Clay Village, all at my risk.

J. F. JOHNSON.

ORDINATIONS.

LEAVENWORTH COUNTY, Kansas.

At the call of the Regular Old School Baptist Church called Little Hope, a council convened on Saturday before the fourth Sunday in February, 1876, for the purpose of examining, and if found expedient, setting apart by solemn ordination, to the work of the gospel ministry, our brother, JOHN A. PETERS.

The following brethren were present, and composed the council, viz: From Big Walnut Creek Church, Eld. Wm. F. Jones, J. Schenck, (licentiate) and T. J. Housh, Church Clerk. From Little Hope Church, Deacons C. C. Mendenhall and Ira Huffman.

The council organized by choosing Eld. Wm. F. Jones Moderator, and brother J. Schenck Clerk.

The candidate was presented, and after a careful examination, which was satisfactory to the council, they proceeded with the ordination, by prayer and laying on the hands of Eld. Wm. F. Jones, Deacons C. C. Mendenhall and Ira Huffman.

Prayer and charge to the candidate by the Moderator.

Dismissed by brother Schenck.

WM. F. JONES, Mod.

J. SCHENCK, Clerk.

ALSO,

At the call of the Regular Old School Baptist Church called Big Walnut Creek, in Jefferson County, Kansas, a council convened on Saturday before the third Sunday in May, 1877, to examine, and if satisfied, ordain to the work of the gospel ministry our brother, JOHN SCHENCK.

The council was composed of the following Elders and brethren, viz: From Pleasant Grove Church, R. Higby. From West Union Church, A. Sparks. From Big Walnut Creek Church, Eld. W. F. Jones, J. Miller, S. D. McMurtry and G. G. Wood. From Little Hope Church, Eld. J. A. Peters, C. C. Mendenhall and Ira Huffman.

Organized by appointing Eld. W. F. Jones Moderator, and brother G. G. Wood Clerk.

The candidate was duly examined, and the council being fully satisfied, proceeded, on Sunday morning, with the ordination, in the following order:

Prayer by Eld. J. A. Peters, with the laying on of the hands of the presbytery, viz: Elders W. F. Jones and J. A. Peters, Deacons S. D. McMurtry, J. Miller, A. Sparks, G. G. Wood, C. C. Mendenhall, I. Huffman and R. Higby.

Charge by Eld. W. F. Jones.

Dismissed by Eld. J. A. Peters.

WM. F. JONES, Mod.

G. G. WOOD, Clerk.

From whom were they?

WE have received a letter from Middleburg, N. Y., inclosing two dollars, but no signature. Who sent it?

Also, if the person who handed us two dollars for the renewal of subscription, as we were coming out of the meeting house at Middletown, on the last Sunday of December, will remind us who it was, it will enable us to give due credit, as we have forgotten.—EDITORS.

AN APPEAL FOR AID.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—We, the church at Mount Etney, being few in number, and limited in means, feel it our duty to make known through our Deacons the destitute and distressed condition of our beloved brother and minister in Christ, Elder G. W. Hamm, who is blind, as most of the readers of the SIGNS have already learned; in addition to which, he has had abundance of sickness in his family during the past summer and fall, so that the present time finds him and his family in needy circumstances. Being few in number, and very limited in means, we are not able to relieve the wants of our beloved brother and his family; we therefore make this appeal to our brethren, the Old School Baptists, and all the friends of the truth, that as many as feel it a duty required at their hands, to send to his assistance at once. His post-office address is Big Pond, Baxter County, Arkansas. Should any desire to send to his relief any article that cannot be sent by mail, they can send it by Express to Batesville, Independence Co., Ark.

Dear brethren and sisters of the household of faith, pray for us.

Now unto him that is able to keep us, and to present us without fault before his throne, to him be glory forever and ever. Amen.

We request all the Old School Baptist papers to give this a place in their columns.

BETHEL McCORMICK.

J. H. BARTON.

Deacons of the Old School Baptist Church at Mount Etney, Ark.

BIG POND, Baxter Co., Ark., Dec. 17, 1877.

APPOINTMENTS.

Providence permitting, we will visit and preach for the First Church of Hopewell, N. J., on the second Sunday of this month, (Jan. 13th) at the usual hour, and if the brethren have so arranged, for the Second Hopewell Church in the afternoon of the same day.

It pains us to announce that our dear brother Hartwell, their beloved pastor, is still in a very precarious condition, and has not been able to preach for several weeks, and at present is not expected to continue long in this vale of sorrow.

GILBERT BEEBE.

If not providentially hindered, I will endeavor to meet appointments at the following times and places:

On Monday night and Tuesday morning, Feb. 11th and 12th, as the brethren may arrange, at Broad Creek. Tuesday night at Delmar. Wednesday night at Pittsville. Thursday, 10½ a. m., at Forest Grove. Friday, 10½ a. m., at Indiantown. Friday night at Mr. James Laws'. Sunday, (17th) at Salisbury.

E. RITTENHOUSE.

Information Wanted.

SHOULD there be any Primitive Baptists in Milwaukee, or vicinity, who are readers of the SIGNS, they will confer a favor upon me if they will call upon or address me at 235 Hanover Street. I shall be glad to meet with any who, like myself, are tempest-tossed, and are strangers in a strange land, and who, if found faithful in the last day, must be kept by the power of that God who knoweth not the shadow of a change.

A lover of the truth.

GEO. FULKERSON.

MILWAUKEE, Wisconsin, Nov. 30, 1877.

MARRIAGES.

On Thursday evening, Dec. 20, 1877, at the residence of the bride's father, by Eld. Gilbert Beebe, Mr. Joseph Emmet Collard and Miss Elmira Beakes, daughter of brother Wm. O. Beakes, all of Walkill, Orange Co., N. Y.

At the residence of the bride's father, (Wm. Ayers) by Eld. A. St. John, Mr. Oscar Brown, of Hector, and Miss Almeda Ayers, all of Schuyler Co., N. Y.

Jan. 1, 1878, at the residence of the bride's parents, Kingwood, Hunterdon Co., N. J., by Eld. E. Rittenhouse, Mr. John B. Case to Miss Ida, daughter of Wm. B. and Hannah Sutton.

Jan. 3, by the same, near Delmar, Sussex Co., Del., Mr. Wm. W. Hastings to Miss Mary A. Lecates, both of the vicinity of Delmar.

OBITUARY NOTICES.

Sister Kezia H. More, wife of W. E. More, and daughter of Jonathan and Sally Jones, was born in Butler County, Ohio, April 25th, 1828, and brought by her parents to Montgomery County, Indiana, in 1832. She lived with her father and mother, a kind and obedient daughter, until she was married to W. E. More, Dec. 25, 1852, by J. J. Gobin. They commenced keeping house in Shanondale, in 1853. They removed several times and lived in different localities. Finally they purchased a farm and a mill in Boone Co., Ind., six miles north-east of Thorntown, on Sugar Creek, where they lived until Oct. 29, 1877. They loaded up their goods and chattels and started for Alabama, and reached Athens, their place of destination, Nov. 17th.

Sister More came to Walnut Creek Church on the second Sunday in March, 1859, and related her experience, and was cordially received, and baptized on the second Sunday in April, by Eld. J. J. Gobin. She lived the remainder of her life an orderly and devoted christian, a member of the O. S. Baptist Church called Walnut Creek, and was esteemed by all the brethren. In the fall of 1863 she was severely attacked with hemorrhage of the lungs. She bore her severe affliction with christian fortitude for over fifteen years. When on the very verge of death she started with her husband and children to Alabama, thinking that the warm climate of the South would enable her to live out her remaining days with less pain. She was cheerful and full of hope to the end of her three weeks trip, with few exceptions. Her stay at her new home was short, but from her christian walk and godly conversation she made many friends. She departed this life among strangers, but not without friends, at Athens, Ala., at 2.40 a. m., Nov. 27, 1877, aged 49 years, 7 months and 2 days. She died in the triumphs of faith, in that hope which reaches beyond the grave. Her body was brought back by her husband to Montgomery County, Indiana, and buried in the county cemetery, near Smartsburgh, on Sunday, Dec. 2d. The funeral discourse was delivered by Eld. M. M. Van Cleave, from the text, Rev. xiv. 13.

Sister More's whole life has been worthy of imitation, her precept and example being that of a christian. She has left an affectionate husband and children, with a large circle of relatives and friends, and brethren and sisters, to mourn their loss; but we have every reason to hope and believe that our loss is her eternal gain, and that she is gone to that house not made with hands, eternal in the heavens.

"Why should we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call us to his arms."

Elizabeth Collins died at her residence near Westland, on Tuesday, Aug. 28th, 1877, at 1 o'clock a. m., aged 48 years, 7 months and 27 days. Mrs. Collins was born Jan. 1st, 1829, near Shiloh, in Hancock Co., Ind. She was the daughter of David and Sarah John. Her father and mother both died before she was one year old. They left two children, Martha and Elizabeth, who were taken by their grandmother, and uncles James and Robinson John, who kept them until they were grown. When Mrs. Collins was about nine-

teen years of age, she realized herself a sinner in the sight of God, and without hope in the world, trying with all her efforts to keep her friends from knowing her feelings. Often in her meditations and secret devotions to God she would acknowledge her sinfulness in his sight, and that she was unworthy of the blessings that he was daily bestowing upon her. Months passed while in this condition, dark and gloomy, as the writer has often heard her say, "All seemed to be despair." At last she heard a voice, saying, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "How shall I go? My sins are so great, I feel condemned in thy sight, O Lord." She could only cry with a loud voice, "Lord, save, or I perish." The answer was, "Thy sins, which are many, are all forgiven." With a weeping heart she gave God the praise. A short time after, she asked for membership in the Regular Baptist Church at Shiloh, Hancock Co., Ind., giving a short sketch of her sinfulness, and of God's love toward her, and of his power in redeeming her. Her request was granted, and she was baptized by Eld. Morgan McQuary, in full fellowship of the church, on or about the 28th of April, 1849. She held her membership at Shiloh till the Lord called her from the church militant to the church triumphant.

I formed an acquaintance with her in the winter of 1848, and we were joined in marriage Aug. 16th, 1849. We then moved to Rush Co., Ind. In the spring of 1851 we moved back to Hancock County, and located on the farm where she died. She leaves a husband, five children and many friends to mourn our loss.

JOHN O. G. COLLINS.

ELD. G. BEEBE & SON—DEAR BRETHREN:—The foregoing obituary was handed to me by its author, (Mr. Collins) with a request that I should send it to you for publication in the SIGNS. Mr. Collins is a member of the Methodist Church, is a worthy citizen, and was a devoted husband and a kind father. He provided for his wife to attend meeting, and generally went with her when convenient. The third verse refers to a conversation in which they agreed, in case either should die, that Elder Wright should preach the funeral, which he did, on Sunday of our regular meeting at Shiloh, October 7, 1877. He spoke to a large and attentive audience from John v. 25-29. Sister Collins remained a worthy member of Shiloh Old School Baptist Church over twenty-eight years. She was a regular attendant, and her seat was seldom vacant. The church mourns her departure, but they mourn not as those having no hope, for we verily believe that she has fallen asleep in Jesus; and they who sleep in Jesus, shall awake in his likeness.

W. N. THARP.

FOUNTAIN TOWN, Ind., Dec. 9, 1877.

[The crowded state of our obituary department will not admit of the verses which accompanied this notice.—EDITORS.]

By request of our dear sister Katharine Denton, of Sheridan, Placer Co., Cal., I send for publication in the SIGNS the obituary of her brother, Robert P. Denton, who died of consumption, at the residence of his brother, Mr. David R. Denton, in Platte County, Mo., Nov. 19, 1877, in the 28th year of his age.

Mr. Denton was a young man well respected by all who knew him. He had been on the decline for more than twelve months, and for the last three months quite rapidly; but though his friends knew he could not get well, and he was sensible of the fact himself, still his departure was very sudden. His brother and his family did all in their power to render him comfortable, Mrs. Denton and her daughters being very devoted in their attention to him. May the Lord bless them, with all his grief-stricken brothers and sisters, and sanctify this dispensation to their good, and to his own glory, is the prayer of one who was present at his departure, and witnessed their sincere and heart-felt grief.

Dearest brother, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

R. M. THOMAS.

WAKENDA, Carroll Co., Mo.

DIED—In Sanford, Maine, Oct. 26th, 1877, Mrs. **Abigail Morrison**, aged 76 years last September. She was not a member of any church, but was an Old School Baptist in belief. Her sickness was short, but she was ready and willing to die, with a good hope of eternal rest. Before she died she selected me to preach at her funeral, and also the text to preach from, viz: "Blessed are the poor in spirit; for theirs is the kingdom of heaven."—Matt. v. 3. She has left children to mourn.

ALSO,

DIED—Nov. 12th, 1877, Mrs. **Hannah Gup-till**, aged 46 years. She was formerly of North Berwick, but died in Sanford, Me., and was taken to North Berwick for interment. She was willing to die, and gave good evidence that by grace she was prepared to go to rest. She has left children to mourn.

ALSO,

DIED—In North Berwick, Maine, Nov. 25, 1877, Mr. **Wm. W. Johnson**, aged 69 years. He never made an open profession of his faith in the blood of Christ, but has for more than forty years given good evidence that he was a child of God. He loved to hear the Old School Baptist ministers preach, for they preached just what he believed. No one, seemingly, could be more sound in the faith than he. Some time before he died he told me that forty years ago his mind was to unite with the Old School Baptist Church in this place, but his own unworthiness prevented him from doing so, and from that time he has felt condemned for not going to the church. But after all, he hoped he should be ready to die when he should be called for. And so he was. He has left a sorrowing wife and eight children, who deeply feel their loss, for he was a kind husband and father, and a good neighbor. A large number of people attended his funeral, with a feeling well fitted for the occasion. We all shall miss him.

WM. QUINT.

NORTH BERWICK, MAINE.

DIED—In Southampton, Pa., Dec. 2, 1877, **Ida Blanche Hogeland**, daughter of John and Keziah D. Hogeland, aged 1 year, 8 months and 27 days. The beloved child was the only daughter of our beloved brother and sister; and this being the fourth loved one taken from them by death, the affliction is very trying to them; for they fondly hoped the dear one would be spared to them; but in the dark and inscrutable purpose of our God it was otherwise ordered. May the sad bereavement be sanctified to their good, and they be enabled to bow in humble submission to the will of their heavenly Father, and say from their hearts, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." The burial was Dec. 5, and although an infant, and the day very unpleasant, a large number of brethren, sisters and sympathizing friends were present, and the portion of scripture used as a text at the funeral is recorded in Matt. xviii. 1-5.

"Peace!—'tis the Lord Jehovah's hand
That blasts our joys in death,
Changes the visage once so dear,
And gathers back the breath."

WILLIAM J. PURINGTON.

MY DEAR BROTHER BEEBE:—I send for publication in the SIGNS the following obituary of my brother-in-law.

DIED—Very suddenly, from a fall, at the residence of his son-in-law, in Louisville, Ky., on the 29th of August last, **Col. Edward J. Wilson**, in the 80th year of his age—a native, I think, of this county, and for one or two sessions a member of the Kentucky Legislature.

I baptized Col. Wilson in the full fellowship of the church at Bryans, many years since, where he continued his membership till his death. He leaves an aged and very infirm widow, with whom he had lived more than fifty-five years, two daughters and several grandchildren, with many warmly attached friends, and the church, who feel their loss, but "sorrow not as others who have no hope."

With warm affection, your brother in hope of eternal life,

THO. P. DUDLEY.

Our dear brother, **Jonathan Davis**, died in Macon County, Illinois, Oct. 28, 1877, aged 42 years the 6th day of last January. He never made an open profession of his hope in Christ, which he received in his youthful days. He has from that time been with the Old School Baptists in belief, but never had strength to unite with them in church capacity. I was with him a great deal of the time during his sickness, and found him well reconciled to his fate, willing to die, saying that he felt well in his mind, with the exception of not having been baptized, which was all that he had to regret. But notwithstanding, he had a hope that he should be at rest with the redeemed of the Lord after death. He has left a wife, six children, father and mother, four brothers and one sister, to mourn. But the Lord giveth, and the Lord taketh away; praise ye the Lord.

LEMUEL O. DAVIS.

DIED—Of diphtheria, Nov. 20, 1877, at the interesting age of 14 months and 2 days, **Trustin Polk**, youngest son of brother and sister W. W. and Enda J. Polk, of No. 1110 Olive Street, St. Louis, Mo. The funeral services were held at the residence of the parents, Nov. 22d, at 1½ o'clock p. m., on which occasion I tried to speak a few words of consolation from the language found in John xi. 24, "I know that he shall rise again in the resurrection at the last day." I was assisted on the occasion by brother W. E. Stephens, of St. Louis. After the services at the house, the body was conveyed to Bellfontain Cemetery, to await the sound of the Master's trumpet, when he shall rise again, in the resurrection at the last day.

J. H. McDONALD.

1429 Morgan St., St. Louis, Mo.

Sister **Lydia A. Whaley** died at her residence near Gum Sprig, Loudoun Co., Va., on the 12th of December, 1877, in the 60th year of her age. She was baptized many years ago by Eld. S. Trott, in the fellowship of the Old School Baptist Church at Frying Pan, Fairfax Co., Va.

Sister Whaley has been a subscriber to the SIGNS for a long time, and a short time before her death she made arrangements to send for the paper, and expressed her wish to have it continued another year whether she lived or died. Trust that she is now at rest, and feel that our loss is her gain.

M. P. LEE.

Elizabeth Ater died Oct. 20, 1877, in the 84th year of her age. She joined the Hope-well Church, in Indiana, in the year 1833, and afterwards moved to Illinois, and was one of the members in the constitution of the Concord Church, in Macon Co., Ill., on Saturday before the third Sunday in June, 1844, and remained a consistent member until she was called home from the toils of this life. She ever contended earnestly for the faith once delivered to the saints. "Blessed and holy are they that have part in the first resurrection: over such the second death hath no power."

FELL ASLEEP in the arms of Jesus, Oct. 9, 1877, **Cain Hurley**, in the 84th year of his age. He was a deacon of the Rewastico Church for more than thirty years.

We lift to heaven our tearful eyes,
And bow in sadness here;
For cold in death our father lies,
Upon the lonely bier.

We nevermore shall hear the word
Of wisdom from that tongue;
He's gone to reap a rich reward,
His work on earth is done.

LAURA J. HUGHES.

Elder James Gregory, of Rockwood, Chesterfield Co., Va., died at his late residence, after a protracted illness, which he was enabled to bear with fortitude and resignation to the will of God, at 2.15 a. m., Dec. 7, 1877, in the 68th year of his age.

DIED—In Jersey City, N. J., Jan. 3, 1878, **Orson C. Horton**, youngest son of Ira C. and Katie Horton, aged 15 months. Interment in New Vernon Cemetery, Orange Co., N. Y.

"THE TRIAL OF JOB."

Will be sent to any address, post paid, on receipt of price, \$1.25. Remittances should always be sent by Post-office orders on the Post-office at Towanda, Pa., or the letters registered. Address

SILAS H. DURAND,
Herrick, Bradford Co., Pa.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction!

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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 postmasters 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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VOL. 46. MIDDLETOWN, N. Y., FEBRUARY 1, 1878. NO. 3.

POETRY.

A HAPPY NEW YEAR.

Dear friends, as I have a few minutes to spare,
I take up my pen just to ask how you are.
To you and to yours, to me and to mine,
Our lives are a scene of compassion divine,
What reason have each of us therefore to say,
The Lord has preserved us thus far on our way,
Supplying our wants, and dispelling our fears,
Removing our sorrows, and drying our tears.
But stay, for a thought has come into my head,
And out it must come, lest it soon should be fled.
You ask me, What [is it?], Well, stop, and you'll hear;
Why, 'tis this, I wish you a happy new year.
Now don't a mere compliment think it, I pray;
I feel what I write, and mean what I say;
I therefore repeat it with friendship sincere,
I heartily wish you A Happy New Year.
But say, my dear friend, O what must there be,
To make this year happy to you and to me?
Why, if I mistake not the whole of the case,
'Twill chiefly consist in these blessings of grace:
First of all, in a growing acquaintance with God,
And having his love in our hearts shed abroad;
In trusting our all to his infinite skill;
Submitting with joy to the whole of his will;
Adoring his name, as Jehovah our Lord;
Believing, obeying, and loving his word;
In praying unto him, and seeking his face,
And always rejoicing in sovereign grace;
In holding communion with him by faith,
And firmly depending on all that he saith;
In growing conformity to him while here,
Still hoping before him with joy to appear.
And, secondly, will it not also consist
In looking to Jesus, in him to be blest,
With constant supplies from his fullness of grace,
To strengthen and help us while running our race,
That, kept by his power, we never may fall,
But daily live on him, as all and in all;
That peace through his blood may still to us abound,
And clothed with his righteousness we may be found:
That living or dying our joy may be this,
That he will preserve us to heavenly bliss?
And will it not, thirdly, our comfort increase,
To look to his Spirit for quickening grace,
That he, with our spirits, his witness may bear,
And help our infirmities daily in prayer;
That he, as our *sealer*, may with us abide,
To comfort and bless us whate'er may betide?
'Tis also my wish we may still persevere,
In secret, and social, and soul-wrestling prayer;
Read, search and examine God's most-precious word,
And constant attend in the house of the Lord.
Remembering daily our times here below
Are short and uncertain—to death we must go.
The days of our pilgrimage here are but few;
Their end should be wisely then kept in our view.
May this be our happiness all through the road,
To live, and walk closely, and humbly with God;
That so, if at midnight we hear the loud cry,
We then may have nothing to do, but to die;
To yield up our souls in the arms of his love,
And joyfully soar to the mansions above;
Of sin and of sorrow no more to complain,
But there, with the blessed, forever remain.
If these things are ours, it then will appear,
God has indeed granted A Happy New Year.
SAMUEL MEDLEY.

CORRESPONDENCE.

THE NEW COVENANT.

(Concluded from page 15.)

"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 into their mind, 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 all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. viii. 10-12.

And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord. The external forms, under the old covenant, could be taught by man to his fellow-man, for the rites and ceremonies of that covenant could be transmitted from one to another, therefore it required not a spiritual birth to perform outwardly the things pertaining to that dispensation and covenant; and to-day we have the schools of men, in which carnal theories of religion are taught, upon the same principles that jurisprudence, *materia medica*, military tactics, or any other branch of science is imparted; and ordinary mental powers and close application, we are told, are all that are necessary to understand the scriptures, which is simply carrying out, so far as they go, old covenant or legal principles. And although now, in this land, there are but very few, if any, who literally would offer a lamb, a turtle dove, or a young pigeon, yet the principle is the same, for they teach that it is with the creature to appease the wrath of God. Hence the great efforts made to have the full control of the young children, so as to "mould" the young and plastic mind to suit their carnal notions; and in order to accomplish this, unscriptural organizations have been formed, which have no warrant in the scriptures to sustain them. Science is noble and laudable, when pursued for its proper purpose; but when resorted to, in order to sustain the carnal institutions of men, as against the truth and veracity of Jehovah, it is only blasphemy.

When we consult the written word of God, we find that man by nature knows not God, nor the things which God hath prepared for them who love him; but in the covenant of grace, the blessed provision is made for all the heirs of immortal glory. Said Christ to the murmuring and unbelieving Jews, "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." Direct

reference is made to Isaiah liv. 13, which reads thus, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." The teaching of the Lord is such as to cause peace and harmony amongst his children; and in the teaching of the Lord the lesson is perfect, for it is not the teaching that leads to creature boasting, but shows to God's children what they are by nature, giving them a view of the way of life and salvation, which man cannot teach his fellow-man. The blessed Lord's teaching is done without a resort to any carnal means; for said the Redeemer to the Jews, "Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Carnal teaching may, and in fact does, so train and discipline the mind, as to cause natural men to go through a visible form of worship, with much apparent zeal; but their works soon prove the truth of the following declarations, "Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

But the question is often asked, "Did not the apostles teach?" Most certainly, but not in order to quicken dead sinners, nor implant in the hearts of fallen and depraved sinners the spirituality of God's law; for the great burden, so to speak, of the epistles, is to show believers that the work of redemption is complete, that there remains no more sacrifice for sin: "for by one offering he hath perfected forever them that are sanctified." As the truth of the apostles' doctrine is understood and received by the children of God, they become established in every good word and work. A faithful ministry is a great blessing to the church in this day of gross delusion; not that the true, tried and faithful servants of God have aught to do with giving life to dead sinners, for said the apostle, "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." If we carefully read the fourth chapter of Ephe-

sians, we shall see that the perfecting and edifying go not beyond "the body of Christ;" and as he is the Head, "from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," the spiritual blessings do not extend beyond the body.

Now, as all those gifts, enumerated in the preceding quotation, belong to and are members of the body of Christ, the precepts, injunctions and exhortations cannot go beyond the members of that body, in their just and true import, for they are all for "the edifying of itself in love." Frequently we hear declarations like the following, "That minister was an entire stranger to me in the flesh, but before he was done speaking I felt that he was in my heart, for he told me of the Lord's dealings with me." Such cases prove conclusively the truth of prophecy, which saith, "Ye are my witnesses, saith the Lord." Sometimes the servants of God, in their teaching, have to reprove and rebuke, which is often received, by the disobedient children, in rather an offensive way; but it is a part of the teaching they have to perform, and because some of the saints become a little piqued on account of the faithfulness of the minister, he ought not to be discouraged; for Paul said to his Galatian brethren, "Am I therefore become your enemy, because I tell you the truth?"

A faithful ministry, blessed of God, and by him applied unto his children, will establish them in the truth; and an evidence that a church is firmly established in the truth, is manifested when each individual member is found filling his or her seat at the regular appointments of the church, unless providentially hindered; also, manifesting a readiness, as the Lord hath blessed them with earthly goods, to bear their share of the burdens, necessary for the comfort of each other, in having a suitable place in which to assemble for worship, &c; and also, to keep their children, while under parental control, from mingling in the carnal, religious excitements of the present day, by showing them, in a kind and loving manner, the inevitable result attending such delusions, and if need be, use stern authority in the matter. For at the present time, the religious novels, tracts, periodicals, gambling fairs, &c., are pernicious, and are empoisoning the youthful mind to an alarming extent, filling the mind with the love

of romance and adventures, causing children to disobey parental authority, and their course tending to vice and untruthfulness; therefore they, who are well established in God's truth, will not countenance such things. In the new covenant, then, the declaration is positive that the teaching shall not be like that under the legal dispensation; but a glorious provision is made for the teaching of the children of God, and that teaching cannot be changed, for their heavenly Father has declared it shall not be.

For all shall know me, from the least to the greatest. There is a vast difference between simply uttering, with the power of speech, that God is just and holy, that he is everywhere present, beholding the evil and the good, that his wisdom is infinite and his power almighty, and knowing that such is the fact. The word *know*, does not mean to surmise, or conclude such is the case, especially when used as in the text under consideration; for our English word *know* is from *nosco*, or *cognosco*, and signifies to take, to receive, to hold. I will now proceed to prove by the scriptures that such is the case. "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." These declarations should forever settle the matter with regard to a true knowledge of God, the Father, Jesus Christ, as the Mediator, and Son of God; for mortals may become very skillful in the use of technical terms, may apply themselves very diligently to the study of the scriptures, may be able to "chain down" listening hundreds with their eloquence, yet, if they are destitute of eternal life, they know not God. We can truly and justly only give to a person, or the name of a person, what we know; and so with regard to the awful name, God. Men, in the plenitude of their carnal wisdom, often tell us about the love of God, and how much he has done for poor sinners, and that now Jesus is wooing and beseeching sinners to come to him and be saved; but alas! their very language betrays their condition, showing that they know not God, therefore have not been made the recipients of eternal life. In vain shall we search the New Testament to find any warrant for the idea that "the Lord would if man would." Our adorable Redeemer, now King in Zion, and exalted upon his Mediatorial throne, is invested with all power in both worlds; for said he, "All power is given unto me in heaven and in earth." They who have eternal life are brought, at some time, in their experience to know that our glorious Mediator has all power in both worlds.

Said Job, "I have heard of thee by the hearing of the ear, but now mine

eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." When the prophet Isaiah had a view of the awful majesty of God, he cried out, "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." The apostle Paul said, "And it came to pass, that as I made my journey, and was come nigh unto Damascus," (which name signifies, "a sack full of blood," and it truly had been in offerings and persecutions,) "about noon, suddenly there shone from heaven a great light round about me; and I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest." John, in the apocalyptic vision, in the isle called Patmos, (mortal,) said, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, I am he that liveth, and was dead, and behold, I am alive forevermore, amen, and have the keys of hell and of death." What solemn awe pervaded the minds of those ancient servants of God, when he revealed himself to them; they then knew him, without being taught by their fellow-mortals. As the natural sun in heaven is seen in his own light, so the glorious Sun of Righteousness is seen in his own light; for "In him was life, and the life was the light of men."

Our God revealed himself at times to his saints while the legal dispensation was still binding upon them, in awful majesty, not only as the God of vengeance, but also as the God of everlasting love; and although, since the apostles' day, he has not clothed any of his servants with the power to work miracles, yet they have been made to know him. To some it is his will to give a more full and clear understanding than to others; but all know him in his justice, and that he is "of purer eyes than to behold evil, and canst not look on iniquity." They are brought to know that "He is the Rock, his work is perfect, for all his ways are judgment; a God of truth and without iniquity, just and right is he." When his justice is dwelt upon by his servants, the children often feel the force of the following, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high, his place of defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure." When those questions and answers are brought with divine power into the hearts of God's children, what an ardent desire will arise in the mind that God will keep them, while in this earthly house of their

tabernacle, from bringing a wound upon the sacred cause of truth; that wherever they may rove or rest, his love may be in their hearts and his fear before them; that they may deal gently and in loving-kindness with each other; that with the children of men, at large, they may deal justly and love mercy; that they may be delivered from all hypocrisy. Now, if they do not feel measurably the force of those principles, do they know anything, in reality, of the justice of God? Are not those awfully sublime principles directly connected with the receiving of the kingdom, and knowing that they are pilgrims and strangers on the earth? Said the apostle, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

His children are brought to know him in his everlasting love, for the prophet said, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." John says, "We love him, because he first loved us." And Paul says, "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." Also, "If ye love me, keep my commandments," (not invitations.) They know him in his immutability, for in all their wanderings and disobedience, the love of God to them changes not, and they never go so far astray as to be forgotten; for the apostle said to his brethren, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and forever." The children of God often rejoice in the glorious truth that the love of their heavenly Father to and for them depends not on their creature obedience, but upon his eternal purpose concerning them; for bitter experience proves to them that they are erring, ignorant and feeble "worms of the dust," and that it is as impossible for them to live, in the flesh, perfectly holy and free from sin, as it is for them to call a world into existence; therefore they do feel at times to adopt the language of the apostle, "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? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

They know him in the absolute predestination of all things, from the sparrow's fall, even to the numbering of the hairs of their heads; that nothing ever has or ever can transpire by chance, and they are fully satisfied that the following declara-

tions sustain that truth, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me: declaring 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; calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass: I have purposed it, I will also do it." The heaven-born and heaven-taught receive, believe and rejoice in such declarations of their heavenly Father with childlike simplicity and reverential awe, knowing that every event, however dark and inscrutable to them, is the fulfilling of a purpose of God, as recorded in the following quotations: "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." "But as for you, ye thought evil against me, but God meant it for good, to bring to pass, as it is this day, to save much people alive." "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." "I form the light, and create the darkness; I make peace, and create evil; I the Lord do all these things." "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. 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." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." "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, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

The children of God, being established in the all-important truth that no event can transpire by chance, do love at times to contemplate the absolute predestination of all things; and that, although such is the glorious truth concerning everything, the wicked perpetrators of such deeds are no less culpable before God, and will surely be punished. It was "by wicked hands" that Christ was crucified, and it was wickedness on the part of Joseph's brethren; yet the selling of Joseph, and the crucifixion of Christ, were both according to God's purpose, and fulfilled the same. When the heirs of immortal glory

are made to know those important facts, they receive them with child-like simplicity, with no paramount desire to attempt "to clear" the character of Jehovah, in order to please carnal professors, for they then know that "secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law." How consoling, how God-honoring, the view given to the lovers of new covenant truth in this matter; and when faith is in lively exercise, such ones desire to let the arcana of their heavenly Father remain, without any attempt to elucidate those hidden mysteries. For,

"Chained to his throne a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by th' eternal pen."

Finally, upon this clause of the text, "for all shall know me," the revelation is such that they know the glorious "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

In the glorious provisions of the new covenant, none are debarred from that knowledge on account of weakness, poverty or ignorance, for all shall know him, from the least to the greatest; and in the purpose of God, not many of the wealthy and wise of this world, in any age, have ever been made the recipients of the "true riches." James says, "Hearken, my beloved brethren: Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Paul says, "For 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 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." The prophetic declaration, concerning the vessels of mercy, reads thus: "And they shall hang upon him all the glory of his Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups (little ones) even to all the vessels of flagons," (the greatest.) Paul says to his brethren, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And John says, "My little children, these things write I unto you, that ye sin not." How plainly do the scriptures show that the grace of God brought down very low vile sinners, by nature, and made them feel very little; for after being brought to a knowledge of the truth, the apostle was willing to commence his epistles with the name Paul, which signifies small, little, and not with the name Saul, which signifies, ditch, a hell; neither

did he desire prefixed to his name that which belongs alone to Jehovah. The little ones sometimes feel so poor, so destitute and so weak, that often they about come to the conclusion that they are deceived in the whole matter; yet, converse with them, and they will openly declare that they know God is everywhere present, beholding the evil and the good, that "all things are naked and opened unto the eyes of him with whom we have to do." But says one, "While I believe those things are true, I am not worthy to occupy a visible place amongst God's people." All God's quickened ones have those feelings at times; but all those emotions, caused by their being alive from the dead, are evidences for them and not against them, for they clearly evince thereby that they know the Lord; but nominal professors, graceless hypocrites, and self-righteous characters, are strangers to those trials, therefore strangers to the only name under heaven given amongst men whereby we (the members of Christ's body) must be saved. Are there not many, who read the SIGNS OF THE TIMES with much interest, depriving themselves of the privileges of the church, upon the ground that they are little, and that the church would not receive them because they have not a large, clear and "brilliant" experience to relate? I am satisfied that such is the case. In the knowledge imparted to the children of God in the covenant of grace, all are brought upon an equal footing in the great matter of salvation; for said our precious Redeemer, "he that is greatest among you shall be your servant." In this wonderful teaching, "mountains are abased, and valleys exalted," for Peter, the fisherman, and the learned Saul of Tarsus, are brought upon the same foundation; and to-day, the organized church of Christ, when receiving persons into her fellowship, inquires not about their poverty, riches nor wisdom, but desires to ascertain whether such ones have become dead to the law, in their experience, and have passed from death unto life; and, if satisfactory evidence is given to the church that such ones know their total depravity, by nature, and have the evidence that Jesus Christ is their Savior, a gospel church becomes satisfied.

For I will be merciful to their unrighteousness. It is to be feared that this important declaration is too often referred to without duly considering what is involved in it; for the scriptures do not teach that mercy is extended to lost and ruined sinners in this new covenant, and justice not satisfied. In order to a proper understanding of this, we must have a just view of what was accomplished by the birth, sufferings, death and resurrection of the Son of God; for unless we do, our arguments may be such as to obscure the all-perfect work of Christ. There is certainly a beautiful harmony pervading every part of the glorious priesthood of Christ, whether we finite mortals can see it or not, and that harmony ap-

peared typically under the old covenant. Aaron, the high priest, was not taken from any of the heathen nations, but from his brethren, the children of Israel, to offer gifts and sacrifices; and these things were done for Israel only. The high priest represented Israel, when he bore their names upon his heart in the breast-plate of judgment, and when he entered into the holy of holies, with the names of the twelve tribes upon his breast. In Aaron thus bearing their names and making intercession for them, did he not represent our great High Priest, Jesus the Son of God? Most certainly, in my understanding, he did; therefore Jesus saves none but those for whom he intercedes; he intercedes for none but those for whom he died, because justice cannot receive intercession unless satisfaction has been rendered; and the scriptures abundantly testify that Christ died for none except them to whom he stands related as their kinsman Redeemer. "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, saying, I will declare thy name unto my brethren, (no others,) in the midst of the church will I sing praise unto thee." Did not this glorious subject, with such a fullness in it, enrapture the apostle, when he exclaimed, "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."

That Jesus Christ, the great High Priest, should, in his incarnation, bear the sins of his people, not merely the punishment, but their very sins, is clearly prefigured, in my understanding of the subject, by the sinner laying his hands on the animal, set apart to be sacrificed. When Aaron and his sons were to be hallowed, they were commanded to "put their hands upon the head of the bullock," which certainly represented typically that their sins were transferred to the animal, which was thereby counted worthy of death. It does certainly appear that the scape-goat fully represents the imputation of the sins of all the elect to Christ; and for a number of years, when dwelling on the atonement, I have referred to that, in order to sustain the doctrine that our glorious Mediator bore the sins of his people. Many other passages in Leviticus, as well as this concerning the scape-goat, typify the same thing: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited, and he shall let go the goat

into the wilderness." Now what have we set forth in this remarkable transaction under the law? Is it not that Christ, in his incarnation, would be the "sin-bearer?" (not the sinner) for the goat was the animal to bear the iniquities, and they were the sins of a peculiar people, even the children of Israel; also, all their iniquities, their transgressions, and all their particular sins. Who can read the fifty-third chapter of Isaiah, understandingly, and doubt such being the case? especially that portion which reads thus, "Yet it pleased the Lord to bruise him, he hath put him to grief; 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: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." It should be carefully noticed that it is not merely pardon, but justification; not merely the punishment of their iniquities, but their iniquities. The apostle Peter says, "Who his own self bare 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. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

In taking upon him the seed of Abraham, he was manifested in the flesh, for in that relation to the church he was "made (to be) sin for us, who knew no sin, that we might be made the righteousness of God in him;" therefore his death on the cross reconciled every member of his body to his holy Father, for said the apostle, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." It will not be a true interpretation of this last quotation to consider the word *then*, equivalent to *because*, for the inspired apostle is not there dwelling upon the universal death of mankind in sins, but upon what was accomplished by the death of Christ.

In the death of the dear Redeemer, divine justice received plenary satisfaction. "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." "Now once, in the end of the world, (the legal dispensation,) hath he appeared, to put away sin by the sacrifice of himself." The power of his resurrection is a subject, concerning which the apostle said, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." With what wonder, admiration, joy, praise and thanksgiving do God's loved ones contemplate, when led by

the Spirit, the power of Christ's resurrection; that he brought up his crucified body from under the demands of the law; that he washed all the sins of his people away in his blood; that she now stands (that is, his church) before him without a spot, wrinkle, or any such thing; that he says to her, "Thou art all fair, my love; there is no spot in thee." Not a member of that body was left to perish, for the prophetic declaration was, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." When did Zion travail, if it was not when the Redeemer saw of the travail of his soul and was satisfied? "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." "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."

Now, as complete atonement for the Israel of God has been made, the holy requirements of God's law thereby satisfied, the heavenly tidings have gone forth, "I will be merciful to their unrighteousness;" I will not deal with them as I did with Israel under the old covenant. The glad sound can now be proclaimed that nothing can sever God's love from his people, who are embraced in that covenant, ordered in all things, and sure." Divine justice has been satisfied, and does not demand a payment at the hand of the "bleeding Surety," and another at the hands of his people. Wicked men may exact double payment of their fellow-mortals, but not so with the righteous God of heaven and earth. The election of grace, or the members of Christ's body, are as safe and sure of heaven and immortal glory, as Christ himself, for they are members of him. Hear the glorious announcement, "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel, from the Lord of hosts, which dwelleth in Mount Zion."

Now, in this glorious gospel day, Christ is exalted to give repentance; for "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." He is not exalted to condemn the poor, feeble, erring members of his body. No! blessed be his dear, sacred name, but to give repentance and the forgiveness of sins.

There remaineth now no more sacrifice for sins, but the rod is used when the children disobey, and the inspired penman would show to the Hebrews the fact of the difference in the two covenants; that under the first, or old covenant, persons could be forgiven by offering according to the provisions of that covenant, which shadowed forth things based upon better promises; for he said, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection," &c. Now, a turning

point, or cardinal principle, in the true meaning of what follows in this sixth chapter, is to notice that he does not say principals, that is, causes, but principles, that is, results. He would show to them the vast difference between being united to Christ, the Head of the church, and merely being under the legal dispensation; showing clearly that a principle of immortality must be given, in order to know and understand what the atonement of Christ had effected. Therefore said he, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Many good brethren, whom I esteem as the excellent of the earth, give to this an interpretation which conflicts with the new covenant, holding, as they do, that the children of God may so far transgress as not to be renewed unto repentance again in this life; but I will ask if Christ is not exalted to give repentance? Was not repentance given David? Was not repentance given Peter? When Peter went out and wept bitterly, was there not repentance? I understand the word *away*, is the turning point in the great matter, for it certainly means *separated*, used as it is there. As Christ is the Head, from which all the members receive their nourishment and support, if one of those members could be severed from him, such one could no more be united to him and have a spiritual standing in him, than my hand, after being entirely severed from my arm, and animal life having become extinct, could be placed back and united to my arm, and be made alive again. I think, if the entire chapter is carefully read, we shall discover that the Holy Ghost, by the pen of the apostle, was showing the vast difference between external forms, as such, and the vital life and oneness of Christ and his people. What! a heaven-born and heaven-taught child of God, when left at some time to himself, go so far astray as to be beyond the reach of repentance! If so, I must sink down in despair. Repentance will be given the wandering children, if not till the very struggle in death, for Christ is exalted to give it; and adored be his name, he has it to give. I understand that declaration used to show that the new covenant is based upon an entirely different foundation, and that a just interpretation shows the utter impossibility for one, for whom Christ died and rose again, to fall away from him; and that the sentiment now abroad in the earth concerning the children of men, that they can be united to Christ at one time, and at another be severed from him, and that when separated from him, through their own power they can be again united to him, is a baseless fabric; and not that the members of his body can go beyond the

reach of his repentance, for such a position conflicts with the whole tenor of the New Testament. I am aware that brethren, sometimes, when treating upon some "obscure" passage of scripture, say, "My experience teaches me thus, upon such a passage;" but I am yet to be satisfied that such authority is always to be relied upon, for our imagination is very fruitful at times. Therefore, if a passage appears dark and obscure, would it not be better to wait until our God is pleased to show us what it does mean, especially when our forced interpretation would cause it to conflict with other portions of scripture? If a church withdraws fellowship from a person on account of a disorderly course of conduct, and such excluded person remains year after year, and shows no indication of repentance, does it not evince the evidence that such person was only a nominal professor, and not a recipient of eternal life? and especially when such character manifests a deep-seated spirit of revenge? Because, as already proved, Christ is exalted to give repentance unto Israel. The fall, or falling, of God's children is often spoken of in the scriptures, but not anywhere, that I am aware of, does it say that their fall is beyond repentance. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace." "To deliver such a one unto Satan for the destruction of the flesh, that he may be saved in the day of the Lord Jesus." Owing to the carnal nature of the child of God, it is not for me to say how far one may go, and be still a child of God; but one thing can safely be said, "they cannot go so far that repentance cannot be given them," for the soul-cheering declaration is valid, "I will be merciful to their unrighteousness;" and their falls, their wanderings, yea, all their transgressions, are caused by their fleshly lusts, for said Paul, "I know that in me, (that is, in my flesh,) dwelleth no good thing." It is binding upon the servants of the church in their ministry, to "reprove, rebuke, exhort with all long-suffering and doctrine;" but may we all be careful, in so doing, not to give an exposition of a text in direct conflict with the tenor of scripture. May our God keep us from being "visionary," when dwelling upon any portion of truth; and if for moving carefully, and not attempting a "display," we should be considered "little" preachers, it will be all the better for us and the church, or churches, with which we may be connected.

And their sins and their iniquities will I remember no more. When these precious words are applied with sweetness and power by the Spirit unto the children of God, they have a joy unspeakable and full of glory; for then they see a glory and a beauty beaming forth from Jesus, which swallows up all lesser lights. When the literal sun rises in the east, the

stars all disappear, for the light of the sun so much excels them that they are no longer visible. So the glorious Sun of Righteousness dispels forever the things pertaining to the visible ritual of the former dispensation; and as the scape-goat bore the iniquities of Israel into a land not inhabited, so Jesus Christ by his life, death and resurrection, has forever put away the sins of his people. And with what rapturous delight the humble, penitent child reflects upon the great mystery that his sins have been carried into "oblivion," to be remembered by his heavenly Father no more; but while he remains in the body he will know a warfare, "For 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." But notwithstanding such is the case, it is sanctified to his good, showing him that salvation is of the Lord; because such one is "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 delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Although the saints have so many sore conflicts, yet the precious truth remains that, "As far as the east is from the west, so far hath he removed our transgressions from us;" and, "Like as a father pitieth his children, so the Lord pitieth them that fear him." While a remembrance of sin was daily set forth by the legal offerings, our dear Redeemer, by once offering himself the atoning sacrifice, has forever put away the sins of his people; and now, "Remember these," (blessed new covenant provisions,) "O Jacob and Israel, for thou art my servant: I have formed thee, thou art my servant; O Israel, thou shalt not be forgotten of me. I have blotting out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."

"O could I speak the matchless worth,
O could I sound the glories forth
That in my Savior shine;
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes that are divine."

WM. J. PURINGTON.

SOUTHAMPTON, Pa., Jan. 3, 1878.

NEAR WESTON, Mo., Jan. 1, 1878.

DEAR BROTHER BEEBE & SON:—
For the information and satisfaction of my relations, according to the flesh, who are scattered in different parts of the world, as well as my dear brethren and sisters in the Lord, I have concluded to write a communication to be published in the SIGNS OF THE TIMES, provided it does not exclude more interesting matter, giving an account of my recent extreme illness, as well as some of my thoughts in relation to my future destiny.

I was taken down to my bed about the middle of last March with bilious colic. The Lord was pleased to raise me up again, so that I was able to ride about some, and visit once or twice apiece the several churches of which I have the pastoral care, and talk to them a little. But on the fourth of July last I acted very imprudently, in taking the weed-scythe and going out into the yard and cutting weeds a good portion of the day. I worked very moderately, but the weather being very warm, and perspiring very freely, and drinking freely of ice water, and being yet quite feeble, I took a relapse, which was a great deal worse than the first attack. I vomited up bile occasionally night and day for seven long weeks, before it subsided. I had three of the best physicians that were located at convenient distance from me, who tried to cheer me up, as they thought, by telling me that I would get up again. I told my principal physician, that the thoughts of death did not alarm me, that I was not afraid to die; for though I knew that I was a great sinner, yet I felt to hope that I had a great Savior, which hope is as an anchor to my soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner has for his people entered. The great apostle to the Gentiles declares that "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." This text afforded me great comfort. I felt confident, brother Beebe, that if the Lord had any more work for me to do in his vineyard, in feeding his sheep and lambs, that he would raise me up again, but if not, I felt to hope that he would take me to himself; and my constant desire and prayer to God was that not my will, but his will might be done with me. The Lord has raised me up, praise be to his holy name, from being reduced to a mere skeleton, to be able to walk about the farm a little, by resting frequently, and I now feel that I would be able to ride on horseback a short distance at a time; and if I continue to improve, I hope it will not be long before I will be able to attend the several churches to which I have been trying to preach for some thirty years. I feel, brother Beebe, that ere long the Lord will revive his work in their midst, for I think that there are lambs bleating around the fold, whose duty it is to enter in. May the Lord, as in days of old, add to the church daily such as should be saved. When I was suffering such extreme sickness at my stomach, to all human appearance it seemed to me I could not live, that certainly my feeble frame would sink under it, considering my age, being in my seventy-first year; but,

"Though disease and death around us fly,
Till God commands, we cannot die."

Job says, "All the days of my appointed time will I wait till my change come." While suffering so intensely it seemed that I cared for nothing that pertained to the world; it seemed that the new man had complete con-

trol over the old man. But O, brother Beebe, what a change took place as soon as I began to revive; the old man immediately put in his claim for a large share of my attention, and seemed to get quite fretted if things did not move on to his notion. My experience in my recent severe bodily suffering has convinced me more fully that the doctrine that the Old School Baptists advocate, as published in the SIGNS OF THE TIMES, is the truth of God; that there is an old man and a new man, an outward man and an inward man; that in the new birth there is no change in the old man; that that which is born of the Spirit is spirit, and that which is born of the flesh is flesh, and will continue to be nothing else, until these vile bodies of ours shall be changed, and made spiritual; for the body is sown a natural body, and it is raised a spiritual body. The same body that is sown a natural body, is raised a spiritual body; the same body that is sown in corruption, is raised in incorruption; the same body that is sown in weakness, is raised in power; the same body that is sown in dishonor, is raised in glory; the change takes place in the resurrection from mortal to immortal bodies. God's people will recognize each other in heaven, not as natural beings, but as spiritual beings. I visited the death bed of the late Eld. John Walker Thomas, and after being roused from a deep stupor, I approached his bed, and asked him if he knew me. He said, "Brother Burruss, I now recognize your natural physiognomy, but in heaven I shall recognize your spiritual physiognomy." For we shall then know even as we are known." The Savior recognizes the saints in heaven as the angels in heaven; for says he, "They that are counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, but are as the angels in heaven." A few remarks upon the word angel, or angels. The text above quoted declares that glorified saints are *as* the angels in heaven, which carries the idea plainly, to my mind, that there are angels to whom these glorified spirits bear a likeness. The text does not say that they are the angels in heaven, but *as* the angels in heaven, &c. We may illustrate by quoting the text, "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."—1 Peter ii. 25. And again, says the prophet Isaiah, "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all." And the poet says, "Like sheep we went astray," &c. Now, in the above quoted texts, reference is had to dumb animals called sheep; and yet God's people are called sheep by the great Shepherd of Israel. Says he, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." And again, "Other sheep I have which are not of this fold; them also I must bring." Hence, glorified spirits are

called angels, as in Matthew, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." The word angel, in the holy scriptures, is frequently used in reference to the Lord Jesus Christ himself. The psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Isaiah says, "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 bare them, and carried them all the days of old." Shadrach, Meshach and Abednego were cast into the midst of a burning, fiery furnace, which was heated one seven times more than it was wont to be heated, for refusing to fall down and worship the golden image which Nebuchadnezzar, the king, had set up. And he (the king) saw four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. And the king came near to the mouth of the burning, fiery furnace, and he said to them, Come forth, and come hither. And they came forth, and the smell of fire was not found upon them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel and delivered his servants. Again, king Darius signed a decree that whosoever should ask a petition of any god or man for thirty days, save of the king, he should be cast into the den of lions. Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber towards Jerusalem, he knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime; for which Daniel was cast into the den of lions. And when the king came to the den of lions, he inquired of Daniel, saying, "Is thy God, whom thou servest, continually able to deliver thee from the lions?" Then said Daniel unto the king, "O king, live forever. My God hath sent his angel and hath shut the lions' mouths, and they have not hurt me." And the king commanded, and they brought Daniel's enemies, and cast them into the den of lions. And the lions had the mastery of them, and brake all their bones in pieces, or ever they came to the bottom of the den. We have quoted texts enough to prove that Christ is often called an angel. Now we want to prove that ministers of the gospel are called angels, as the pastors of the seven churches of Asia. Now we have tried to show that the term angel, or angels, is used in four different senses in the holy scriptures. Now, those glorified spirits in heaven were once here, clothed in adopted bodies, which they took from the first Adam. And Christ also had an adopted body; for it behooved him in all points 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 his people. "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." There are but two ways among the human family in which sonship is brought to view; one is by adoption, and the other by birth. So there are but two ways by which sonship is brought to view in the spiritual family; one by being clothed with an earthly house, or tabernacle, and the other by being born of the Spirit. No man ever yet adopted his own son by birth; he is born an heir to an inheritance; and an adopted son is made an heir by pursuing a legal process; and that son adopted is as sure to realize the inheritance as the son that is born an heir. Hence Paul says to Titus, "That, being justified by his grace, we should be made heirs according to the hope of eternal life." A son is taken from the family of a stranger, literally speaking, by the adopter, and made an heir; so, spiritually speaking, God takes the son of a stranger, (viz: Adam, being an alien from God, a stranger to the covenant of promise, without hope, and without God in the world, "the children of wrath, even as others,") and adopts him into the heavenly family. And it takes sonship by adoption, and sonship by birth, to constitute us the people of God. And when the chosen people of God, or the children partake of flesh and blood, then are they adopted; and when born again, or born of the Spirit, they receive the spirit of adoption; and when their adopted bodies are redeemed from the grave, they receive the adoption. Hence Paul says to the church at Rome, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. For the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Now, brother Beebe, if I am right in the position I have taken on this subject, (and if I am not, I will thank any brother to show me my error, if he will prove it by a "Thus saith the Lord," and in the spirit of the gospel) then the adopted bodies will as certainly be redeemed from the grave as Christ's adopted body was raised from the tomb on the third day. So then, if I am correct, the doctrine of the resurrection

of the bodies of God's people from the grave is true beyond a doubt. I have written this much on the subject of the resurrection, because my brother in California requested me to do so, from the fact that in the section where he resides there are brethren who have embraced the non-resurrection doctrine, as he thinks.

I must say that I have received a great deal of comfort from the last two communications published in the SIGNS OF THE TIMES on the subject of death, being compared to sleep, by our dear old brother, T. P. Dudley. It shows that my dear old brother in the Lord, (if I may claim that endearing relation to him) has been thinking a good deal about dying, recently, as I also have. Another happy thought connected with death is, that it is called, in the holy scriptures, a departure, which shows that it is not going into a state of non-existence, that, like the beasts, there is no more of us when we die, as infidels believe. The word means, going from one state of existence into another. Good old "Simeon took the child Jesus in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy Salvation." Again, the great apostle to the Gentiles says, "I am now ready to be offered, and the time of my departure is at hand."

Brother Beebe, when I was so very sick, and was reduced so very low, my neighbors were all very anxious for me, and desired very much that I should get up again; and some of them believe in the "do and live" system. One would say, "If he did right, he had no fears of death. I thought he traveled quite a different road from what the apostle Paul did." Another would say, that christians could live as holy as the angels in heaven; thereby contradicting the word of God, which says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Another would say, that he believed the fairs and other institutions would swallow up the religion of Christ. I thought of what the Savior said to Peter, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." I feel like adopting the language of the poet,

"Now my remnant of days
Would I spend in his praise,
Who died, my poor soul to redeem;
Whether many or few,
All my days are his due,
May they all be devoted to him."

Your fellow-laborer, I trust, in the vineyard of Christ,

P. J. BURRUSS.

AUGUSTA, Ky., Dec. 16, 1877.

DEAR FATHER BEEBE:—While attending our Licking Association last fall you kindly requested me to write again for the SIGNS. Why, I am at a loss to know, for it seems to me all I can say or do is mixed with sin, and that nothing profitable ever proceeds from my feeble tongue or pen.

"I seem like a tree that encumbers the ground:
The leaves make appearance, but no fruit is found."

This morning my poor soul seemed chained down in utter darkness, though the glorious king of day arose in great splendor, seated majestically upon his radiant throne, arrayed in shining garments, greeted by mother earth with joy and gladness, while the sweet warblings of the little songsters floated on the soft, balmy air, (for though Christmas is near, we are having lovely spring weather last week and this,) and all nature seemed to rejoice, while my sinful heart alone was sad. Midnight gloom enshrouded me, all was drear within, doubts and fears assailed me, and my troubled soul knew no rest, until the God of mercy heard my bitter cry, delivered me from the valley and slough of despond, bid darkness flee, and once again placed my wandering feet upon the Rock that is a sure and everlasting foundation.

"In Christ, the Rock, let those who dwell
Prepare a song to raise;
For who like sinners saved from hell
Should sing the Savior's praise?"

"When storms and death the world infest,
And sin the nations drown,
Here shall the weary sinner rest,
When worlds are tumbling down."

I read in the last SIGNS, with grief, the false accusations against you, our dear, faithful father in Israel. We who know and esteem you so highly, are always surprised, and feel a touch of sorrow, when you are evil spoken of, notwithstanding we know that the child of God must endure many trials and afflictions while in these low grounds of sorrow. But, dear veteran of the cross, fear not; though the flames of persecution rage, and thou shouldst be cast into the heated furnace, there shall not be the smell of fire upon thy garments. It is plainly manifest that the Lord thy God overshadoweth thee with the wings of his love, and ever leadeth thee about, and instructeth thee in his blessed word. Your christian forbearance and prayers for your adversaries ought to be sufficient to soften their adamant hearts, steeled against the truth of Christ Jesus. But it seems, rather is true, that they are blinded, and see not; their hearts are hardened, and they understand not. "Even so, Father, for so it seemed good in thy sight." When adversity or distress overtakes one of our Father's tried and tempest-tossed little ones, how readily does heart respond to heart; every impulse of love and sympathy is aroused. It is then our love for each other and our oneness in Christ are manifested. We bear each other's burdens, and share each other's joys and sorrows. While I contemplate the great and mysterious love of God's people for one another, I am reminded of those precious words of dear brother Purington, spoken at our last association in one of his discourses, which were in substance about as follows, "Should we attempt to carry our brethren upon our shoulders, how burdensome they would be; but O how easily are they all carried in our hearts, and how sweet to feel that they are there." Yes, dear brother, it is a great comfort to realize their sweet presence, and know that the wondrous love

shed abroad in our hearts makes of each of them a prop, rather than a burden. It is then through faith we rely on that sure text, "We know that we have passed from death unto life, because we love the brethren." Though many of us are strangers in the flesh, we are brought near by the precious blood of Christ. Though in distant lands we dwell, knowing nothing of each other sometimes, save our spiritual relation—Christ and him crucified, when we but read or hear of the prosperity, joy and gladness that attends any one of the household of faith, how readily does our "harp of a thousand strings" burst forth in rapturous songs of praise and thanksgiving; but should they speak of their trials and temptations, afflictions and persecutions, the notes of this wonderful instrument are no longer exultant and joyous, but sad and mournful, for its cords are swept by fingers that have so often executed our own feelings of gloomy doubts and fears. In one sense, the dear children of the kingdom are scattered broadcast over this world of tribulation and persecution; some in the desert, some on oases, some on the mountain-top of rejoicing, others in green pastures, beside the still waters, many in the dark, deep valleys of distress and woe, bound down by the fetters of sin, with no hope of ever being made free from the curse of the law, (rather, having their freedom made known, for I believe that all of Christ's people were essentially and justly liberated from the demands of the law on the cross of Calvary, and that it is only made manifest to them when they pass from nature's darkness into the marvelous light of God's dear Son.) But in another sense, the chosen of the Lord are compactly, comfortably and securely established in that heavenly Jerusalem, and their names are all written in the Lamb's book of life, and joy is upon their heads evermore; and O how sweet and consoling the thought! Though many, whom I believe have been brought to a knowledge of the truth, are without the fold, (visible church,) the good and tender Shepherd is safely guarding them from the wolves, and in his own good time will lead them forth from among the goats. I wish to say to my dear kindred in Christ everywhere, (more especially to those who are isolated from those they hold dearest on earth—the followers of the Lamb, and are debarred the precious privilege of hearing the true gospel proclaimed,) when gloomy seasons of doubt and despair attend you, when night comes on, finding you hungry, thirsty, weary, and ready to faint, with no hope of joy for the morrow, O, then may you remember poor, unworthy me, and feel that did I but know your sorrows, my heart's deepest sympathies would be awakened. O, can it be that I shall ever be permitted to dwell where I can meet often to worship with the saints of the Most High? Or would it not be too great a blessing for unworthy me to dwell within the borders of Zion, glorious city of our God, within whose towers are faithful watchmen,

who neither slumber nor sleep, nor shun not to declare the whole counsel of God, and cry out continually, Her warfare is accomplished? But O, how undeserving I feel of the Father's notice, or even the least thought or attention of any of his children. I am crucified daily. I sometimes fear my poor, unprofitable life will be blasted like the fig-tree; and I often tremble lest I be one that has not the wedding garment on, so great is the anguish into which my soul is sometimes plunged. When I am being tempted of the evil one, I am often reminded of what brother Danks, of Cincinnati, once said to me, after being informed that I had recently united with the church. Said he, "Dear little sister, your trials are not all over. You must not think to escape old Satan's snares, for he will follow you, and not cease his torments and temptations, while life lasts; but the Lord is sufficient for thee." O what more can we ask, than that Jesus be with us, and suffer not our faith to fail?

With many prayers for the peace and prosperity of Zion, I close this desultory scroll, which I submit, dear brother Beebe, entirely to you. I will try not to weary your patience very often.

Your feeble little sister,

FENTIE BEAN.

CLARK'S FACTORY, N. Y., Dec. 28, 1877.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—Perhaps it might be somewhat interesting to the numerous readers of the SIGNS, and especially those of our brethren and sisters who have met with our dear departed sister, Lola Smith, whose obituary I send you for publication, to give some of the incidents of her short pilgrimage. I will first state some of her experience from memory, as related by her. She had been more or less impressed in mind for some years, and once went forward at a Methodist protracted meeting with others to be prayed for, but on reflection concluded to go there no more. While teaching school in the summer of 1873, some miles from home, and in an adjoining district to where Elder I. Hewitt now resides, she became very deeply troubled in mind, and burdened under a sense of her situation as a lost and perishing sinner, before a just and holy God. While thus distressed in mind, not knowing where to flee, and like the poor publican, not daring so much as lift her eyes to heaven, but crying, "God, be merciful to me, a sinner." she concluded to make Elder Hewitt a visit, with whom she was acquainted, thinking perhaps he might speak some comforting words, which he endeavored to do, after she related to him some of her feelings, assuring her that he who had begun a good work, was able to and would perform it until the day of Jesus Christ, and that God would in his own time speak peace to her troubled soul; which he did soon after. She then made him another visit, and I have heard him remark how visible the change; her very countenance bespoke the fullness of her heart, rejoicing in the

goodness of the Lord, that none experience but those who are born of his Spirit. Not of blood, nor of the will of the flesh, nor of the will of man, but of God. In August she returned home, having completed her term of school, came before the Middletown Old School Baptist Church, related her experience in much fear and trembling, was received, and baptized the next day by our pastor, Elder I. Hewitt. A sister well and truly remarked, "She is a heaven-born child, and a full grown one, too." She was the first of seventeen that were received and baptized during the next eight months, between the ages of twelve and twenty-five. To them she did indeed seem to be a mother in Israel. At every opportunity, when in company with the children of God, the subject of religion was her whole theme. Often, on visiting my house, have I heard her welcome voice, before taking a seat, commence talking upon some portion of scripture with clearness of understanding that would astonish even those of long experience. Often has it been remarked by brethren that have visited with her, How surprising to see one so young led into the deep things of the kingdom. Little did I think she was fast ripening for the grave. The sovereignty of God, election, predestination of all things, the vital relation of Head and body, Christ and the church, (for we are members of his body, of his flesh, and of his bones,) the complete and perfect relation of every member of his body, was what she delighted to dwell upon, and hear set forth in preaching. I never heard her say, "I wish our ministers would not be quite so particular in preaching." The more discriminating the position, the better was she pleased. Seldom was her seat vacant on church meeting or preaching days, until sent to the State Normal School, where she was deprived of hearing the gospel preached. True, there were various combinations or so-called churches, as described by the apostle, that teach for doctrine the commandments of men; but to her well instructed mind they afforded not a crumb. Oft and earnestly was she solicited to take part with them in their rounds of service, but as persistently did she decline, having no desire to mingle with them. I have heard her say, on returning home during vacations, that she could hardly wait till meeting day came, that she had not heard a single word of gospel while she had been gone, except the SIGNS. Her stay at home last July and August will be long remembered by the brethren. She appeared to be less attached to earthly things, and more devoted to the service of her Lord and Master, and dreaded to return to school again, which she did early in September. Soon after returning home in October she came to visit me, a visit which will never be forgotten while memory lasts. During her stay her whole soul and mind seemed to be absorbed in the goodness of her Redeemer. She talked of the fall of man, and the utter im-

possibility of being in any manner or condition capable of serving or pleasing God, except by being born again. That which comes from the earth, must ultimately return to earth again, as declared in the word, "For dust thou art, and unto dust thou shalt return." For, said she, the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. All the wisdom, knowledge and ambition of men perish with time and timely things, and to her were less than nothing, compared with heaven and heavenly things, of which she seemed to have so clear a foretaste, speaking of Christ as her Lord and Savior, as the Head and Husband of Zion, the God and Father of all the spiritual family, the church of the living God, the everlasting Father, the Prince of Peace. In him was her confidence, her hope, looking forward with the pleasing prospect that not long hence she would be freed from this body of sin and death, and be at rest with her Lord, saying she did not desire to abide here in the flesh, but hoped she would ever be kept from bringing a wound upon so good a cause. She seemed to be enjoying that sweet assurance that every member of his body would be brought off conqueror, yea, more than conqueror, through him who died and rose again, and ever lives to make intercession for his saints. Her abiding faith, her full confidence and understanding in the deep mysteries of the gospel of our Lord and Savior, gave rise in my mind that her stay was short; and truly it was, as she never had strength to visit me again. Blessed in the sight of the Lord is the death of his saints; God can clear the darkest sky. She continued in the same frame of mind till called home, as will be seen in her obituary. None but our heavenly Father can fit and prepare us for heaven and divine things, call away and wean his children from the vanities of earth and things of time; in six troubles he will be with his children, and in the seventh he will not forsake them. The angel of his presence saves them, and in his love and pity he redeemed them. He has borne all our sorrows, carried all our griefs, and knows what his children need better than they in weakness can ask or think; and as their days, so their strength shall be. It was all treasured up in him before the world began. How much we miss her, whose example and walk so clearly showed the work of grace in her heart. Two of our young members have been called home. May the Lord raise up and add those to our number who shall fill their place in the church now made vacant; and when each of us shall be called away, may we fall asleep in the arms of our Lord and Savior, is the desire of your unworthy brother, if one at all,

R. W. SANFORD.

DELAPLANE, Va., Dec. 27, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—The Lord in his tender mercy and wisdom has spared my

unprofitable life to almost the close of the old year, and with your permission, dear editors, I wish to say a few words to the scattered saints.

Job says, "My days are swifter than a weaver's shuttle, and are spent without hope." This expression, "spent without hope," I did not understand, until brother Durand explained it to us. I am so ignorant and unlearned in the scriptures. He says it means, "Without hope of getting any better in the flesh." This I believe to be true, for it is our daily experience, and it accords with the apostle's declaration, "For I know that in me (that is in my flesh) dwelleth no good thing." I have entered into my 68th year, and my great grief is, I cannot do the things I would. Dear brethren and sisters, among the most important inquiries that can be presented to my mind is this: Am I a believer in Jesus? And while it is one of the most important, it is at the same time the most difficult of satisfactory solution to me. I can, with much assurance, say to my brother or sister, in whom I have confidence, You are a believer; but alas! I possess a heart of unbelief; a heart that is deceitful above all things, and desperately wicked. From whence cometh despondency and fearfulness, which seem almost to overcome at times? Does it not proceed from the flesh, the seat of all evil? "That which is born of the flesh is flesh." The old man never did believe in Jesus, but on the contrary, is ever at war with the new principle which is implanted in the new birth, warring against the law of the mind, and bringing us into captivity to the law of sin which is in our members. Who shall sustain us in this conflict? for it is very strong with me. We do desire to thank God, through our Lord Jesus Christ. Hope, the fruit of the Spirit, comes to our aid at times, under such trying circumstances. For we are saved by hope, which, however small it may seem, the wealth of the world could not buy; for it springs up under the controlling power of him who will never leave nor forsake his tried and tempted little ones who trust in him.

Now, dear brethren, if these enormities of which we speak do not show in my life and conduct, they are in the vile heart; they poison my enjoyments, sap my joys, and undermine my comforts, and make me cry, O wretched one that I am! So it is through much tribulation we pass through this vale of tears.

I have received the number of the SIGNS for Jan. 1, 1878; and while I am sensible of my incompetency to speak through this precious medium of correspondence to the dear people of God, I do desire to have a little corner among those who love the truth. I have been a subscriber for this excellent family paper almost from its first publication, and I feel to say this morning that the gospel of the Son of God has been proclaimed through this medium up to the present time, no matter what our enemies may say. Our dear editor and father in the gospel has been enabled,

through rich and abounding grace, to withstand the storms of persecution for many long years. His dear brethren being in the struggle with him, have come up from every quarter with the same doctrine, and with words of comfort, as one body, of one heart and one mind; and when all have been sufficiently tried, they shall come forth as gold. We do believe he was raised up in early life, and kept by the power of God, to maintain the cause of truth, even down to old age. How cheering to read the editorials, and realize the gift bestowed to instruct, comfort and edify the church of Christ, with all meekness, faithfulness and tenderness to each and every one who calls upon him for instruction. I will say to those brethren and sisters who were present at our Corresponding Meeting last August, you have a vivid recollection of how he approached the desk. It seemed to be a display of youth in old age. I do not know how else to express it. His vigorous mind to present the truth was indeed powerful. His voice was distinctly heard in the distance by all who wished to hear. Especially do we remember the day when he delivered his message from the text, "Thy people shall be willing in the day of thy power." What a glorious subject, and with what power and assurance the plan of salvation was set forth by him on that day. I have thought since, I should like to see that sermon in print; it was so full, so rich, and so complete in all its parts. All the ministers came to us on that occasion in the fullness of the gospel, without one discordant note. Each one proclaimed to us the unsearchable riches of Christ, to the comfort and edification of all who love the truth, and we did rejoice to have them in our midst. It was indeed a feast of fat things, long to be remembered. This scripture came to my mind, which the Lord spake by the mouth of the prophet, "Surely they are my people, children that will not lie. So he was their Savior." And we think these are the same people spoken of by the apostle, who speak the truth in Christ, and lie not. The Savior says, "I am the way, the truth and the life. No man cometh unto the Father but by me." There is no other people on the earth who preach or contend for the doctrine and practice of the primitive saints, except the Old School Baptists.

How many able and excellent correspondents appear in the SIGNS, young and old, all contending for the faith which has been delivered to them. Those long-tried ones, how firm they stand. They have not been uprooted by the storms of persecution and misrepresentations, but they spread and take deeper root, if possible. O how comforting! The Lord keeps his people, and will not let them go. His all-sufficient arm is underneath, to preserve them from all harm. Dear brethren and sisters, if I, a poor sinner, am a recipient of that grace and mercy which is freely bestowed upon all the Israel of God, what manner of creature ought I to

be? But O! I am so far from what I desire to be. I feel to be far behind my brethren, in walk and conversation. Emptied of earth I fain would be, but, to my sorrow, my mind wanders to the ends of the earth. The longer I live, the more I realize my rebellious nature, and the more I mourn on account of it. But this is a consoling thought, the Lord is the same yesterday, to-day, and forever. Were it not so, I should have been consumed long ago. It is true, the Lord will have mercy, and not sacrifice. Separate me from this dear people, and where could I go for society or comfort? This sometimes cheers me in my lonely pilgrimage. If I were not interested in this great and glorious plan of redemption for which they contend, how could I love the people without dissimulation? The world hates them with a perfect hatred. The same gospel is preached to us once a month by our highly esteemed pastor, J. N. Badger. We find in him an excellent pastor, a kind brother and true friend, on every occasion, and we do consider that we are highly favored of the Lord.

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

I submit this to your faithful judgment, and all will be right with me. With love to your wife and family, dear Elder Beebe, and to the scattered saints, I close.

Yours truly, in hope,
EDNA A. FERGUSON.

CARROLLTON, Ky., Dec. 30, 1877.

BROTHER BEEBE:—The close of another year is close at hand, and when I look back through the vista of days, weeks and months that have intervened since it was ushered in, I find no other period around which fond memory clusters with more delight than that which we spent at the Indian Creek Association in Ohio, in September last. There, under the providence of God, I was permitted to meet many, to me, hitherto unknown brethren and sisters, and to join them in delightful converse on that theme of highest concern, the religion of our blessed Jesus, a theme which lifts us above the vain, delusive and groveling things of earth, and enables us to gaze with rapture and delight upon the great and glorious plan of life and salvation, fixed in the counsels of eternity, and consummated by the incarnation and suffering of him at whose birth it was declared, by heavenly authority, "His name shall be called Jesus, for he shall save his people from their sins." The instructive lessons which I received from those brethren and sisters, upon that most sublime and interesting of all subjects, endeared them to me by a tie which can alone be severed by the touch of the grim-visaged monarch of the tomb. But there was another and higher enjoyment in reserve for us when we met there. That was the proclamation of the gospel from the pulpit and stand; and that which afforded us most delight was that the gospel trumpet gave no uncertain

sound, but proclaimed salvation alone through the atoning blood and righteousness of the Lord Jesus Christ. O what a soul-cheering theme to poor sin-polluted mortals, against whom the threatenings of Sinai hath proclaimed, "The soul that sinneth, it shall die." While wrapt in the clouds and thick darkness of nature's night, and bowed down by a sense of their own weakness and depravity, they, like John, are made to weep because there is none found in heaven, or on earth, or under the earth, that is able to open that sealed book. But when they are enabled by faith to look away to Calvary, and behold the Lion of the tribe of Judah, meeting in his own glorious person all the demands of that law which they had violated, and hear him proclaim, "It is finished," it is then that they are made to rejoice in the glorious assurance that he "by one offering hath perfected forever them that are sanctified," or set apart; and they are enabled to comprehend the language of the prophet, when he says, "The year of my redeemed is come. And I looked, and there was none to help, and I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me." Yes, it is then by faith they behold him coming from Edom; coming from that bloody scene on Calvary; coming from Bozrah; yes, coming from weeping and mourning in Gethsemane; but he is coming, glorious in his apparel, traveling in the greatness of his strength, mighty to save. He was mighty to save, for he had accomplished the work whereunto his Father had sent him. No longer could the granite base of the cloud-capped Sinai tremble because of the presence of the great I Am; for he had fulfilled that law which was given upon that smoke-enveloped mount. He had fulfilled it in all its jots and tittles, and could appropriately say, "The year of my redeemed is come;" for he had shorn death of its sting, and the grave of its victory, and had brought in everlasting redemption. Then how appropriate his language when he said, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." "My Father, which gave them me is greater than all, and none is able to pluck them out of my Father's hand. I and my Father are one." Happy thought, that the children of the kingdom are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. But it is written, "He gave himself for us, that he might redeem us from all iniquity." Then they are a purchased possession, purchased by his own precious blood. He says, "I lay down my life for the sheep." Then they are his by purchase, his by redemption, and his by the gift of the Father. Then the time will surely come when they will all be made manifest in regeneration. For "All thy children shall be taught of the Lord;" taught to know him, whom to know is life eternal. He shines in them, to give them the light of the knowledge of the glory of God in the

face of Jesus Christ. Having that light, that knowledge, they have no confidence in the flesh, but rely alone on the atoning blood and righteousness of the Lord Jesus, for life and salvation.

When I took up my pen to write, our meeting at the Indian Creek Association was the subject upon my mind, but I have wandered far from it. My mind was led away to that glorious gospel preached there, in which Jesus, as a full and complete Savior of poor, lost sinners, was presented with such force and power as to leave an indelible impression upon the mind, heart and memory of all God's people who were blessed with the privilege of hearing it. It could not be otherwise to them, for they had been made to realize their need of a full and complete Savior, and to rejoice that help was laid on one that is mighty and able to save; one who had power to lay down his life, and power to take it again. But while they rejoiced in the power of their Redeemer, they also rejoiced when they heard it proclaimed that he loved them with an everlasting love, and with loving kindness drew them. Then they were drawn by the cords of everlasting love into his banqueting house. The bride says, "He brought me to the banqueting house, and his banner over me was love." Surely that association was to us the banqueting house, for there we had a rich gospel feast. But it may be that no other such feast is in store for many of us. It may be that before the closing hours of the incoming year are upon the world, many of God's people who were then feasting upon the promises of the gospel, will be called from these scenes of earth, into that happy abode where the tear of separation will no more trickle down their cheeks; for God will wipe away all their tears. Then they will join with the blood-washed throng in ascribing glory, honor, power, might, majesty and dominion to him that sitteth upon the throne, and to the Lamb forever and ever.

Brother Beebe will dispose of these rambling thoughts as his judgment may dictate, and believe me,

Affectionately yours,
H. COX.

WEST LIMA, Richland Co., Wis., Dec. 17, 1877.

ELD. G. BEEBE—DEAR FRIEND:—You are very kind in your proposition to send me your paper whether I pay for it or not, but I cannot consistently read a paper at your expense; it would not be right; therefore, under the circumstances, I will have to ask you to discontinue the paper, for the present at least. I know it will be the next thing to parting with a near and dear friend, from the fact that I have been taking the paper some twenty-three years, nearly continuously; and also from the fact that it furnishes us all the gospel preaching we get in this, apparently, forsaken region. Yes, my wife and I are the only persons that I have any knowledge of in this country that would read the paper, on any terms. We think it sets forth

the true doctrine of God our Savior; therefore we love it, and at times can rejoice in it, notwithstanding neither of us belong to the church, which I now regret.

Friend Beebe, I know your time is precious, and I don't like to trouble you, but I would like to state my case to you; it is somewhat peculiar, perhaps. I will be as brief as I can.

Some twenty-five years ago, I sometimes hope, I received the pardon of my sins, through the merits of the crucified and risen Redeemer; for I am satisfied there is no other way of salvation. But at the time, and for many years after, a deep sense of my unworthiness prevented me from submitting my case to the church. I loved the gospel of God our Savior, and the order and ordinances of his house, and his people; but I felt too unworthy to claim a place among them. I could not believe that the holy apostolic church was composed of such base material as I felt myself to be, but that all the members of Christ's body were far more holy than I was, and if they should suffer me to come in with them I would only be a burden and disgrace; so I held back, year after year, for a brighter evidence of my hope in Christ; but it has not come yet. So time passed on till we moved to this state, twelve years ago, since which time I have not known of any church. Now, for some time I have felt a desire to lay my case before the church, and abide her decision; but I know of no church within reach of me, except the various Arminian churches, (so-called) and I cannot believe or fellowship their doctrine or practice; therefore how can I accept of their baptism? Is it my duty to? I am in something of a muddle about this matter, and would like some advice from one that has been taught more perfectly the way of salvation than I have been. I want to know my duty, and pray for help from him who is able to save, to perform it; for I believe I have been sorely chastised for disobedience already. My mind at present is to stand as I am, the Lord being my helper, rather than unite with any of the hosts of Babylon; but if I am wrong, I wish to be convinced of my error, and be led in the way that is right; for I know that error will not avail me anything in the last great day.

Elder Beebe, I have written more now than I intended to, but as I can do nothing else, and am barely able to do this, I thought I would write a little more. This may be the last to you, for my health is very poor indeed, and has been for the last fourteen months, and I have suffered at times fearfully. A year ago I had but little expectation of being here now, but the kind and merciful heavenly Father has spared my unprofitable life to the present time, and for what purpose is only known to himself; for I cannot see any good that I have ever done, or am ever likely to do, that would recommend me to his favor. Nevertheless his kind love and tender mercy have followed me all my days, and I am under ob-

ligations to praise and adore his holy name for the many blessings, both temporal and spiritual, that he continues to bestow upon me from day to day.

During my sufferings, both of body and mind, I often look to the grave as a place of sweet repose for this mortal body, and long to be there; but my little hope seems to extend far beyond, to that blessed land of rest that remains for the children of God, where the wicked cease from troubling, and where the weary are at rest. Blessed word—that *rest* I so much need. But my desire is to be reconciled to the will of God in all things, and that this murmuring and wicked heart may be subdued to his will. Doubts, fears and temptations prevail for the most part, and we feel very lonely; for there seems to be no one here that understands the language of Zion's children.

Dear Elder, if you can find time to reply to some of my queries, I would be thankful.

Yours in affliction,

D. G. CARTER.

(Editorial reply on page 34.)

NORTHPORT, Ala., Dec. 25, 1877.

BROTHER BEEBE:—I am in receipt of four or five copies of the SIGNS OF THE TIMES, including the one containing my letter, and your reply. I can say to you that your reply to my questions, and elucidations thereof, were satisfactory, and by me highly appreciated. I admire brotherly affection and a regard for each other's feelings, even when we differ. Not long since I had a brother call an article of mine "a mess," and also termed me "a nonresurrectionist." I cared not for his differing with me, neither do I pretend to say that my article was logical; but I thought the brother, in his article, lost sight of the admonitions of the apostles and of the Savior himself. But enough of this.

Brother Beebe, I have read all the editorials in the papers you sent me, (some of them two or three times) and have received much consolation from them. But I don't know whether I understand you in all you say. Do you believe, or understand from the scriptures, that it is the Spirit that raised up Jesus from the dead, that is born again in the new birth? If that be true, it seems to me that *man* is not the subject of regeneration, or the new birth. If I understand what I read, it was the Spirit of God that raised up Jesus our Lord from the dead. If I am right, then it is the Spirit of God that is born again; and if this be true, does *soul*, *body* and *spirit* of the saints sleep in the grave until the resurrection? When Stephen was stoned, he knelt down, and cried, "Lord Jesus, receive my spirit." I confess that the doctrine of the New Birth is a profound mystery to me. Not but what I believe in the doctrine, and have hoped for several years that I have an interest in it; but some how or other I cannot fix it up to my satisfaction. I feel like a perfect block-head on the subject. I used to think

I knew a good deal, but I have concluded of late that I know nothing as I ought to know. If I ever possessed any knowledge, it seems to have been taken from me, and I am left as an empty blank. My mind seems clouded. I grope, as it were, in darkness. I have many doubts and fears relative to my eternal salvation. I feel that I can say with the psalmist, "All thy waves and thy billows are gone over me." So then, if I am in the school of Christ at all, I am only a pupil, and am no teacher. I thank God that he hath so arranged it for me to read your editorials, in which he hath enabled you to feed one of the poor, *little* sheep, if one at all. I agree with you as to the application of immortality. I consider immortality and eternal life synonymous terms. But the doctrine that I generally hear preached here is, that the *soul* of man is immortal, and is alone the subject of the new birth. They even talk about that *part* of man that is born again. I read no such language in the scriptures; therefore I cannot reconcile it to my mind. Others, not here, but through the press, seem to think that the whole man is born again. I know that flesh and blood is not changed, for flesh and blood shall not inherit the kingdom of heaven. Upon the whole, I believe you explain it better to my satisfaction than any one I have ever read after. I heard one brother go so far as to say that the *bodies* of the saints are not saved yet.

But I will desist for the present, hoping that you will reply to this also. Yours in hope of eternal life, which God, that cannot lie, promised before the world began.

H. J. REDD.

(Editorial reply on page 34.)

NEAR BLOOMVILLE, Ohio, Dec. 16, 1877.

DEAR BRETHREN BEEBE:—Having finished the business part of my letter, and having room to write more on the same sheet, I will give you some information respecting the condition of our church here, called Honey Creek. We were for a few years in rather a cold state, though in peace. At our regular meeting in September we were graciously favored with an addition of five by baptism, all giving satisfactory evidence of a good hope through grace in the glorious Son of God, who died for our sins, and was raised again for our justification. In October we were again highly favored of the Lord, who gave us an addition of four more happy believers in Christ, and were buried with him by baptism. In the month of November we were again made to rejoice in receiving four more dear children for the ordinance of baptism, but only two were baptized. One of those that did not go forward in baptism, became so much distressed that she wrote a letter to Elder Levi B. Shearwood to come again the next Sunday and baptize her, for she did not want to be in trouble on account of her disobedience till our regular meeting this month. He, according to her wish,

came, and was with us on the third Sunday, and then two more gave a reason of their hope in Christ, and were baptized by brother Shearwood. (The church chose him a few years ago to be a servant for the church with me.) At our meeting a week ago Elder John Vanhorn was with us, and preached to us the gospel of Christ in much power, and the saints received the preached word with joy and gladness. One dear young sister gave a relation of her hope and joy, believing in the Redeemer, and was received for baptism, but was not baptized till the Wednesday following. Brethren Shearwood and Poynder were with us on Tuesday and Wednesday, (both are able ministers of the New Testament,) and again two dear sisters gave a reason of their hope in the Savior, who shall save his people from their sins, and were baptized by brother Shearwood. Thus the good work of the Lord and Master Jesus has been going on, since its manifestation in September up to the present time, and we hear of others who are rejoicing in hope of the glory of God shining in the face of Jesus Christ, and are longing for the time of our next meeting to come, that they may have the opportunity to speak to the church, and be buried with their dear Redeemer by baptism, that they henceforth may walk in newness of life. All this is going on by the workings of the Spirit of God, who is putting his laws into the hearts of his children, and writing them in their minds. For the law of the Lord is perfect, converting the soul, and thus the redeemed of the Lord 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.

In conclusion, let me say to the children of God throughout the length and breadth of Zion, Rejoice with us, for the Lord God omnipotent reigneth. He is feeding his flock like a shepherd, he is gathering his lambs with his arm and carrying them in his bosom, and is gently leading them who are with young. In the light of the Lord shall all God's children see light, for it is God that calls them out of darkness into his marvelous light, wherein they are enabled to rejoice in hope of the glory of God.

LEWIS SEITZ.

BLOOMINGTON, Ind., Dec. 24, 1877.

DEAR BRETHREN BEEBE:—Although I have never seen you, and we are no connection in the flesh, it does appear to me that we are related in one sense at least. So dear has become the name of yourself and your paper in a few short months, that I think often, How could I do without it? One year ago I wrote to you, in my mother's name, for a number of your paper, with some hesitation, wondering whether or not you would take any notice, and if you did, what would be the sentiment of your paper. I can well say that I was and have been ever since abundantly repaid. It has come to us regularly, laden with the good

news and glad tidings of the everlasting kingdom. O what strong consolation, what sure promises, what good food it does contain, I do think. When I am cast down and much troubled in mind, I turn to the SIGNS as to a dear, good friend, and can always find something to cheer and comfort my drooping spirits. Often, when reading the rich communications from the dear ones, I find myself wishing I could see them, if only for a few moments, to clasp their hands, to tell them how much they cheer and comfort me. Indeed, it is beyond expression; I cannot express how much I have been benefited since my mother began taking the SIGNS. I do dearly love these poor, plain people, and have for the last five or six years, but have not had the great privilege of being numbered among them until the last six months. The reason why I love them is, they so clearly describe my feelings, and do acknowledge to their inability in and of themselves to perform any act to merit the favor of the Lord, so often speak of their great unworthiness, and do appear so lowly to me, which so much suits my case, that I was constrained to want to live among them.

Pardon me for thus presuming to address you, but I do want to say to you, dear old father, bless you for the great and precious consolation and instruction you have been enabled to send forth to the tempest-tossed and tried ones of the fold. I can find nothing in your paper to complain of. The doctrine is not too hard to suit me, and so say my parents, and they say they will continue to have the paper while it is in their power to do so, which makes me feel thankful that I, a poor, crippled and afflicted girl, am still so blessed. We are members of the White River Association of Old School Baptists. My mother herewith incloses the amount due for the forthcoming year, and greatly desired to send the remittance before, but could not. You will please address Mrs. Nancy Hall, as formerly.

Hoping that you may long be spared to wield the sword of the Lord and of Gideon, if in accordance with his righteous will, I subscribe myself your very little, unworthy sister in hope,

ALLIE HALL.

CHURCH NOTICE.

The Old School or Primitive Baptist Church in Philadelphia, Pa., meet for worship every Sunday, at 10½ o'clock a. m., at the north-east corner of Ninth and Spring Garden Streets, second story, (entrance on Ninth St.) and have preaching by our pastor, Eld. Wm. J. Purington, on the last Sunday in every alternate month. The next meeting for preaching will be the last Sunday in February. We also have preaching occasionally by other brethren in the ministry, and we hope that any of the brethren or sisters visiting our city will meet with us. Done by order of the church,

WM. L. CRAVEN, Clerk.

1022 East Norris St., Dec. 24, 1877.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1878.

REPLY TO BROTHER REDD.

ON PAGE 33.

We do not understand that the eternal Spirit, or Holy Ghost, which quickened and raised up from the dead the crucified body of our Lord Jesus Christ, has been born, or born again; but that by its quickening and life-imparting power, Jesus was born, in his resurrection, from the dead, according to the following scriptures: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son; this day have I begotten thee."—Acts xiii. 22, 23. He who was put to death in the flesh, was quickened by the Spirit, was begotten from the dead by the glory of the Father, and is made the first born among many brethren.—Rom. viii. 29. "Also I will make him my *first born*, higher than the kings of the earth."—Psa. lxxxix. 27. "And from Jesus Christ, who is the faithful witness, and the first begotten from the dead."—Rev. i. 5. "Who is the image of the invisible God, the first born of every creature." "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."—Col. i. 15, 18. From all these scriptures, to our mind, it is demonstrated that the resurrection of Christ from the dead is called a *birth*, in which he, as the Head of the body, the church, was quickened by the Spirit, and born, or brought forth, as the first born among many brethren, and in which also all his many brethren in their due order are certainly to follow him in the newness of his resurrection life. Hence, by his resurrection, all the members of his body, the church, are begotten again to a lively (vital) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.—1 Peter i. 3, 4.

Now, if this same Spirit which raised up Christ from the dead, dwells in us, and our mortal bodies are made temples in which it dwells, according to 1 Cor. iii. 16, and vi. 19: "What! know ye not that your body is the temple of the Holy Ghost, which ye have of God, and ye are not your own?"

Two most important propositions are clearly established, we think, beyond all successful contradiction. First, in being born of God, this Spirit, which raised up Christ from the dead, is brought forth (for a birth is a bringing forth) in us, who are by its indwelling made "the temples of the Holy Ghost." And these bodies, which were bought with a price, are consecrated as temples of the Spirit, are thereby sealed unto the day of redemption. "In whom also, after that ye believed (or were born again,) ye were sealed with the 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. i. 13, 14. The Spirit which is given us, and brought forth in us, is not a purchased possession; but those unto whom he has given it are bought with a price, even with the precious blood of Christ. There is therefore a manifest distinction between the Spirit that dwelleth in the saints, and the "purchased possession" in which the Spirit dwells. Hence, "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."—Romans viii. 23.

Second, it is also clearly demonstrated that the indwelling of the Spirit which raised up Jesus from the dead is the sealing evidence, that "He that raised up Jesus from the dead," shall in due time "also quicken our mortal bodies by his Spirit that now dwells in us." "Every man in his own order; Christ the first fruits, afterward, they that are Christ's at his coming."—1 Cor. xv. 23.

Brother Redd, we trust, will understand us to believe that the saints are born again by the quickening power of the same Spirit that raised up Jesus from the dead, and that that which in us is born of the Spirit, is as purely spiritual and immortal, as is the risen and glorified body which was dead, but is alive forevermore, and hath the keys of hell and death.—Rev. i. 18. All that is born of this Spirit must develop the nature and purity of it, just as that which is born of the flesh develops the nature and impurity of the flesh; hence, every one that is born of the Spirit, possesses, as long as they remain in the flesh, both of these conflicting and antagonistic natures, which are called severally, *flesh* and *spirit*, old man and new man, outward man and inward man. These, we are told, are contrary one to the other. "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."—Gal. v. 17. But we have the blessed assurance that if this spirit which is born of God dwells in us, He that raised up Christ's body from the dead shall also, or in like manner, quicken our mortal bodies, which were born of the flesh, and change them from corruptible to incorruptible, from mortal to immortal, from natural to spiritual bodies, and this shall be ultimately accomplished by the Spirit that dwells in us, which is the Spirit that raised up Jesus from the dead.

We venture the assertion, that there is not a living child of God on the face of the earth whose daily experience does not corroborate the scriptures in demonstrating the truth of this doctrine; and all we ask of brethren who have doubts on the subject, is to avoid all the speculations of men, and listen to the teaching of the Word and the Spirit, as set forth in the scriptures and in their own daily experience.

REPLY TO D. G. CARTER.

ON PAGE 33.

As there are many others besides our friend Carter who may be interested in our reply to his inquiries, and we have very little time for private correspondence, he will, we trust, excuse us for publishing a portion of his letter, with a few words in reply.

We are constantly hearing from many who have cherished a trembling hope in Christ, and have felt their heart drawn out in love to him, to his doctrine and ordinances, and to his people; and from a deep sense of the depravity of their earthly nature, and a heartfelt view of their utter unworthiness to assume the name of a disciple of Christ, or to be numbered with his followers, whom they love and esteem as far better than themselves, have lingered long in waiting for either a clearer evidence of their interest in the Redeemer, or to find themselves more righteous, and better fitted for companionship with the children of God. They see a beauty in the sacred ordinance of baptism, and the language of their heart is, O that I were worthy to follow the dear Redeemer in this blessed ordinance, and to enjoy the privileges of the church of God. Satan is ever ready to tempt such humble ones to live in disobedience to their Lord; and sometimes, we are sorry to say, even the brethren, and some of the ministers of Christ, whose duty it is to urge them forward, and to encourage them to bow their neck and take on them the easy yoke of Jesus, repel them, either by a cold, seeming indifference to their case, or, in some cases, advising them to live in disobedience to the express command of Christ, telling them to *wait the Lord's time*. Pray, what do we know of the Lord's time, except what he has informed us in his word? Has Jesus ever instructed them that love him to wait until they shall feel more worthy, or until they shall be compelled to submit by being beaten with many stripes?

What would we think of a servant in our family who should advise our children to disobey our commands, until compelled by the smarting rod to respect our authority? A fearful responsibility rests on those who thus encourage disobedience. Jesus, with authority, commands, "If ye love me, keep my commandments;" and the inspired servant of God demands, "Now, why tarriest thou? Arise, and be baptized." "If thou believest with all thy heart, thou mayest." "They that gladly received the word were baptized," and some of them at the same hour of the night.

Years passed by, if we understand our correspondent, when living in the vicinity of the church of Christ; and now, far from the established church of the living God, with no more worthiness on his own part, with the same evidence which he once deemed too small, he longs for the privilege so long neglected. Like the starving prodigal in a strange land, far from his father's house, he has come to himself, and asks, Will it do to feed

with swine on the husks which swine do eat? To his inquiry we do most emphatically answer, No. "Touch not, taste not, handle not." But embrace the first opportunity to arise and go to your father's house; or if that is impossible, then send to Joppa, or to some other place, for Peter, or some other regularly authorized minister of Christ, to come and baptize thee in the name of the Lord Jesus.

1 CORINTHIANS XIV. 34, 35.

ELDER BEEBE:—I don't know that I ever have asked you for any special favor, but I desire to ask for one now. Will you please give your views on 1 Cor. xiv. 34, 35?

DAVID FAWLEY.

Atwood, Ind., Dec. 28, 1877.

REPLY.

This portion of scripture has long been, and still continues to be, very obscure to our mind. We have never been fully satisfied with any light we have on the subject. We cannot feel satisfied that Paul would seal the lips of all the sisters and forbid them the privilege of declaring in Zion what God has done for them, or object to their singing the songs of praise to God, or uniting with the brethren in prayer. Yet the literal version of his words would seem to deprive them of all social communion in the churches of the saints.

By comparing this passage with his instruction to Timothy, 1 Tim. ii. 8-15, we are inclined to inquire, May he not mean by *speaking*, the usurpation of authority, and assumption of any immodest or unbecoming prominence in conducting the exercises of the church, when there are brethren present to whom such service would be more appropriate?

He says to Timothy, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner, also, that women adorn themselves in modest apparel," &c. If the women also, and in *like manner*, pray everywhere, they are to remember that it is to be done with that modesty in dress and deportment enjoined upon their sex. While the brethren are *mouthing* in the vocal prayers of the church, the sisters, in silence, unite in the prayer, lifting up holy hands, without wrath or doubting.

The paramount object of the apostle seems to us to be, to keep in view what is emblematically set forth in the figurative application of the sex, respectively, that the man is the figure of Christ, as the Head of the church, and the woman is the figure of the church. As he says, Eph. v. 23, "For the husband is the head of the wife, even as Christ is the Head of the church, and he is the Savior of the body." Also, 1 Cor. xi. 3, "But I would have you know that the head of every man in Christ, and the head of the woman is the man, and the head of Christ is God." To properly symbolize the subjection of the church to Christ, in all our religious exercises, the sisters should be in subjection, in the churches, and as their maiden name is covered by that of the husband, and their personal identity is merged in the one flesh

which the twain have become, so the woman's head is covered in the devotional service of the church. So also the head of the man is to be uncovered in worship, that the image of Christ may be displayed. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man."

APPOINTMENTS.

If not providentially hindered, I will endeavor to meet appointments at the following times and places:

On Monday night and Tuesday morning, Feb. 11th and 12th, as the brethren may arrange, at Broad Creek. Tuesday night at Delmar. Wednesday night at Pittsville. Thursday, 10½ a. m., at Forest Grove. Friday, 10½ a. m., at Indiantown. Friday night at Mr. James Laws'. Sunday, (17th) at Salisbury.

E. RITTENHOUSE.

INFORMATION WANTED.

Brother G. W. Russell, of Conway, a Clede Co., Mo., wishes to know the most convenient way to reach the next session of the Little Piney Association. Address him as above.

If any brother or sister living in Josephine, or adjoining counties, in Oregon, should read this notice, they will confer a great favor by addressing me at Rock Falls, Cerro Gordo Co., Iowa.

A. B. LESTER.

INQUIRIES AFTER TRUTH

SPRINGDALE, Ark., Jan. 14, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—If I am not asking too much, or taxing your time or patience too much, please give your views on Prov. xxx. 15, first clause, and also 2 Cor. vi. 14, to close of chapter.

If you have not time to spend now, please refer it to Eld. J. F. Johnson, and oblige one who desires to know the whole truth.

Your brother and fellow-laborer in love and in bonds,

ASA BOYDSTON.

"THE EDITORIALS," FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

MARRIAGES.

Nov. 14, 1877, near Halcottsville, N. Y., by Eld. I. Hewitt, Mr. E. R. Biepler and Miss Lily S. Chapman, both of Halcottsville, N. Y.

By the same, at his house, Dec. 27, 1877. Mr. Daniel T. Underwood, of Roxbury, and Miss Alvira Coonley, of Gilboa.

By the same, Jan. 9, 1878, at the house of the bride's father, near Clark's Factory, Mr. John Keator, of Roxbury, and Miss Carrie Sanford, of Middletown, all of Delaware Co., N. Y.

Dec. 27, 1877, at the residence of Mr. S. V. Leigh, Mt. Rose, by Eld. A. B. Francis, Mr. Stephen B. Titus to Miss Elizabeth Stout, all of Hopewell, N. J.

Jan. 1, 1878, by the same, at his residence, Mr. Wm. Allen to Miss Katie Hull, all of Kingwood, N. J.

At North Berwick, Maine, Jan. 9, 1878, by Eld. Wm. Quint, Mr. Gilbert B. Staples and Miss Abbie M. Quint, both of North Berwick.

OBITUARY NOTICES.

Another of the valiant of Israel has laid his armor by.

Elder Philander Hartwell has finished his course, and ceased from his labors in the gospel ministry, and is not, for the Lord has taken him.

We gave notice in our last issue of his rapidly declining health, and approaching dissolution. He continued to decline until Jan. 17, 1878, when he received his passport from these earthly shores to the bright mansions prepared for him in the world of unfading glory.

He was born August 11, 1808, we believe, in Vermont, and born again, of incorruptible seed, by the Word of God, in the days of his youth. He was married Sept 22, 1831. His companion, our highly esteemed sister Hartwell, survives him. They were blest with seven children, five of whom are still living, and are grown up. At an early period in his experience he was called to the work of the gospel ministry, and was ordained in 1830, at Sanford, in Maine. He held the pastoral care of the Old School Baptist Church at North Berwick, York Co., Maine, fourteen years, from 1830 to 1844, during which time the separation between the Full-erite and the Apostolic Baptists of the Northern and Eastern States took place. Through that trying ordeal he stood unflinchingly in defense of the truth, almost alone in that region of country. He held the pastorate of the Woburn Church, in Massachusetts, one year, and then accepted a call of the Old School Baptist Church at Warwick, in this county and state, which he held from 1845 to 1853. Then he accepted the unanimous call from the First Baptist Church of Hopewell, N. J., and served them faithfully and to their entire satisfaction until his heavenly Father called him home.

Elder Hartwell was esteemed by all his cotemporaries, as an able and faithful minister of the gospel, and his labors were peculiarly blest to the edification and upbuilding of all the churches among whom he labored. Very many were added under his ministry to every church that he served. The Hopewell Church, during the twenty-five years of his labors with them, increased to the number of over 200 members, the greater portion of whom were gathered under his ministry.

His last sickness, from difficulty of respiration, did not admit of his talking much. His sufferings were great, but he bore them without murmuring, and finally fell asleep in a very peaceful manner. We visited him several times in his last days. In November last he conversed with us freely, and expressed a much greater anxiety for the prosperity of the cause and the glory of God, than for himself. He then repeated a former request, that we should, if we survived him, preach on his funeral occasion. We were with him on the Saturday and Monday before his death, but he could talk but little. He asked us to pray with him; we asked him if he had any special petition he desired us to express in prayer, and he replied, "Pray for the prosperity of Zion, the peace of Jerusalem, and the glory of God." We asked him at another time if he felt comfortable in his mind, and he replied, "O yes, I feel comfortable; not joyous, but comfortable;" adding, "I cannot express myself." His mind seemed at this time to be wandering; his difficulty in breathing made it hard to converse.

His funeral was attended by a vast multitude of sympathizing friends and brethren, on Sunday, Jan 20. It was thought that as many as 2000 persons were in attendance, including many members of the Southampton, Kingwood, Philadelphia, and other churches, and all the ministers of the Delaware River Association were in attendance and took part in the solemn exercises. By his special request, the editor of this paper, and writer of this tribute, preached on the occasion, from 2 Tim. iv. 7, 8. "I have fought a good fight," &c. Elder W. J. Purington made some very appropriate closing remarks, and Elders A. B. Francis and W. Housel also took part in the solemn exercises, after which his remains were committed to a peaceful grave in the Cemetery adjoining the Meeting House of the grief-stricken church, now sadly bereaved by the solemn dispensation.

Our dear young sister, **Miss Lola Smith**, third daughter of Mr. M. J. and sister Phebe Smith, bid adieu to her friends, and to time and time things, on the morning of Nov. 22, 1877, aged 21 years, 8 months and 17 days.

She received an evidence of the pardon of her sins, through the blood of Christ, in the summer of 1873, and united with the Middletown Old School Baptist Church in August of the same year. She was greatly beloved by all who knew her, and highly esteemed by the church. She was always ready to converse upon the subject of religion, of her hope in Christ, and of the doctrine of the gospel. She was attending school at Courtland, expecting to graduate the coming year, when her health gave way, so that she was unable to pursue her studies further, much to the grief of her teacher and class-mates, whose letters of sympathy to her afflicted friends bear testimony. It is supposed that she overtaxed her nervous system, which was followed by inflammation of the lungs shortly after returning home, of which she died, after a confinement of eleven days to her bed. She had her reason during her illness, and frequently stated that she did not desire to be restored to health, but would rather depart and be at rest with Christ her Savior. The day before her death she asked her father to move back the curtain, that she might see the sun once more, and saying, "What a beautiful sun, and what a beautiful day to die. Now let me die." Yet she lingered till the next morning. About daylight her sister aroused her, saying, "Lola, can't you speak once more?" Looking up, she said, "Yes, there are many things I want to say; call the family and friends; I want to talk with them." Upon their entering the room, in a firm tone of voice she commenced talking of the doctrine she professed to love and believe, and quoted scripture testimony, affirming it to be the only doctrine that will afford any consolation on a dying bed. She then divided her wardrobe, books and jewels among her father, mother, sisters, and only brother, a twin. She requested to be buried in the new cemetery where her cousin, John E. Sanford, was interred, in sight of her father's residence. She requested Elder I. Hewitt to preach her funeral sermon from Phil. i. 23, and selected hymns 807, 1228 and 1225, (Beebe's Collection) to be sung on the occasion. She then wished all to sing one verse of 807 and one of 1228, and raised the tune of each, and sang with as much fullness and power of voice as ever she did in health. At the close of the singing she said, "Now let me die," and sank back, closed her eyes, and expired at 10 a. m., without a struggle. Truly,

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."
May the God of all grace and comfort console and bind up the broken hearts of the family and relatives.

ALSO,

DIED—Thurber and Burtie, only children of John and sister Electa Davis. Thurber died Oct. 8, 1877, aged 1 year and 10 months. Burtie died Oct. 11, 1877, aged 4 years and 11 months, of inflammation of the bowels. They were sick just one week each. Eld. B. Maben preached the funeral of the first, and Eld. I. Hewitt that of the second. They were buried in the new burying-ground near their great-grandfather's residence, beside their grandmother, Emeline Owens. Their sufferings were short, but very intense.

Thus in a few days a father's pride and a fond mother's darlings were taken from their embrace and deposited in the cold clods of the valley. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. They were very promising little boys, bright and active, commanding the attention of all under whose observation they chanced to come. May the Lord reconcile the sorrowing parents to this dispensation of his providence, and lead them to say, Thy will, not mine, be done; and may they look to him whose right it is to do as he please.

R. W. SANFORD.

CLARK'S FACTORY, N. Y.

DIED—In River Falls, Wis., Dec. 17, 1877, of ulcerated sore throat, **Jehiel W. Hunt**, for-

merly of Roxbury, N. Y., aged 72 years and 5 months. He has been for many years a firm and earnest advocate of the doctrine held by the Old School Baptists, having been baptized, together with his wife, by Elder David Mead, and received as members in the First Baptist Church of Roxbury, in June, 1831. They afterwards joined by letter the Second Baptist Church of Roxbury, where their membership still remained at the time of his death. We came to Wisconsin three years ago, and not finding any of his faith, he held himself aloof from all other denominations, finding his preaching and consolation in the bible and the SIGNS, and whenever an opportunity offered, he contended earnestly for the faith which was so precious to him. During the last three months he was a great sufferer, being unable to take food enough to sustain his body. After the hope of recovery deserted him, he was in a great hurry to go, and would often say to me, when I would beg him to take nourishment, "Let me go; let me go." I said to him one day, "You must be patient." Said he, "I try to be, but it is very hard." He would often raise his hands and eyes in silent prayer. He said to me, on the morning of the day that he died, "I shall be with you but a few days, and I wish I could go now." His wish was fulfilled sooner than he anticipated. About two o'clock there was a change, and before three o'clock the final struggle was over. He was conscious to the last moment, and while clasping my hand with his right hand, he would raise his left hand and his eyes towards heaven, as if longing to go. Mother was almost helpless from the effects of a fall, and was unable to minister to him. He told her not to shed one tear when he was gone, but to rejoice. And when we looked upon the face that had so long expressed nothing but pain and suffering, now so calm, so peaceful and pleasant, we felt that it would indeed be sinful to mourn for him, although we could but weep that we should never again see, or listen to the wise counsel of the kind husband and tender father. His aged wife and three children survive him, and are left to mourn, but not as those without hope, for we believe that he is now where there is neither pain nor sickness, and where they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.

JENNIE HALLENBECK.

DEAR BROTHER BEEBE:—By request of our bereaved sister Dance, I send you for publication a notice of the death of her husband.

Deacon Josiah W. Dance, of the London Tract Church, Chester Co., Pa., departed this life at his home in Chester Co., Pa., Nov. 27, 1877, aged 76 years, 2 months and 24 days.

Brother Dance was baptized when quite young, in the fellowship of a church called Beulah, in Chester Co., Pa., by one Eld. Jethero Johnson. A few years afterward he, with several others, becoming dissatisfied with the doctrine preached at Beulah, withdrew, and went into the constitution of the Mt. Hope Church. Here they enjoyed the labors of Eld. T. Barton, and others of the true Primitive Baptist order. After a time Mt. Hope was dissolved, and brother Dance then joined the London Tract Church, where he continued a steadfast, faithful and useful member till his death, serving the church acceptably for many years in the capacity of deacon. He was well and favorably known to the brethren in several of the associations, and his hospitality and liberality, bounded only by his means and opportunities, has been partaken of by many of his brethren. When in health, it was his delight to minister to the necessities and comfort of his brethren, particularly the ministering brethren. His house was a home to which all orderly Old School Baptists were ever welcome. During the last five years of his life he was afflicted with some disease which greatly affected his mental powers, and produced untold suffering. He was fully conscious of his situation, often freely speaking of it to his friends. He continued, however, to attend his meetings, and was able to be around till a few days before his death, which was rather sudden, though not unlooked for, and without extreme suffering.

Our beloved sister Dance and one daughter, two grandchildren, and an adopted daughter, constituted his entire family at the time of his death, and are left to mourn the loss of a husband and father, but not as those who are without hope; for they believe firmly that when he "who is our life shall appear," their loved one "shall also appear with him in glory." The church also mourns the loss of a faithful brother and useful officer.

It was very much to the regret and disappointment of sister Dance and family that brother Grafton, who had been sent for, could not attend the funeral. There was a large concourse of sympathizing brethren and friends gathered at the house, to whom some remarks were addressed by a Presbyterian preacher, an old neighbor and personal friend of the family.

May the God of grace comfort the bereaved and stay the declining years of our dear sister Dance, for Jesus' sake. Amen.

Yours in tribulation,

A. B. FRANCIS.

LOCKTOWN, N. J., Jan. 12, 1878.

Our beloved sister, **Phebe Scroggin**, departed this life Sept. 27, 1876, in her 80th year. She was born in Anson Co., N. C., Oct. 31, 1796, and when in her ninth year came to Illinois with her parents, when this country was but a wilderness. She became concerned about herself, as a lost and helpless sinner, when in her sixteenth year, and after a short time was made to rejoice in hope, by the revelation of Jesus as her sin-pardoning Savior. She joined the Old School Baptist Church near her home in Galatin County, and in the year 1827 came to Logan County with her husband, brother Carter Scroggin, and with others (seven in all) constituted the Lake Fork Church of Regular Old School Baptists, of which she remained a faithful member until death. She was a firm believer in salvation by grace, and going often to the throne of grace, had many precious revelations, which were very consoling to her in times of sorrow and affliction. She was the last one in the constitution of that church to go home. She was beloved and respected in the church, as a mother in Israel, while outside the church she was esteemed as a woman of strict honesty and integrity. She was the mother of ten children, nine of whom are now living, and are among our best citizens. She was one of the pioneers of this county, and knew what hardships the first settlers had to pass through. But she rests at home now, free from all sin, in the eternal abode where Jesus is. So, while we miss her here, she is far better off with her best Friend, and may we be reconciled to our Father's will.

Written by request of her daughter, Mrs. C. K. Lucas.

JAMES H. RING.

Mt. PULASKI, Ill.

DIED—In Baltimore County, Md., on the evening of Nov. 7, 1877, **Emma Dance**, aged 5 years, 11 months and 25 days.

DIED—On Nov. 14th, 1877, **Lula Dance**, aged 2 years and 10 months.

DIED—On Nov. 19th, 1877, **Willie B. Dance**, aged 10 months and 23 days.

DIED—On Nov. 25th, 1877, **Joseph C. Dance**, aged 4 years, 7 months and 8 days.

Thus in less than three short weeks the death-angel entered the house of our dear brother and sister, E. Scott and Sue R. Dance, and removed one after another of their dear little ones, until none are left, and they are indeed bereaved. Many who have visited their home will remember these lovely and interesting children, and the tear of sympathy will fall for the fond and loving parents, whose home is now so quiet and desolate. Neither medical skill nor the prayers of those who loved them so fondly, could keep even one, and we can only in meek submission bow to the will of him who, we believe, in love and mercy took them to himself. The disease was diphtheria.

A. E. J.

DIED—In North Berwick, Maine, Dec. 25, 1877, Mrs. **Hannah Rogers**, aged 95 years and 6 months. She did of old age, having lost her mind some time before she died. Before

she lost her mind, she talked well about herself and of grace. She had a good hope that when she should be done with earth she should go to rest, and it was not based upon anything that she had done, or ever should do, but upon what Christ had done. In her last days she lived with one of her daughters, who was as kind and good to her as a child could be. May God bless her, with the rest of the children that are left, and all who mourn.

WM. QUINT.

NORTH BERWICK, Maine.

DIED—In Hunterdon County, N. J., Nov. 21, 1877, of membrane croup, **George D. E. Dakrymple**, only son of Andrew and Mary E. Dakrymple, aged 8 years, 1 month and 21 days.

Alas! how changed that lovely flower,
Which bloomed and cheered our hearts;
Fair, fleeting comforts of an hour,
How soon we're called to part.

A. B. FRANCIS.

LOCKTOWN, N. J., Nov. 25, 1877.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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.

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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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., FEBRUARY 15, 1878. NO. 4.

POETRY.

JAMES IV. 14.

Time is winging us away
To our eternal home;
Life is but a winter's day,
A journey to the tomb.
Youth and vigor soon will flee,
Blooming beauty lose its charms;
All that's mortal soon shall be
Inclosed in death's cold arms.

Time is winging us away
To our eternal home;
Life is but a winter's day,
A journey to the tomb.
But the christian shall enjoy
Health and beauty, soon, above;
Far beyond the world's alloy,
Secure in Jesus' love.

UNSEARCHABLE RICHES OF CHRIST.

Some reflections while waiting for a train.

Unsearchable riches in Jesus are found;
A vast mine of wealth, which no creature can
sound;

An ocean unfathomed, a sea without shore;
An unmeasured fountain, a rich laden store.

All treasures of wisdom and knowledge in
him
Are hid, and the eyes of vain man are too
dim

To see his deep footsteps, his wonders to
trace,
His paths to explore, or to find out his ways.

Omnipotent power to Jesus is given,
O'er all things on earth, and o'er all things in
heaven;

Nor empires, nor kingdoms, nor oceans, nor
men,
Nor sparrows can perish, until he says when.

He is omnipresent, and found everywhere—
On earth he is present—in heaven, he's there;
Even in the thick darkness no creature can
hide;

The sovereign Creator, there is none beside.

Infalible justice inhabits his throne,
And mercy and truth are perfections his
own;

Unchangeably true, and immutably wise,
To him nothing new or unseen can arise.

In him was, and is, and will ever be found,
The fountain of life everlasting, profound;
And of his own pleasure this life he bestows,
Nor angels, nor seraphs, nor men dare oppose.

But while I gaze on him with awe and de-
light,

His love everlasting heaves up into sight;
And while I think on it, my thoughts soar
above,

To explore with sweet wonder that fountain
of love.

Its height and its depth can no angel pro-
claim;

Its length and its breadth are but lost in his
name;

The whole of the Godhead in him dwell and
shine—

In him spotless manhood and God both com-
bine.

I fain would go farther his name to set forth;
To speak of his fullness, his glory, his worth;
But fainting, and faltering his name to un-
fold,

I bow, and acknowledge the half is not told!

I. N. VANMETER.

MACOMBE, III.

CORRESPONDENCE.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job xix. 25-27.

DEAR BRETHREN:—A few weeks since, I received a request from a sister, by letter, for my views upon the above text. The 26th verse was especially mentioned. The sister did not give me her name, or I would write to her by private letter. I feel very incompetent to bring out the rich truth contained in this scripture, at the same time that I must confess that it has at times been filled with very strong consolation to my own soul.

A few weeks since, some thoughts from me upon the book of Job, which were of a general nature, were published in the SIGNS, and so I will not now go over that ground again. I will simply say that I have not regarded this sublime account as being designed to describe the first experience of a child of God especially, but that its object was broader than this, and that it presents rather the questionings of the believer when any affliction comes upon him, together with the voice of faith in him, which still looks to, and confesses the hand of God, and which keeps him in the midst of the warfare, steadfast in his integrity. I regard the proposed text as the expression of that faith in Job which will sometimes find voice in the midst of all his complaining and grief. No reasoning of Job's led to this exultant strain which seems to break forth like a spring of water in the arid desert of his sorrow; and so it is with the uprising of the confidence of faith in us. It is always an unexpected comfort from God, given to the soul, and can never be anticipated by us.

If in considering this text I should differ from some of my brethren, I hope to do so in the spirit of humility, and to always remember that I know but little of divine things, and need to be instructed. Most surely I would not write for controversy, or to stir up one single feeling of strife; and I hope to be always gentle and meek and lowly in all that I say or do among the people of God. At the same time I must acknowledge that I have felt very confident of the general correctness of the views which I wish to present upon this text.

Some general remarks seem necessary to clear the way for a proper consideration of the next. It seems to me that often the writers of the

Old Testament were divinely inspired to utter dark sayings, the full meaning and force of which they did not then comprehend. And we are told that the prophets inquired diligently what, and what manner of time, the spirit which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow. Wonderful mysteries were often couched in their words, which were to be unfolded in Christ. They saw in part, they understood in part; but the full glory was not then unveiled; something of the veil remained over their faces all the way through. But the clearness of the light was gradually increasing, and the truth being unfolded. May it not be that often when the Spirit inspired them to write of the glories of Immanuel's kingdom, they saw but the dim shadow, and thought more of a literal than of a spiritual glory? Did the psalmist fully comprehend his own typical character? Did he always feel that he was writing of the sufferings, death and victory of Christ, when he describes his own trials and deliverances? I have thought to the contrary. Even the disciples of our Lord, when as yet the Comforter had not come, (the Spirit of Truth, that alone could guide them into all truth) did not see clearly. Like the holy men of old, they had glimpses of his glory, and were attracted to him because of this; but yet how carnal were their views of him, of his work, and of his glory! They had real, genuine faith. They saw what flesh and blood could never reveal to them, but only the revelation of God; but how dimly did they grope their way. And even after their illumination they saw but in part, and felt that they must yet wait to see as they were seen. Paul saw and heard *unspeakable* things. Peter said that Paul had written some things hard to be understood. It seems to me that even they felt that they were declaring vast mysteries which they but dimly saw. And do we, my brethren, feel that we can measure the depth of meaning seen in one grain of truth revealed to us? When our Redeemer appears, there are new beauties constantly being revealed. We have not seen all his glory yet. We do not comprehend and know the love of Christ which passeth knowledge. We cannot grasp that great word "redemption" yet. Often, in preaching, I feel that I am uttering words too great for me to see, yet I feel that they are true words, and somehow there is comfort in them.

Now if all this be true, (and I think

it is true) may we not conclude that Job may not have fully seen all that his words expressed? It seems to me that the daily sorrows and weepings, and consequent deliverances and rejoicings of believers, are constant preachers, which proclaim the great and final deliverance into rest from the long conflict of this life. When we sing that God has heard us, and given us a victory over a keen temptation, or a bitter trial, to-day, we are also singing of that great redemption accomplished for us upon Calvary, and to be surely accomplished in us completely in the last day, when the bodies are raised up and death spoiled of all his trophies.

So I think that while Job may have thought more particularly of deliverance from his present afflictions, yet the Holy Ghost designed that the faith of God's people should see the glorious hope of the believer, of final rest and final salvation in it. This is the light in which these words come to me. And is it not true that in this glorious hope of perfect and final salvation is included deliverance from all the minor and daily afflictions of the life of the christian?

Now let us briefly consider the words of the text in this light. "I know that my Redeemer liveth" How different are these words from Job ix. 33, "Neither is there any daysman betwixt us, that might lay his hand upon us both." How great are the tossings of such a troubled soul! We may wonder that Job should express himself so oppositely at different times; but when we have drunk the cup as did he, we shall comprehend it better. We can sympathize better with the soul-questionings and doubtings of God's people. But now he could say, "I know that my Redeemer liveth." How strong the language, I KNOW. And it is MY Redeemer. And HE LIVETH. Here was faith and assurance. He knew the Redeemer lived. This was faith. No man can know anything about a living Redeemer, except by faith. To believe that Jesus is able to save, is faith. We may see no evidence that he hears *our* cry, or will save such sinners as we, yet if we confess his power to save, this is great faith. Job had this faith. But he also had the assurance, He is *my* Redeemer. Both faith and assurance are God's gifts. Well-grounded assurance must be based upon true faith.

And that he shall stand at the latter day upon the earth. It seems to me that Job's faith looked forward to, and embraced the promise that Jesus sent to his disciples by the an-

gels when he was taken up out of their sight. "This same Jesus whom ye have seen ascend, shall also come again in like manner as ye have seen him ascend." One of the most blessed consolations held out for the believer is, that he shall be forever with the Lord by-and-by. Jesus will come again, and receive us unto himself, that where he is there we may be also. Did not the faith of Job embrace the whole work of redemption, the coming of Jesus in the flesh, in the fullness of time, to die for his people, and then his coming the second time unto them that look for him, without sin unto salvation? It has seemed to me that, as it was when Christ first came in the flesh, so shall it be when he comes the second time. Even those who were waiting for his first coming did not understand what he was to be; and so I feel that we can know but little about his second coming, until it shall take place. But one thing is sure: then he shall come without sin, and then we shall be free from sin with him, and shall be satisfied in his holy image. The believer has not yet attained to his glory. He is not yet free from toil and trouble, but he expects to be; and the final consummation of his hope will be such a coming of Christ to him as he can now but faintly conceive of or understand. Thus it seems to me that these words of Job look forward to the work of redemption in the gospel, both when Jesus first came, and all the way along, until the believer shall be glorified in Jesus. And this is the same redemption that rejoices our hearts and that will be our song in the end.

And though after my skin, worms destroy this body. Death and decay is the consummation of mortal, sinful life. Disease and trouble had fastened itself upon Job, and he felt that the springs of life were being withered up. They might have their full effect upon him, and he might go down to the grave, but yet he would trust in the Lord. This expression is a strong one. It shows the mortality of man. From this decree there is none exempt. Worms shall riot upon their prey, and the fair bloom of the skin shall be consumed. I think this is the meaning of this expression.

Yet in my flesh shall I see God. The close of this book of Job shows that even in life Job was blessed. He did not then go down to the grave. But the preceding expression contemplates the grave and the decay of the body. Job did not say that death would be his lot in this trouble, but it might be; and though it should be the result, yet the enemy need not exult. He would yet get the victory. His was the same spirit expressed in the words, "Though he slay me, yet will I trust in him." Here is the same hope Paul holds out. We shall rise again. Paul says that if the dead rise not, then we have no hope, Christ is not raised, and we are yet in our sins. We have the pattern of our resurrection in that of Christ, in the many bodies of saints that slept, that arose and came out of their

graves after his (Christ's) resurrection, and went about the holy city, and appeared unto many. Here is the force of the expression, "in my flesh." Worms may destroy the body; it may be dissolved and scattered in ten thousand directions; become food for beasts and fishes, as it does for the grave-worms; but yet faith is stronger than all this. "In my flesh shall I see God." God's power is not limited. He can guard the sleeping dust, can raise it up at the last day, and change this mortal and corruptible into spiritual and immortal. Thus death itself is conquered by faith. Yea, "This is the victory that overcometh the world, even our faith." We know not what the glorified bodies of saints shall be like, but we do know that these bodies shall be glorified and made holy and spiritual. And so we need not fear them that can kill the body, and after that have no more power; but we are taught to fear him who hath power to cast both body and soul into hell.

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. I regard these expressions as reiterations of what he has said before, to add emphasis to his statement of his hope. This shall be for me personally. I shall see him; my eyes shall behold him. Yes, I, who am now a man of sorrows and weeping; I, who am a laughing-stock and a reproach to you, shall see this glorious sight. I may die, and my body decay, but yet I shall be a conqueror. These eyes, now dim with weeping, shall shine with the glory of salvation. It is not another, but I, that shall be so blessed. I am the object of God's care. The Redeemer is mine, and I hope in his mercy. And though my reins be consumed within me, yet I shall not perish. O what a glimpse of glory did Job have! His friends could not comprehend it. No natural man ever can know how out of the fires the saint can glorify God. But such precious seasons are sometimes given us while here, and their remembrance furnishes food for many days.

If this is published, I hope it may be of use, and not of harm in Zion, and that the sister who requested this, though unknown to me, may be satisfied.

I remain as ever, your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., Jan. 10, 1878.

DEAR BROTHER BEEBE:—After reading this most excellent letter from our beloved sister Alexander, I send it to you for publication in our family paper, the SIGNS OF THE TIMES. There is too much of the choice fruit of the kingdom to lay it by, and not let the readers of the SIGNS share its sweetness; and without asking the consent of the writer, I forward it to you.

Affectionately your sister in hope,
C. L. FRENCH.

UTICA, N. Y., Jan. 15, 1878.

MRS. C. L. FRENCH—DEAR SISTER

IN A PRECIOUS HOPE:—Feeling indebted to you for your kind epistles of love and fellowship, some of which are yet unanswered, I thought to try and communicate a few of my present thoughts. Having witnessed the close of another year, and entered upon the present, I feel a little like recording some of the many mercies of the past, setting up another Ebenezer with the former inscription, that hitherto the Lord hath blessed us. Yes, it is a season when men of business (merchants, &c.) are taking inventories of their stock, and comparing their books against the past and previous years, to see how they come out. If such is the anxiety of the natural or worldly man (and such it is) to know the state of affairs in that which his heart is set upon, how much more then does it become the sons and daughters of Zion, children of the Most High God, to ponder the path of their feet, and look well to their goings; to sing unto the Lord a new song, and his praise unto the ends of the earth; to rehearse the mighty acts of the Lord. Yea, saith the psalmist, they shall abundantly utter the memory of thy great goodness, and sing of thy righteousness; all thy works shall praise thee, and thy saints shall bless thee. But O, my soul, so often enshrouded in darkness and filled with unbelief, feeling so much of the time cold and indifferent in the service of God, reading a task, and prayer a burden, what shall be thine inscription, and where shall thy tablet be found? Why, surely in the mountain of the Lord, the house of the God of Jacob; for it is there he will teach us of his ways, and cause us to walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. This gives fresh life and vitality to faith and hope, enabling me to say in all holy confidence, The Lord will not cast off his people, whom he foreknew, because it hath pleased him, or seemed good in his sight, to make us his people. And though often so low down in the valley and shadow of death, as only to be able to say, "If I might or could but touch the hem of his garment, I should be made whole of whatever disease I had," yet in my dark and helpless condition I find one in the same path with me, sighing, as I often have to, "Lord, my desire is before thee, and my groaning is not hid from thee." And although not favored to live in the more sensible enjoyment of his dear and sacred presence, yet,

"How high a privilege 'tis to know
Our sins are all forgiven;
To bear about this pledge below,
This special grant of heaven."

And as such, to trust and not be afraid, even in the darkest seasons, seeing he maketh the clouds his chariot, and rideth upon the wings of the wind. But I would not have my dear sister conclude that I am in doubt about the salvation of my soul, for having in remembrance the years of the right hand of the Most High, forbids that; but my darkness and troubles arise entirely from my own imperfections, sins and shortcomings,

and not from the finished work of a dear Redeemer. "And ye are complete in him;" so the life I now live, I live by the faith of the Son of God, who loved me, and gave himself for me. And as all the old warriors died in faith, so must we their followers; for if it were possible to realize all we have in anticipation in the present state, it would no longer be faith, but sight. But while we may fancy that we cannot be accepted, because our sins and imperfections are so many and so great, let us remember that we are not called upon to stand before the Majesty of heaven and earth in our own righteousness, but in that of our Surety, the great covenant Head of the church, "accepted in the Beloved." But I long to come to the full assurance of faith, and to enter more fully and feelingly into the deep sufferings of Christ, our crucified Redeemer, and especially into the depth of that love which led him to the cross; for truly, not the Roman soldiers, but the love of his heart for his bride, was that which led and nailed him to the accursed tree. Yes, that was love without beginning, and shall never, never end. In witness whereof I desire, as I said in the beginning, to relate some of the still continued mercies of our covenant-keeping God, in that we are enjoying all religious liberty, the freedom of thought and communication thereof, worshiping under our own vine and fig-tree, none daring (as yet) to make us afraid; that we have the oracles of God, the laws of Zion for our guide; next to which is the cheering and soul-comforting communications of the SIGNS OF THE TIMES, the sweet and rich experiences, the kind and loving exhortations, together with the sublime and masterly editorials, constitute it one cluster of blessings to every living and loving reader. Well do I remember the time when the first was put into my hands. After having inquired for years for this people and this truth, but could not hear of them, and was told there were none such in this country, which I did not believe, for the words occurred to my mind at the time, "Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places," and through that instrument I found, and still find, the confirmative testimony, that God hath chosen the poor of this world in which to display his mighty power and grace, in making them rich in faith, and proving them heirs of the kingdom. To these I would say, Beloved, think it not strange concerning the fiery trial which is to try you. Nor am I speaking without experience, as you already know, having heard before, and I hope you will not grow weary in hearing it again; for truly I can say, Is any afflicted, and I mourn not? Looking back to the time when my first dear husband was taken from me, leaving me with three helpless babes, the oldest not six years, and little or no means of support beyond my daily labor, entirely alone, a stranger in a strange land, with not a relative within a thousand miles, but a lonely

brother, all the rest of my dear friends being east of the great Atlantic; in addition to this, surrounded with none but nominal professors, such as the Ammonites, the Hittites, the Perezites, and all other Ites, save the true Israelites, who know from experience how to speak a word in season to him that is weary. But thanks be to the name of the Lord most high, and honors crown his brow, that he heareth the poor and needy when they cry, and seeth the stranger afar off; for notwithstanding my many and sore trials, in his providence he made even mine enemies (haters of my religious sentiments) to be at peace with me. Yes, more; he made them subservient to his will, in that they at times fed me with bread and flesh in the morning, and again with bread and flesh in the evening. Nor would I be forgetful of the fact, that during the thirteen years I thus lived, toiling and laboring for mine offspring, even that was the best, the richest, and the sweetest experience of my whole pilgrimage. Then it was, if ever, that I walked in the light of the Lord's countenance, and did wash my steps in butter, and the Rock, the smitten Rock, Christ Jesus, poured me out rivers of oil. At such times I found him a guest at my table, and my companion by the wayside; yea, he led me about and instructed me, and kept me as the apple of his eye. And how often, dear friend, I can look back upon those (then) sore trials, and say of them, These light afflictions, (for indeed, such they look to me now,) which are but for a moment, (or a few days, like the two seven years which Jacob served for the object of his choice and affections,) do work for us a far more exceeding and eternal weight of glory; and often feel to say, I could pass through that same ordeal of trial, might I but enjoy over again that same sweet fellowship which is with the Father, and with his Son Jesus Christ. This brings me down to the time when I was married to my present husband, and brought within the pale of the Utica Ebenezer or Old School Baptist Church, which was then encircled as with a cloud. No additions had been made for years, Elder Hill, then pastor, laid aside through age and infirmities, and soon after called home, the church meeting together every Sunday, exercising such gifts as the Lord had imparted, but without success, until in the good providence of God our beloved brethren, Elders Bundy and Durand, learning our condition, responded to our entreaties, visiting with and preaching for us as often as opportunity offered, whose labors have been very much blessed among us, not only in the comforting and establishing in the truths of the gospel those already called, but also in the number added in the four years of their ministry, viz., nine by baptism, five by experience and letter, being a much larger number than had been added in ten or twelve years previous, and notwithstanding a decrease by death of five or six.

Yet we are encouraged, especially so in the acceptance of the pastoral care thereof by our much loved and highly esteemed brother, S. H. Durand, in compliance with our urgent and prayerful requests. Yet we hope not to the less appreciation of our dear brother Bundy's labors of love and fellowship, whom we still esteem very highly in love for the truth's sake, the voice of the church being that they have a continuance of his labors alternately with brother Durand, who promises visiting us (providence permitting) the first Sunday in every month, commencing as he did with the first in the present month. And now we feel like saying, Brethren, pray for us, that the word of the Lord may run, have free course, and be glorified in us; feeling of a truth that Paul may plant, and Apollos water, but the Lord must give the increase. I know you will be pleased to learn that at our last covenant meeting all was peace and love, every expression indicating the greatest harmony; and O how pleasant to feel like brethren dwelling together in unity. And while we desire faithfulness with each other, may it be administered with such a measure of love as shall prove "an excellent oil, that shall not break our heads." For truly faithful are the wounds of a friend, while the kisses of an enemy are deceitful. And now may the Lord abundantly bless these our dear brethren, that when they come to us it may be as aforetime, filled with unction from the holy One, and laden with the gospel of Christ, and that we may not be forgetful of our duty, that we should administer sufficiently of our temporal things, ever remembering that precious saying, "The laborer is worthy of his hire." Also that very significant appeal of Paul to the Corinthian brethren, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

I hope you will be able to make out this poor scribble. You will see that my thoughts have gone ahead of my pen, hence I have had to turn back and interline, to make anything like sense of it. I am sorry to inform you that brother John A. is quite sick, and under medical care. What poor, frail things we are; the moment we begin to live, we all begin to die. And now, dear sister, remembering that two years ago to-day yourself and brother F. came to our house, spending a few days, which we so much enjoyed as to wish we could have it repeated, I hope yourselves or any of the dear friends will come whenever convenient; and although my dear husband is not in just now to make the request, I shall unite his love with mine to all the dear friends at Otego and elsewhere who may inquire for us.

Hoping to hear from you soon, believe me, my dear sister, yours in the best of bonds,

LYDIA ALEXANDER.

MACOMB, Ill., Jan., 1878.

G. BEEBE & SON—DEAR BRETHREN:—The following communication

was handed to me recently by the writer thereof, with the request that I should examine it, and, if I thought proper, to transcribe and forward it to you for publication in the SIGNS OF THE TIMES. Except the undeserved references to the transcriber, I believe her experience would prove to be a comfort to the readers of the SIGNS, if published. Sister Markland is a faithful, humble and uncompromising follower of her Savior.

Your brother in Christ,

I. N. VANMETER.

BLANDINVILLE, Ill., Jan. 6, 1878.

ELDER BEEBE—DEAR BROTHER:—By the request of brother I. N. Vanmeter, (not that he expected anything from my pen,) I make the attempt to tell you something of what I hope has been the Lord's dealings with me.

I was born in sin and shapen in iniquity, as all of Adam's race are. I cannot remember the time when I did not love to hear christians talk, and have sat up many a night to listen to my parents and others talk on religious subjects, and have often thought, O, if I were only as good a christian as I thought them to be, I would give the world, were it mine, but kept it all to myself. As I grew older, the desire grew stronger. Many a time I would shudder at the thought of death. When I was sixteen there was a protracted meeting held in the neighborhood, and a great many of my associates went forward and made a profession of religion, which made me feel dreadful to think I would be left, while there were so many, as I thought, being converted. So one night I went forward to be prayed for, but had not been there ten minutes before I was sorry for what I had done; for I had gone forward, but could not offer one word of prayer as I should. This made me feel dreadful, for I thought it was all my own fault; so when they called for joiners I thought it would never do to stop here, and I joined as a seeker, but felt condemned for what I had done. Time passed for several years, with a kind of dread of something in the future. I went in young company, and tried to enjoy myself at parties, but never attended one without feeling condemned for it. After I was married a year or so my troubles began to be greater—that was in 1865. All that summer my troubles were beyond description. No one but those that have passed through similar ones can tell. Many a time have I gone to some secret spot to try to pray, when it seemed to me it would be the last time; and when I would try to pray, all I could say was, Lord, be merciful to me, a sinner, or some such words, which seemed to rise no higher than my head. I would have changed places with any of the brute creation, so that I should have no soul to be lost, as I thought the Lord could not be just and save my soul, for I was so great a sinner. I thought at times I was going to lose my mind, and the thought was terrible, for what would become of me then? It seemed to

me I had no friends on earth, nor in heaven, and I knew not what to do next, thinking all the time I lacked something on my part, and would have given worlds to know what that something was.

I read the bible, but that only condemned me. I tried hard at times to give it all up, and think nothing of it, but could not. Thus time passed on till late in the fall. I went to bed one night, it seemed to me that my soul would be in torment before the dawn of another day. I do not know to this day whether I had been asleep or not, but all at once it appeared to me I was sinking down, and it seemed to me I could see the smoke and fire of the pit, and that I was gradually sinking toward it, and such feelings of horror as I felt I can never describe. I got up and knelt to implore mercy, but all I could say was, Lord, save, or I perish; and all at once the dreadful sight was taken from my view, and I felt a calm relief, and a hope sprang up that I would yet be pardoned, and I could see how Christ could be just, and save such a sinner as I, for it was just such that he came to save. But right here is what has always been a great trouble to me, and caused me many a sleepless night. If I had received a change, why had it not been that bright evidence that so many others spoke of? It is true my troubles were gone, but had it not been imagination from the beginning, and not real? I tried as hard, I think, as any poor mortal could, to get my troubles back, that I might be sure it was not imagination. About this time one of my neighbors sent me a bundle of the SIGNS OF THE TIMES, (this being the first I had ever seen of your paper,) and I read them with pleasure and surprise. To find that so many could tell my feelings so much better than I could myself, gave me great relief; for I thought they surely could not be deceived, and their trouble had been so much like mine. I began to have a feeling of love for them which I had never had before, and I had a great desire to write to some of them, and tell them my troubles, but the thought would as often present itself to my mind, What could you write? You would just make a mock of religion; and the Lord knows I did not want to deceive any one, and I knew so little of what a christian should know. I was led in this way for about five years. I do not know that I ever could say I had no hope, but I have seen times 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 seems sufficient, if I were called to die."

And so I struggled along, my mind being greatly exercised about baptism. I could see such beauty in the ordinance, if I was only a fit subject, and had the privilege of it. But here was another great trouble: I had not the privilege of hearing any gospel preaching. We had plenty of gospel, so-called, but that did my

hungry soul no good, for I could not see the way they did. I must give God all the glory, for I felt that I had not one thing to boast of in myself, while they left it all in the hands of man. I thought if I only could hear Elder Vanmeter preach, I would give almost anything I possessed; for I had heard him when I was in such distress of mind on account of my sins, and he had told my feelings better than I could describe them myself, and I thought now, through him, I might be comforted. I was often made to cry, in the bitterness of my soul, Why is it thus with me? Why had not I died when I was small, and been saved all these heart-achings? But I believe the Lord, in his goodness and mercy, was leading me along for some wise purpose unknown to me. Thus I was led along for about five years; sometimes low down in the valley, and sometimes on the mountain-top, praising the Lord for his goodness and mercy toward me. About this time we moved within reach of brother Vanmeter's preaching, and I began to hear him occasionally; he could tell my feelings as he had before. I thought it so strange, for he had never heard me say anything about it, and it seemed to me that his talk was directed toward me. And now such love as I felt for that people! I felt sure they were the people of God, and the people of my choice; and every time I went among them I had a stronger desire to become one of their number, were I only fit. But that began to trouble me. What had I to tell? for I did not want to try to deceive them. I prayed as hard, I think, as any poor mortal, for the Lord to show me my duty, and this passage was presented to my mind, "If ye love me, keep my commandments;" and at another time, after pondering whether I had ever received a change or not, the words came with great force to my mind, "We know that we have passed from death unto life, because we love the brethren." This has been a great relief to my mind many times since; for it does seem to me I cannot be deceived about this. If I know my own heart, I do love all of the Lord's children, and it seemed to me I never saw such love as existed among them; and I felt it would be a great privilege to be worthy of a place among them. But there seemed to be a great bar between them and me. It was on my mind night and day. The last few times I went, I could hardly keep from offering myself to them. I remember once when the church was communing, what awful, solemn feelings I had, and what a glorious emblem! To hide my feelings I got off in one corner; for I was made to weep like a child. At the close one of the sisters asked me if I did not feel like I would love to be with them, but I was too full for reply; but I promised the Lord if he would spare me I would make the attempt the next time, for I felt that my case could not be worse. I could say with Ruth, "Entreat me not to leave thee, * * * for thy people shall be my people, and thy God my God. Whith-

er thou goest I will go," &c; for I had no desire to go to any other people on earth. The next time they met I went forward, and tried to relate what little I had to tell, and was received, and was baptized the next day by brother Vanmeter, it being the second Sunday in November, 1872. O what a bright evidence of God's love did I receive at the baptismal waters! All nature seemed to be praising his holy name, and I thought, O how could I ever be so sinful as to doubt again? I felt to be relieved of such a great burden, that I should never have any more trouble again.

But I find that old, carnal mind at war yet, and am often made to cry, in the bitterness of my soul, "O wretched man that I am! who shall deliver me from the body of this death?" I find that the good I would, I do not; and what I would not, that I do. But at times I am made to rejoice with exceeding great joy, and can say, "I know that my Redeemer liveth." Especially while listening to hear our dear brother Vanmeter preach the unsearchable riches of the gospel, which he so ably and faithfully proclaims. He shuns not to declare the whole truth as it is in Jesus. He is a precious father in Israel, and O how we would miss his counsel, and his solemn admonitions, were he called away from among us! I do hope the Lord will enable me to so live, that I may never be a dishonor to the cause I so dearly love, and that I may ever be kept in humble submission to his holy will.

Now, brother Beebe, I don't suppose you will find anything in this worth publishing, if not, just as I expect; but if you should publish it, I would say, If there is any one living in disobedience, to live that way no longer. If you knew the joy of obedience you would not hesitate, I think; I know by experience.

May the Lord long spare you to wield the sword of the Lord and of Gideon, and to contend earnestly for the faith once delivered to the saints.

I will close this imperfect scribble, hoping the Lord's people will remember me at the throne of grace.

LUCY A. MARKLAND.

NORTHPORT, Ala., Jan. 7, 1878,

DEAR BROTHER BEEBE:—While writing, I wish to give a little historical account of the Baptist Church of the Primitive Order at Mount Pleasant, Tusk Co., Ala. Several years ago there was here in Northport a church which was called a Primitive Baptist Church; the pastor of said church was James R. Smith. This church at one time was pretty large, so far as numerical strength is concerned; but during the late war the old church went down, some of the members moved off, some died, or were killed in the war, and consequently at the close of the war there were not enough members left to keep house. One individual that figured in said church was Elder R. Cain, who at the close of the war collected what members of the old Northport Church he could,

together with several missionary people, and reorganized the old Northport Church some several miles from Northport, built a new house of worship, and called the church "Mount Pleasant Primitive Baptist Church." The Constitution, Articles of Faith, and Rules of Decorum of this church, admitted members from the Missionary body upon a confession of faith, without baptism, provided the applicant was satisfied with his or her baptism, although they had only been dipped by a Missionary. They also opened their doors to all kinds of worldly institutions, so that in a little time the church was composed of a mixed multitude of Missionaries, Free Masons, Good Templars, and Grangers, with a few that were really Old School Baptists in principle, (I with the balance,) who soon found out that we had been misled, and had got into the wrong pew. I will here say that I professed a hope and joined the Missionaries at the age of fifteen, and lived among them about seven years, or until I was twenty-two; I am now twenty-nine years of age. I had been dissatisfied for some time, and at the age of twenty-two I left the Missionaries, and joined the above named church by letter. I did not better myself much, but I believed at the time that this was a regular Old School Baptist Church, and I don't know that I should have joined them if they had demanded baptism of me, having but a limited knowledge of the doctrine of the bible, for I have long since learned that among the Missionaries is a poor place to learn anything of the true teachings of the holy scriptures. They hold on to our Articles of Faith, and eat their own bread, (doctrines of men and devils,) not the bread which came down from heaven, and wear their own apparel, which is their own self-righteousness, and not the imputed righteousness of Jesus Christ; but they would be called by our name, (Baptist,) to take away their reproach from among men. But I will return to my narrative. This state of things went on, until finally they organized a Grange Lodge in the church house, almost all the male members in the immediate neighborhood going into it. Myself and others were so opposed to it that we drew our letters, in order to get out of it. The majority of those who drew letters went off and constituted themselves into a church, at Kennedule; and as I lived rather to myself, I did not know what to do. But I visited a church about twelve miles from where I lived, and found them to be real Old School Baptists; but they would not receive me without baptism. So after consulting the scriptures on the subject, I became willing to submit to the ordinance, and was received into the fellowship of Pilgrims' Hope Church, and have been an unworthy member of said church ever since, until one month ago I obtained a letter of dismissal, in order to unite with the Mount Pleasant Church, of which I am now writing, which is convenient enough. We now turn back to the old, dilapidated Mt. Pleasant, which was built

upon a sandy foundation. The old church dwindled along until the first day of December, 1877, at which time a presbytery being present, consisting of Elders R. F. Ellis and Wm. S. Norris, a brand new church was constituted upon gospel principles, at the same old house, with three male members, and three or four females. On the Sunday following brother G. A. Sloan was received by experience, and was baptized yesterday. The unworthy writer of this scribble was received by letter last Saturday. I believe now, brethren, that Mt. Pleasant Church is founded upon a Rock. We tolerate none of the institutions of the day whatever, and receive no Missionary baptism. The church held conference last Saturday, and called Elder W. S. Norris to the pastoral care of the church. And I am authorized, in behalf of the church, to invite all brethren, especially ministering brethren of our faith and order, to visit us.

I will now drop the subject. I did not know but this might be interesting to some one. If you think it will be of any interest to any of the readers of the SIGNS, please publish. I also inclose another letter for publication, which speaks for itself. I highly appreciate the letter, and no doubt you will. This is the third letter I have received from brethren in distant lands, since my communication appeared in the SIGNS. I am well pleased with the SIGNS OF THE TIMES; the more I read it the better I like it, and wish I had began taking it five or six years ago, for it might have saved me from several traps into which I have fallen. May God sustain you, brother Beebe, in your old age, and may you be strong in the Lord, and in the power of his might. May he still help you to wield the pen in defence of the truth, that you may feed the sheep and the lambs for Jesus' sake, that great Shepherd of the sheep. Amen.

Yours unworthily,

H. J. REDD.

LAKEPORT, Cal., Dec. 25, 1877.

H. J. REDD—DEAR SIR:—Having seen in No. 24 of the present volume of the SIGNS OF THE TIMES, your communication to Elder Beebe concerning certain heresies charged to him, I feel a moving from some cause to write to you concerning those aspersions and allegations that had been put in circulation both by ignorant and, I fear, designing men, against that able defender of truth. Judging from the tenor of your letter, I take it for granted that you esteem truth above falsehood; and trusting you will not count me obtrusive in thus introducing myself to you, though a total stranger to you in the flesh, permit me here to change the address of "Mr." to that of "brother," and say that, like you, I was misled in reference not only to the heresies you speak of, but many others which were charged to Elder Beebe over twenty years ago, which also I proved to be false by a careful reading, not only of the editorial article of the SIGNS OF THE TIMES, but also of the

two volumes of Editorials, embracing a period of twenty years from the first issue of that paper. And I say, that if I understand the English language, if I understand the bible, or any considerable portion of it, if I understand my own experience and Elder Beebe's language, that the charges in general and in particular are false. And those parties originating them, if they are men of ordinary intellectual capacities, without the light of the Spirit, and have given due consideration to Elder Beebe's writings, and corrections of various misconceptions of others, and his explanation of his own terms at various times and to divers persons, and can still persist in the circulation of these fabrications, I envy not their glory. Now, as I said in the first place, I was misled by those whom I considered incapable of misrepresentation, and by reading a Baptist paper published in Virginia, to which I was then a subscriber. But having access at the same time to the SIGNS OF THE TIMES, I instituted a comparison between the two, and was convinced that Elder Beebe was misunderstood or misrepresented. This was over twenty years ago, in Missouri; and since coming to California, I have preferred the SIGNS to any other paper. And if I am not capable of rendering a true verdict in the premises, then I am wholly ignorant.

I have not written this in vindication of Elder Beebe, for that is not necessary, but to incite you to a fuller investigation of the subject. I would not have you understand that I indorse every point held by Elder Beebe, for I do not think I do; but I believe he knows the truth in its saving power, and that is enough upon which to found fellowship. Therefore I have written what I have written. You may have this published or not, as you like.

I. N. NEWKIRK.

HACKERSVILLE, Barbour Co., W. Va., }
January 7, 1878. }

DEAR BROTHER BEEBE:—It is with a sorrowful heart and deeply wounded feelings that I announce the death of my dear young nephew, Dr. Wesley Woodford Corder, who departed this life August 15th, 1877, from the effects of a kick of a vicious horse, upon his bowels. He suffered beyond expression for about forty-four hours, till death put an end to his sufferings. The subject of this notice was born Sept. 27th, 1852, and in very early youth expressed a great desire to be a christian. Seemingly he twice came near losing his life in his youth; once by a stab of a dangerous knife in his side, in the hands of a bad boy, and at another time he was caught in a coal bank by the falling slate, and had his leg broken, which prostrated him for a time. This brought him to think seriously of his condition, that he would try to do better, and seek after the salvation of his soul. About the year 1869, perhaps, he received a hope of the pardon of his sins, through the blood and merits of Jesus Christ. He was going to school at the time,

a few miles from home. I saw him in a few days, and gave him Elder Beebe's Editorials to read, which seemed to strengthen him very much in the doctrine of salvation by grace. I said to him, "Wesley, my dear young friend, you had better go to the church of the living God and relate your experience, and follow Jesus in baptism, and profess a good profession before many witnesses; for it is a fearful thing to fall into the hands of the living God, for disobedience." But the Old Baptist Church being very unpopular in this part of the country, and other denominations with their forms and doctrines suiting the fleshly mind, and drawing in many young people, and making them greater enemies of the church of Christ, were stumbling-blocks to our young friend in doubts. In the mean time, having finished a common education, and being called out of his neighborhood, about twelve miles, to take charge of a school, he fell in with the Methodist Episcopal Church South, and at one of their excitable meetings they drew him into their church, and baptized him, as he did not want to be sprinkled. They then gave him license to preach, and his preaching seemed to be after the Old Baptist doctrine, as those relate who heard him. One Methodist told him, "Young man, you don't preach our doctrine; you had better go where you belong, to those that believe the doctrine you advocate." The New School Baptists next invited him to preach in their church-house, but they testified that by his doctrine he properly belonged to the Old Baptist Church. He finally quit preaching, and became the editor of a little country paper. About this time he was married to Miss Artemesia Corder, his second cousin, and was soon after elected County Superintendent of free schools. He was then a little past twenty-one years old. When his term of office expired, he took to the study of medicine, and had been in the practice of the same but a short time till his death occurred. I often talked with him upon the subject of religion, and he seemed to take the deepest interest in the welfare of the Old Baptists. I induced him to take the SIGNS OF THE TIMES, which he read with much satisfaction, particularly the letters of Elders S. H. Durand, I. N. Vanmeter and F. A. Chick, and others. He was not at home with the Methodists, and told them to take his name from their book. The following letter was found among his papers, after his death, in his own hand-writing, which you may insert here, if you see proper:

"PHILIPPI, W. Va., July, 1874.

"ELDER BEEBE—DEAR SIR:—I am in a great strait, but may I fall into the hands of the Lord, for his mercies are great, and not into the hands of men. I have been greatly exercised in mind, of late, whether or not I am a recipient of the grace of God. About five years ago I thought I knew Christ in the pardon of my sins. I (whether for better or worse I cannot tell) remained out of the

visible church for two years. I then joined the M. E. Church; why I did so I cannot tell, for I cannot believe their doctrine, and ever since have been a member of that church. Since I joined the Conference, I have been ill at ease, and have not enjoyed the peace and comfort of the Holy Spirit, if I know what it is. The follies and pleasurable enjoyments of this world seem at times to occupy the uppermost seat in my affections. After I cease from these practices, and have time for serious reflection, I suffer the lashes of a guilty conscience. I am sorry for my conduct, and pray in my heart, and with all my soul, that God will forgive me. But no sooner do the before named temptations present themselves, than I become guilty of the same offense. These things have occurred so frequently, in direct opposition to all my good resolutions to the contrary, that I fear sometimes I have committed the unpardonable sin. When I read the SIGNS OF THE TIMES, and note the 'full assurance of faith' which characterizes its correspondents, I almost envy them their feelings. Many of their experiences come home to me, but I seem to be void of that christian confidence which wells up in the bosom of that peculiar class of persons who sound their notes of joy and comfort from different parts of the continent."

It seems, brother Beebe, that the above letter, written to you, was not finished, and therefore was not sent. A short time before his death he moved about twenty miles from his father, to a new home he had lately purchased. He was anxious that I should hold meeting at or near his house, and constitute a church of our order, as there were some few members of the Valley Church in that neighborhood, and they had to go about ten miles to their meeting. I promised to do so, as I was told by brethren that he expected to go to the church and be baptized, for he could not be satisfied the way he was living; that he had left the Odd Fellows, to make clean hands, for the church's sake, as our brethren would not fellowship those worldly institutions. But in a few days the news came that perhaps he was mortally wounded. He seemed to be entirely resigned to the will of God, and said to friends that the love of the Lord had been upon him for some days, as he believed, previous to his being hurt. Brother Findley asked him if he was afraid to die. He said he was not, and shortly afterwards said that he longed for the angel to summon him home. He asked him again, "Are you willing to give up the things of this world for your hope in Christ?" He said, "I am indeed, from the bottom of my heart." This he said as he waded down into the deep waters of death, and thus he fell asleep in Jesus, as we verily believe. The next day he was brought to his father's house. It was truly a gloomy day. I never before heard such bitter weeping by friends and relatives. Your poor, unworthy servant tried to talk on the occasion, to a very large audience, which had con-

vened to see the last of our dear friend, and then to follow his remains to the grave-yard, there to remain till the saints shall come forth with power and purity, to reign with Christ forever and ever.

He left a wife and two children to mourn their loss, but which we hope is his eternal gain.

O death! dark death! what hast thou done,
To tear our friend away!
Thy fearful sting and painful fangs
Will last for but a day.

And then, O then! the joys of heaven,
The glory of God's grace!
With harps of gold, and joys untold,
We'll bow before his face.

The golden plains and fertile fields,
Where all the saints shall rest,
And talk and sing till heaven shall ring,
And be forever blest.

Why should me mourn, and grieve, and pine,
For what the Lord has done?
He took our Wesley to himself,
Where all the saints shall join.

Farewell, dear friend, we give you up,
By God's most holy will;
'Tis hard to part from friends so dear,
But may we all "be still."

Sweet day of peace! when death shall cease
To ravage o'er the land,
And tears and grief, to our relief,
Be wiped by God's own hand.

O how I long to be with God,
And meet the saints above!
O how I pant for living streams
Of everlasting love!

Yours as ever, a poor pensioner upon the bounty of God's mercy,
JOSHUA S. CORDER.

KEWANEE, Ill., Jan. 24, 1878.

ELDER G. BEEBE & SON—VERY DEAR BRETHREN IN THE LORD:—I see in the SIGNS of Jan. 15th, a request from brother Peter L. Branstetter for your views on the unpardonable sin, or the sin against the Holy Ghost, and also your views, together with a request for any one who has clearer views on the subject to let their light shine. It would be presumption for me to pretend to anything of the kind; but to gratify brethren and sisters for whose wishes I entertain the greatest respect, I will try and give such views as I have, realizing as I do that this is a subject of the most profound importance to every child of grace; for at some time during the christian experience of every christian man or woman this important question comes up, Have I not committed the unpardonable sin? Has not the Lord forgotten to be gracious? Have not his mercies clean gone forever? In presenting my views, I wish to present them as my views, for which, if erroneous, no one is responsible but myself.

Matt. xii. 32 reads, "And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." I suppose no Baptist will differ with me when I say that the people of God alone are under the law of the spirit of life which is in Christ Jesus. The apostle says that it "hath made me free from the law of sin and death. For what the law [of Moses] could not do, in that it was weak through the flesh," &c. Now, Paul in speaking

to the heirs of promise says, "Ye are no more under the law, but under grace." This is true of every heaven-born child, as well of those that have put on Christ by walking in his ordinances and have fully identified themselves with the church, as of those who have received a good hope through grace and are still on the east side of Jordan. I understand when we have followed Christ we have put ourselves under law to him, and are no more strangers and foreigners, but are fellow-citizens with the saints, &c., and are builded together for an habitation of God through the Spirit, and are under the tutorage, or lead, or law, of the Holy Spirit. Hence Christ speaks directly to the church, and has given all the laws that are necessary for her government, as the apostle says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." I understand that each individual member is directly responsible to Christ, as our Lawgiver, for all his goings out and comings in.—See Matt. xii. 36, 37. "I delight in the law of God after the inward man." "The law of the Lord is perfect, converting the soul." What the law of Moses was to the Jews, who were Jews outwardly, so is the law of Christ, or of the Holy Ghost, to the church of Jesus Christ, who are Jews inwardly; for that is not circumcision which is outward in the flesh, but that is circumcision which is inwardly, in the heart.—See the old and new covenants, Hebrews viii. Every one that sinned under the law, was compelled to answer before God, either by sacrifice or in person; but now, the priesthood being changed, there is of necessity a change in the law; Christ becoming the High Priest under the new or everlasting covenant, his priesthood is also an everlasting priesthood, and having himself purged our sins, hath set down at the right hand of the Majesty on high. Now turn to Matt. xviii., and beginning at the 15th verse we have the law of the Holy Spirit, by which we are to deal with offenders. Now, that we may fully understand the nature of the case, we will suppose a case. Suppose I, by walking after the flesh, should offend brother A. He comes to me alone, in the spirit of meekness, divested of malice, envy, hatred, and in fact of all the works of the flesh, for to fulfill the law in spirit, as well as in letter, he must come in perfect humility. If he makes me see my fault, he has gained his brother. "Let him know that he that converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." But if I do not hear him, he then takes two or three with him, who must in like manner labor for my restoration; not for my expulsion; that would be contrary to the true spirit of the law. If I still refuse to hear them, he tells it to the church. Read Matt. v. 21-26 inclu-

sive. If I will not hear the church, their duty is plainly before them; though a painful one, yet no one should shirk the responsibility. I must be cut off; for it is better to enter into life maimed, than having all your members to be cast into hell. Such must be delivered over to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. "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." I am cast into prison, and shall not come out until I have paid the utmost farthing; and the utmost farthing is the complete destruction of the flesh. Many of us understand what this means, when for obstinacy we are separated from our brethren, to wander up and down the earth. We may well say we are cast into hell. Jonah could testify to this, for "Out of the belly of hell cried I." How willing he was to do the bidding of the Lord when he had paid the utmost farthing. "Shall not be forgiven, neither in this world, neither in that to come." Because this must be paid by sacrifice—sacrifice of fellowship, of respect, in fact. Just imagine what a sacrifice it would be to be deprived of all christian association, and have your name cast out as evil, as salt with no savor, fit only to be trodden under foot of men. This, I believe, is sin against the Holy Ghost. In fact, every sin committed against the laws of Christ, be they great or small, are sins against the Holy Ghost. One of my reasons for believing this is correct is, that it is impossible for any one to sin against a law that they are not under; for where no law is, there is no transgression; for by the law is the knowledge of sin. That Christ has by the one offering perfected forever them that are sanctified, or set apart, and that he will faithfully keep that which is committed unto him, and that he will bring them off more than conquerors through himself, I have not the least shadow of a doubt; yet the apostle says, "If ye live after the flesh, ye shall die." I am persuaded that he had in view this self-same subject. Death we understand to be separation. Now if we were separated from the spiritual blessings of the kingdom, we would be dead to them. But he continues, "If ye through the Spirit do mortify the deeds of the body, ye shall live."

We might produce a great array of scripture to further prove and strengthen our position, but we hope we have been sufficiently plain to be distinctly understood, and respectfully submit the foregoing to your better and more mature judgment, feeling that it is done with the kindest of feelings, and hope and pray that it may be received in the same way.

Your brother in tribulation,
SMITH KETCHUM.

(Editorial remarks on page 46.)

SPRINGDALE, Kansas, Dec. 30, 1877.

ELD. G. BEEBE AND SON—DEAR BRETHREN:—I have often thought, when reading my experience so beautifully told by those who write for the SIGNS OF THE TIMES, that if I could write as others do, I would gladly cast in my mite of testimony to the goodness of God. But being one of those who have so little confidence in self, I have not had the courage to write a line for the scrutinizing public eye, except a few verses of poetry which have been published in the SIGNS. But having some time ago received a request from sister E. A. Davis, of Glenwood, Indiana, to give through the SIGNS OF THE TIMES my views on the part that Judas took in the ministry, I have concluded to offer a few thoughts, and submit them for you to dispose of as you think proper.

It seems to me a poor subject on which to write for the edification of the children of God; but we are told that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Therefore, as Judas is presented in the word of inspiration, we must try to draw instruction from his character and his teaching.

The prophet Zechariah prophesied of him, and even counted the pieces of silver for which he sold his Master, hundreds of years before he was born, showing that God had a purpose to be accomplished, which it was necessary that he must raise up such a character to accomplish. As he said unto Pharaoh, "Even for this same purpose have I raised thee up," &c. So we find that Judas was a link in the chain of God's purposes in carrying out the work of redemption. God had a people to redeem. The Son of God left his Father's throne, and came down to this world in the character of a High Priest, the anti-type of the Jewish high priests; and as the high priests under the law were ordained of men to offer gifts and sacrifices, therefore it was necessary that this man have somewhat also to offer.—Heb. viii. 3. "Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."—Hebrews x. 51. This body of Jesus was prepared for a sacrifice and an offering, to atone for the sins of his people that he came to redeem; and in order to accomplish this end he must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—Luke xxiv. 7. He could not be delivered into the hands of sinful men without a traitor, and there could be no traitor but one of his confidential friends; therefore, Judas was chosen for that very purpose. Jesus says, "Have not I chosen you twelve, and one of you is a devil?"—John vi. 70. Although Jesus knew that he was a devil, he chose him and ordained him, and sent him forth to preach, (Mark iii. 13, 14,) making no distinction between him and the other dis-

ciples. And we have no account that Judas himself manifested his devilish disposition until Mary anointed the feet of Jesus with the oil of spikenard. Then his covetous nature began to manifest itself, and he murmured at the great waste. And we find some even at the present day who murmur if it becomes necessary for them to contribute a mite to defray the expenses of the church, in keeping up the services of the Lord's house. I have no doubt but that Judas entered into the ministry as zealous as the other disciples, and preached the same doctrine, but not from the heart, for he had not received it in his heart; but in order to maintain his standing among the disciples, he must keep up appearances, and preach the truth through hypocrisy. His successors do the same thing; for we have them to the present time. Paul says that Titus was compelled to be circumcised because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.—Gal. ii. 3, 4. There is a purpose in all these things. Jesus was delivered according to the determinate counsel and foreknowledge of God; and "The kings of the earth stood up, and the rulers were gathered together. For of a truth against thy holy child Jesus, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 26-28. And as God had a purpose in delivering his Son to be crucified, he has also a purpose in the trial of the faith of his children, that they may be made partakers of Christ's sufferings, that when his glory shall be revealed, they may be glad also with exceeding joy.—1 Peter iv. 13. If we suffer, we shall also reign with him.—2 Tim. ii. 12. Jesus says, "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." Now, two more quotations, and I am done with Judas. Jesus says, "Those that thou gavest me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled."—John xvii. 12. And Peter says that by transgression Judas fell from his apostleship, that he might go to his own place.—Acts i. 25. So Judas fulfilled his mission for which he was created, and went to the place prepared for him. And every other wicked man will do the same thing. Some say it is hard doctrine, not to give men a chance to be saved. I am willing to give them all the chance that God gave them. He made them vessels of wrath, fitted to destruction, and that is all the chance I can find for them. But the vessels of mercy which he had afore prepared unto glory ask for no chance; for chances always fail; but being predestinated unto the adoption of children, they trust in the purpose and grace of God, and have no confidence in the flesh.

Now, brother Beebe, I want to ask you what Jesus meant when he said, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."—John iii. 3. There is an idea lately advanced by brethren near and dear to me, that the term "born again" never applies to being born of the Spirit; but they apply it to the resurrection of the dead. Now, brother Beebe, I have been accustomed to hearing Old Baptist doctrine preached from my youth up, and have had a name among them for nearly eighteen years, and I confess that this idea is new to me, and I am not prepared to receive it. With due deference to the better judgment of my brethren, I will offer a few thoughts on the subject. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."—1 Peter i. 23. It appears to me that the first word of this text contradicts the idea that it had reference to the resurrection of the dead. *Being*, I understand, in the present tense, (though I am no grammarian) and the resurrection in the future. The incorruptible seed of which the apostle speaks, I understand to be the holy seed which was in Christ in eternity, and which is put forth in regeneration, whereby we are made partakers of the divine nature. It is that spirit of adoption which all the saints have received, and which the apostle Paul meant when he said, "But if the spirit of him which 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." It is that holy seed which I understand was vitally and eternally in union with Christ, which never did nor ever could sin. Here a large field seems to open to my mind; but my sheet is full, and I must desist.

Now, brother Beebe, this is submitted to you, to dispose of as you see fit. If I have written anything that is contrary to sound doctrine, I want to know it, for above all things I want to know the truth. Whether you publish what I have written or not, I hope you will answer my request in relation to the term "born again."

"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."

Yours in the bonds of christian union,

JOHN SCHENCK.

REPLY.—We certainly agree with brother Schenck, that the words *born again*, as used by our Lord, and addressed to Nicodemus, John iii. 3, and in every instance where they recur in the scriptures, mean that birth by which that eternal life which was with the Father, and was given to the heirs of glory in his Son, is manifested in their personal experience. "To as many as received him, gave he power to become the sons of God, even to them that believe on his name; which *were* born (not which were to be born) not of blood, nor of

the will of the flesh, nor of the will of man, but of God."—John i. 12, 13. As no man ever saw this natural world, or any of the things of it, until they were born of the flesh, so no man ever has or can see the kingdom of God until he is born of the Spirit. For the kingdom of God is spiritual, and all flesh is carnal and natural; and the natural man receiveth not the things of the Spirit, neither can he know them, because they are spiritually discerned.

Now, all who are born again have received the Spirit of God, and are led by it, and sealed by it to the day of redemption, and their mortal bodies shall, in the resurrection, be quickened by it.—EDITORS.

CYNTHIANA, Posey Co., Ind., Jan. 16, 1877.

ELDER G. BEEBE—MY DEAR AND BELOVED BROTHER:—Through the mercy and kindness of our ever-glorious and unchanging God, I am permitted again to address you, and the dear family of our Redeemer with whom I am acquainted. We have been permitted to see the close of, and the introduction of another year. Truly, my dear brother, the last year has been a very eventful one to me; it forms an episode in my life that is unsurpassed by former years. When I first joined the old order of Baptists, all was peace and fellowship, and none of the isms that now disgrace our name were then known among them. They had just emerged out of Missionism, and they presented an unbroken front to the enemies of the truth of God. But after a while the very principles that are now distracting our borders began to make their appearance. I allude to the Fullerite doctrine, as it is called, which was inaugurated by Andrew Fuller among the Particular Baptists of England, in the year 1791, and supported by such men as Ryland, Carey, and others. It very soon found supporters on this side of the Atlantic, and almost all the associations in the United States eventually divided on that issue. I do not know precisely the time that your associations East came out from among them, but think that it was in 1831 or 1832. As I know you were present, if I am wrong I want you to correct me; but I know that the Red River Association was the first one that divided in the West, and probably in the United States. This was in the year 1825, in the month of August, I was then but ten years old, and of course have but an imperfect knowledge of the matter; but my father-in-law, Eld. D. Carson, and Eld. John Bobbitt, under whom I was raised in the ministry, both have told me the real issue, and you know that they were both Old School Baptists, for they took the SIGNS from the commencement, until they left this state of things. They both told me that it was the introduction of Fullerism, or in other words, Arminianism, that was the real cause. Now, what was the course pursued by that Arminian party? It was this, that the church must be built up. Hence they inaugurated protracted

meetings, anxious-benches, &c. Nor was this all. They took in all classes, no matter what they belonged to, either secret or public. Thus their churches were filled up with unregenerate material, that were ever venting their wrath against all those Baptists that held the truth. And I well remember, my dear brother, how the Lord enabled you, in the early numbers of the SIGNS, to combat these innovations, and to contend for the everlasting truth of the gospel. And I well remember how the poor and afflicted people of God were persecuted and denounced by that Fullerite party. Now, brother Beebe, I must call your attention to the fact that, though the Old Baptists in the division took the strongest grounds against these things, yet a party has arisen among us in more modern days, that has introduced these very things into the church, which the Old Baptists called heresy, in the division near fifty years ago. I believe that in my day I have witnessed the rise of this thing; and men that, years ago, professed to be of us, are now fighting against us. They claim, precisely like they formerly did, that the building up of the church depends upon their efforts and instrumentality; hence people are coaxed and persuaded into the church, so that they may have great numbers to boast of. Now, dear brother, for my devotion to the old landmarks, for my unceasing opposition to the removal of the least of them, I am now suffering the most virulent persecution. Since my withdrawal from the Salem Association, I have been assailed in their papers, and even in the papers of the world, my name has been cast out as evil, as an old fogey, an ignorant and bigoted man, behind the times, &c., all of which I have never noticed, neither do I intend to do so. I feel to hope that the Lord has made me willing "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." But still I have reason to rejoice that the Lord has not left himself without a witness. Let me tell you that there are yet a few names left that have not bowed the knee to Baal. Though I have been denounced by that party as a Beebeite, a Dudleyite, &c., I don't think that these things move me from the truth. I have had the pleasure to hear both these dear and venerable brethren preach the everlasting truth of God's word, and I can safely say that I never heard them contend for anything that was not in accordance with the word of the Lord. But I know that God's true and faithful ministers have to pass through the furnace of persecution, and this is in accordance with the record of divine truth; or at least I have found it so in my pilgrimage, it is impossible for one of God's servants to preach the truth (by which I mean the great doctrine of Eternal Election, Predestination and Sovereign Grace) without being subject to this persecuting spirit. They say we preach nothing but doctrine, and by such a course add no members to the church. It is evi-

dent that these men have no confidence in the eternal purpose of God, neither do they believe that the church will be added to alone by the power of God. Their whole system depends on excitement and getting up a fleshly feeling. The beauty of the glorious doctrine that sinners are alone saved by the power of God, is entirely left out of the question, and with them it depends upon means and instrumentalities. The church has ever suffered from this class of men, and according to the divine record will, as long as she retains her visibility here.

I find that I cannot get through at this time, and if God permits, I will again address you upon this subject. My love to the brethren and sisters East, and if possible I will visit them again.

Your brother in tribulation,
JOHN H. GAMMON.

NEAR PARIS, Ky., Dec. 23, 1877.

BROTHER BEEBE:—From some cause I feel, if I had the ability, that I would like to talk to you a little this morning. But again it looks like presumption to think of such a thing; and the question arises, What causes this desire? I trust I have been brought to the conclusion that it is love, love for you and the brethren, and especially for the doctrine that you have for many years so ably defended, that salvation is of the Lord from first to last, and not of him that willeth, nor of him that runneth, but of God that showeth mercy. This love of God is spoken of in the third chapter of John, where it says, Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; and if sons, then heirs, heirs of God, and joint heirs with our Lord and Savior Jesus Christ. We all have love for our dear families, brethren and friends; but this love which emanates from God, (which is God, for we are told that God is love,) is an everlasting love, and he gives unto his children eternal life; and they shall never perish, neither shall any pluck them out of his hand. How secure, then, are the children of the Most High God. I am often brought to wonder why one so polluted, so corrupt, so prone to wander into forbidden paths, should be allowed to hope to be a participant in his sufferings and death. True, this hope at times is very faint indeed; but then again, when Jesus reveals his presence to unworthy me, hope springs up, and I am brought to feel, though ever so small, I would not exchange it for the world, for what would this world be to me, compared to that eternal life? Well do I remember the time, when I had been laboring a long time under a great weight of sin and condemnation, trying to do something to recommend me to the favor of God, for I was an Arminian by nature, and felt there was something for me to do; but at last I had to give it up. Further and further from God I wandered, with all my best works, and was about to give it all up, when Jesus, I trust,

revealed himself to my poor soul as the way, the truth and the life. How plain then to my poor, benighted mind! I was stripped of all self, and was brought to look to Jesus as my Savior. It seemed so plain to me then, that I was made to wonder why I had not been able to see it before. But it was not long before I was in Doubting Castle, yes, even before I could get to see my dear mother, to tell her of what a Savior I had found, or rather had found me. Yes, brother Beebe, he plucked me as a brand from the burning, turned me, as I trust, from the love of sin to the love of holiness, and put a new song in my mouth, singing praises to almighty God. How lasting indeed are these reflections, and how precious. But I am sometimes brought to doubt whether or not I have ever tasted that Christ is precious, or that I have ever known really anything about this important matter, and am carried back to the time and place of my deliverance from darkness to light, when Jesus revealed himself to me as my Savior, which gives me fresh courage, hope revives, and I am enabled by grace divine to still stumble along, looking unto Jesus as my all, for without him we can do nothing. How sweet, then, should the name of Jesus sound in a believer's ear, as it soothes his sorrows, heals his wounds, and drives away his fears. How humbly should his redeemed children walk, keeping the unity of the spirit in the bond of peace, endeavoring to do nothing that would bring a reproach upon his holy cause. How often, brother Beebe, have I taken comfort from Paul's experience, for it is so often the case with me that I find when I would do good, evil is present with me. This wandering mind I cannot control. How conflicting is the christian's life, that is, if I am one. One desires to be free from sin, which is after the inward man; the other, which is carnal, that is always trying to lead us astray. This is plainly taught in the christian's experience in the scriptures, the fleshly man lusting against the spiritual man; and these are contrary the one to the other, so that we cannot do the things that we would.

Please excuse this disconnected letter, as I have written just as my mind has run, and more than I intended.

Yours in hope of eternal life,
P. WORNALL.

RAYSVILLE, Ind., Jan. 7, 1878.

DEAR BROTHER BEEBE:—Again I am prompted, I trust, by the Holy Spirit, to pen a few lines for your valuable paper, and although the attempt is a feeble one, offered by one who is unworthy to address you, yet I will submit it to your better judgment, requesting you to do with it as you think best.

I have to-day been reading the experience of sister Jane Bouser, in the SIGNS for Dec. 15, which is truly a comforting one to me. I find, dear brother, that there is no confusion of tongues: it is the same sweet story of salvation by grace, as related by

every child of God; and O what a miracle of grace it is indeed, when we, poor, weak, unworthy worms of the dust, who were dead in trespasses and sins, are by the power of God removed from nature's darkness, into the marvelous light and liberty of the children of God. O what a rich legacy! What more can we ask? We may be poor, as regards earthly treasure, but he leaves this comforting promise to his believing children, "I go to prepare a place for you." "In my Father's house are many mansions." Our friends may forsake us in time of trouble, but Jesus is a friend that sticketh closer than a brother, and he tells us that he will never leave nor forsake us. Temptations may pour in upon us like a flood, but again the promise is uttered by the lips of Truth, that we shall not be tempted above that we are able to bear, and that he will make a way for our escape. Or we may be called to pass through the fiery furnace of affliction; but here again we have the assurance that our gracious Redeemer will be with us in six troubles, nor forsake us in the seventh.

"What a friend we have in Jesus,
All our sins and griefs to bear;
Can we find a friend so faithful,
Who will all our sorrows share?
Are we weak and heavy laden,
Cumbered with a load of care?
In his arms he'll take and shield us,
We will find a solace there."

And to those of us who feel cast down on account of our unworthiness and imperfection, in the sight of a just and holy God, and our utter inability of ourselves to do any good thing, and who feel as did Peter, when he saw the waves boisterous, and began to sink, that if the Lord does not save us we must perish, and that forever; I would say, let us be encouraged; if our feet are planted upon the Rock, Christ Jesus, the gates of hell cannot prevail against us. Yes, praised be God, he is able to keep his own, and he says in his holy word, "They shall never perish." To God, the Father of all mercy and truth, be all the glory, both now and forever.

Your sister in hope of eternal life,
S. REDDICK.

NEW MARKET, Platte Co., Mo.

ELDER BEEBE AND SON—DEAR BRETHREN:—Please find inclosed three dollars, for which give me a credit of two dollars, and the other dollar I send to help pay for those sent gratuitously to the poor of the flock. We feel interested in the prosperity of the SIGNS OF THE TIMES, and we believe that in your declining years you need a helping hand, and that the brethren should exert themselves to procure subscribers. We are well pleased with the SIGNS, and like the editorials. You should not marvel if the world hate you, for they hated your Captain, and called him Beelzebub, and put him to death; and you should rejoice to know that if your enemies call you "two seeder," &c., their call is not an effectual calling. For the Lord predestinated that you should be called by his grace before your enemies were born, yes,

before the foundation of the world, that you should be holy and without blame before him in love. Dear brother, you "know that all things work together for good to them that love God, to them who are the called according to his purpose." Follow your Captain, and tell us little ones what great things God hath done unto thee. Our prayer to God is that when you have done with time and time things, and that old house is dissolved, you will

" * * * Mount and soar away
To that bright world of endless day;
And sing with rapture and surprise
His loving-kindness in the skies."
We ask this of God in the name of
Jesus Christ. Amen.

W. A. LOWE.

ORDINATIONS.

BROWN COUNTY, ILL., Nov. 10, 1877.

The church at Mt. Pleasant set in conference on Saturday morning, for the purpose of calling a presbytery to ordain brother T. B. AUSMUS to the full work of the gospel ministry. All the ordained ministers and deacons in attendance were called to set as the presbytery.

The presbytery was organized by electing Eld. James Harper Moderator, and C. G. Samuel Clerk.

By motion, Eld. M. J. Sears was appointed to preach an introductory discourse.

Brother W. T. Rigg was appointed to examine the candidate on his christian experience and call to the ministry.

Prayer by Eld. Thomas Jones.
Charge and right hand of fellowship by the Moderator.

The presbytery was composed of Elders M. J. Sears, James Harper, Thomas Jones, Ashton Cottrell, and Deacons A. Preece, Joshua Singleton, James Parker and C. G. Samuel.

JAMES HARPER, Mod.

C. G. SAMUEL, Clerk.

INQUIRIES AFTER TRUTH

Will Eld. Silas H. Durand please give his views on Hebrews ix. 10, and the connection, through the SIGNS OF THE TIMES, and oblige

HENRY HECKMAN.

FALCON, Ark., Nov. 4, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Well you be so kind as to tell me how you think Moses came in possession of the knowledge of the creation, and of the history of the world up to the flood, and oblige yours in the bonds of christian love?

WM. DAVIS.

REPLY.—By immediate inspiration of God.

APPOINTMENTS.

If not providentially hindered, I will endeavor to meet appointments at the following times and places:

On Monday night and Tuesday morning, Feb. 11th and 12th, as the brethren may arrange, at Broad Creek. Tuesday night at Delmar. Wednesday night at Pittsville. Thursday, 10½ a. m., at Forest Grove. Friday, 10½ a. m., at Indiantown. Friday night at Mr. James Laws'. Sunday, (17th) at Salisbury.

E. RITTENHOUSE.

HINTS TO OUR SUBSCRIBERS.

But few of our subscribers have the slightest conception of the heavy losses we are continually subjected to by persons leaving the offices to which their papers are sent, and failing to notify us of the fact, and through the negligence of the postmaster the papers allowed to continue for two or three years before we are informed that they are "not called for, but lie dead in the office." We are also subjected to great loss from the death of subscribers, and some of their friends taking their paper from the office, but who are too indifferent to the cause they advocate to pay any attention to the payment of the subscription, and when notified of the subscription being in arrears simply inform us that the person to whom they were addressed has been dead a long time. These, with other causes, such as a large gratuitous list, and a number of half price subscribers, &c., have so reduced the receipts for the last two or three years, that while our subscription price is two dollars a year, our receipts average but a little over one dollar and twenty-five cents for each subscriber.

One object we have in publishing the above information is that our readers may form some idea of what these little amounts to them individually, aggregate to us in the whole, and in hopes that those who simply through negligence have allowed their subscriptions to run behind, will be more thoughtful in the future. And another reason is that we expect shortly to strike from our list a number from whom we have not heard in a long time; and as it is impossible for us to distinguish between those who are not able to pay at present, and those who are too indifferent to either pay or order the paper discontinued, we are obliged, as our only means of protection from loss by the last mentioned class, to discontinue all from whom we have not heard for the last two years or more; and if in doing so we should discontinue any who desire their paper continued, but are not able to pay at present, by informing us to that effect we will re-enter their names on our list and await their convenience; but we do desire the satisfaction of knowing that the papers are reaching their destination, before continuing them year after year with the subscription unpaid.—EDITORS.

If we die to-day, the sun will shine as brightly, and the birds will sing as sweetly to-morrow. Business will not be suspended a moment, and the great mass will not bestow a thought upon our memories. "Is he dead?" will be the solemn inquiry of a few, as they pass to their work. But no one will miss us but our immediate connections, and in a short time they will forget, and laugh as merrily as when we sat beside them. Thus shall we all, in active life, pass away. Our children crowd close behind us, and they will soon pass away. In a few years not a living being can say, "I remember him." We lived in another age, and did business with those who slumber in the tomb. Thus is life! How rapidly it passes!

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1878.

THE GREAT WONDER IN HEAVEN.

ELDER BEEBE—DEAR BROTHER:—If it be not too great a task, please give your views on Rev. xii. 1. What does the woman represent? Yours, &c.,

L. D. SCARBOROUGH.

CAIRO, Jasper Co., Texas, Nov. 14, 1877.

The wonderful visions which John saw on the isle of Patmos abound with metaphors and figures too profound for mortals to comprehend, only so far as it is the pleasure of God to reveal them by his Spirit. The most learned and intellectual of our race have differed as widely in their interpretations of them as have the simple and unlearned; and we are fully convinced that none in heaven or on earth, but the Lion of the tribe of Judah, is able or worthy to look upon the sealed book, or to open the seals thereof. But we rejoice to know that he has prevailed, and that he has sent his Spirit to lead his humble followers into all the truth; and that while in his sovereign pleasure he has hidden the things of his Spirit from the wise and prudent of the world, he graciously reveals them to babes. And to them they are revealed only so far as it is his good pleasure to prepare them for the reception of the amount of light and understanding which shall be for their good and his glory.

The connection of the subject shows that after the sounding of the seventh trumpet there was a shout of triumph in heaven, and great voices proclaimed that the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." At this opening of the temple of God in heaven, and revelation of the ark of the testament, "There appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." On this last text our brother asks for our views. We frankly confess that it would overtax our limited understanding to explain all the surroundings of this emblematic woman, whose appearing was a wonder to those in heaven; but, if we mistake not, we can, from the outlines drawn, clearly perceive in her a presentation of the church of Christ in her gospel habiliments. No figure, perhaps, is more appropriate, or of more frequent recurrence, both in the Old and New Testaments, than that wherein the church of God is set forth as a woman, a bride, a wife, a mother, a sister and spouse; and distinguished from all other religious organizations by her beauty, her dress, her relationship, and traits of character; and all her peculiarities are used by the Spirit of inspiration to distinguish and identify her as the chaste virgin, the fairest among women, the bride, the Lamb's wife, the love, dove, and undefiled,

only one of her mother, the choice one of her that bear her, the King's daughter, all glorious within, with raiment of fine needle-work, and garments of wrought gold, clothed with garments of salvation, and covered with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. So in the text under consideration, the woman seen in heaven is clothed with the sun, and the moon is under her feet, and on her head is a crown of twelve stars.

The time indicated of the appearing of this wonder in heaven, we think, may point to the seventh and last trumpet of the legal dispensation, when the old heaven and earth were passing away, when the voices of the law and the prophets which in the old Jewish heavens were heard announcing that the kingdom of heaven was at hand, when the time was fulfilled, for the continuance of types and shadows, and the Messiah was manifested in the flesh, to suffer all that was written of him in the law and the prophets, and in his resurrection from the dead, the woman travailing in pain, brought forth him who is the first begotten from the dead, who should rule all nations with a rod of iron, indicative of the strength of his reigning power, for it behooved him to suffer all these things, and then to enter into his glory, to sit on the throne of his Mediatorial glory, with all power in heaven and earth in his hands, to divide the nations of the earth, as a shepherd divideth his sheep from the goats. When he whose works under the law were confined "to the lost sheep of the house of Israel," should remove the middle wall of partition between the Jews and Gentiles, and wield the sceptre of his regal power over all flesh, and give eternal life unto as many as the Father has given him, and thus take to himself his great power and reign. Then "the promise which God made to the fathers was fulfilled to us their children, in raising up Christ from the dead, according to that which was written in the second Psalm, Thou art my Son; this day have I begotten thee." Then should this wonderful woman travail, and bring forth her children.—Isa. lxvi. 6-9. Compare this prophecy of Isaiah with Rev. xi. 15-19. At the sounding of the seventh angel, when great voices in heaven proclaimed the end of the Jewish dispensation, and the proclamation that the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. "A voice," says Isaiah, "of the noise of the city, a voice from the temple, a voice of the Lord, that rendereth recompense, to his enemies, Before she travailed,"—who? This woman clothed with the sun,—“Before she travailed, she brought forth; before her pain came, she was delivered of a man child.” Was not this truly a wonder in heaven? “Who hath heard such a thing? Who hath seen such things? 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.”

We are aware of the difficulty of locating the time of the appearing of this wonder in heaven; but in comparing Isaiah lxvi. with Rev. xi. and xii., we see a correspondence. Isaiah predicts that Zion should be delivered of a man child; and the Old Testament saints by faith prayed that the salvation of Israel might come out of Zion, when God would bring back the captivity of his people, when Jacob should rejoice, and Israel be glad.—Psa. xiv. 7, and liii. 6. Did Zion ever bring forth more than one man child? True, she has brought forth her children, her sons and her daughters, but at their birth they were children, infants, not men. Jesus himself, when born of the virgin Mary, was a babe, a child, and so called “Unto us a child is born,” &c.—Isaiah ix. 6. But in that birth he came in the flesh, and was made of a woman, and made under the law, to redeem his people, and bring them out from under the law, and was held under the law, emboveled in the flesh of Israel until he grew from infancy to manhood in his fleshly body which was circumcised, to keep the whole law, until he had fulfilled its every jot and tittle, and was put to death in the flesh. But when he was raised from the dead by the glory of the Father, as the first begotten from the dead, and the first born of every creature, “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-eminence. For it pleased the Father that in him should all fullness dwell.”—Col. i. 15-19.

This birth of our Redeemer did not refer to his being born of the flesh, for in that birth he did not come out from Israel, but by it he entered into the Jewish sheepfold; and the law that he in his flesh came under, held dominion over him until all its tittles were fulfilled, and all its penalties were met and canceled. But “it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.”—Rom. xi. 26. While he was under the law, he was known after the flesh; but having been put to death in the flesh, he is begotten from the dead, and quickened by the Spirit. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him no more,” after the flesh. In his resurrection he is the first begotten and the first born from the dead. In his incarnation and birth of the virgin he was not the first born, for millions of his creatures were born of the flesh before he was revealed in

the body of his flesh; but in the resurrection he is “the first born among many brethren.”—Romans viii. 29. “For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming.”—1 Cor. xv. 22, 23.

Whether we are correct in our understanding of the primary design and application of the woman which appeared in heaven, as set forth in our text, or not, we think it will be conceded that the birth in which our Redeemer was begotten and born from the dead, was at his resurrection, in the REGENERATION wherein he was quickened and born from the dead, having been put to death in the flesh, and quickened by the Spirit. Rising in a spiritual body, over which death hath no dominion, he is known no more in a body subject to or capable of dying. That he, so far as pertained to the flesh, was emboveled in Israel in the flesh; and as pertaineth to the flesh, was made of the seed of Israel. Paul testifies, “Concerning his (God's) Son Jesus Christ our Lord, 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.”—Rom. i. 3, 4. Again it is declared, as a manifest truth, that the flesh of his incarnation was embodied in Judah: “For it is evident that our Lord sprang out of Judah.”—Heb. vii. 14. If, then, this woman, who brought forth the man child, truly represents the same Zion of whom Isaiah speaks in chapter lxvi., it may well be said of her, that before her pain came she was delivered of a man child. The Jewish dispensation could not pass away before the death and resurrection of Christ; and her pain came on her in that great and terrible day of the Lord, when their city was destroyed, their temple demolished, and their people scattered, and they ceased to be a nation. Then the long impending judgments came upon her in terrible severity, greater than had ever before been known upon the earth from the creation of the world, or should ever be again witnessed in the world.

Here we perceive the wonder in heaven! here are heard the voices! here are heard the thunderings and are seen the lightnings predicted! But how wonderful! before this old heaven could pass away, the Redeemer must come out of Zion; for while he was embodied in the womb of the old Jerusalem, she could not be utterly destroyed. But as soon as he had come out of that Jerusalem, her house was left desolate.

The opening of the temple in heaven, and the appearing of the ark of the testimony, we think, must have been emblematically set forth at the crucifixion of Christ. Then truly great voices were heard, then the veil of the temple, which divided between the holy and the most holy places, and which concealed the ark of the testament, was rent in twain from the top to the bottom, and all

the thunderings and lightnings, and the earthquake and great hail, spoken of in Rev. xi. 19, were vividly displayed; and the bride, the Lamb's wife, which had long been hidden by the veil of the flesh of carnal Israel, by the covering of the law, in the clefts of the rock, and secret place of the stairs, appeared, with sweet, melodious voice, and countenance fair and comely. At his resurrection,

"An earthquake told the hour
Of Jesus' second birth."

And in this birth from the dead Jesus brought up with him from the caverns of death and the grave, the trophies of his victories; then he saw of the travail of his soul, divided the spoil with the strong, and received his portion with the great, because he had poured out his soul unto death, and bare the sin of many, and made intercession for the transgressors.—Isa. liii. 12.

The body of his flesh embraced the seed of Abraham: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Heb. ii. 16, and Gal. iii. 29. In their flesh he suffered, bled and died, and arose from the dead; they were buried with him by baptism into death, and raised with him from under the law, from sin and death, to newness of spiritual, immortal and eternal life; and in the birth of this man child a nation was born at once, in a day, and now the woman, which was desolate under the law, hidden by the veil of the law, is made the joyful mother of children. And she who under the clouds and darkness of that veil, was black as the tents of Kedar, is now, in her regeneration, as white and spotless as the curtains of Solomon. Redeemed now from her legal death in Adam, she finds all things new in Christ, and sits with and in him in the heavenly places. She is now no more under the law, but under grace, and under law to Christ. No more found in the ragged and filthy habiliments of a law righteousness, but found of God, in Christ, not having her own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith.—Phil. iii. Clothed now, not in the smoke of Sinai, but clothed with the Sun. For she is now found of God *in him*, who is the Sun and Shield, who will give grace and glory, and no good thing withhold from them, whose righteousness is of God, or unto whom Christ is made wisdom, and righteousness, and sanctification, and redemption. In Christ the gospel church now appears a wonder in heaven, shining in all the refulgent brightness of the Redeemer's spotless perfection. Raised far above the moon, that ruled the sable shades of the legal dispensation, and upon the head of the woman, the church, a crown of twelve stars. Thus the church, redeemed from the curse and dominion of the law, which like the moon had reflected the borrowed light of the approaching day, and now made radiant in the glory of his brightness, being quickened into gospel light together with Christ, and

raised up together with him, to sit together with him in the heavenly places of the gospel dispensation *in* Christ Jesus, she is no more under the law, or the old covenant, but is now exalted in Christ far above all principalities, as the Jerusalem which is above, and is free, and is the mother of all the sons and daughters of the Lord Almighty. Her head, which is Christ, is encircled with the crown of regal power and glory.

Among the jewels that bespangle the royal diadem of the Head of the church are inserted the twelve stars, which, to our mind, represent the twelve apostles of the Lamb, who as princes, under the power of the crown, rule in judgment, sitting on twelve thrones, judging the twelve tribes of the spiritual Israel.

We are aware that the messages to the angels of the seven churches, the opening of the seven seals, the uttering of the thunders, the sounding of the seven trumpets, and the pouring out of the vials, &c., were emblematic of a succession of events under the present dispensation. So we have and still do understand them; but still, as the legal was a shadow of the gospel dispensation, may not the same figures point to both the shadow and the substance which cast the shadow?

Whatever of doubt may involve our application of the sublime and profoundly mysterious figures in this portion of the vision which John saw and wrote, we cannot fail to trace in the woman which appeared in heaven, the first manifestation of the church of God, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

And the other wonder which appeared, and the war that ensued, the falling of the stars which were drawn by the dragon, and cast to the earth, seem to set forth the breaking up and the passing away of the old Jewish heavens, at the revelation of the seed of the woman, that was to bruise the old serpent's head. And the wrath of the dragon, at being dislodged, and the flood poured out of his mouth, its being swallowed by the earth, and the triumph of the remnant of the seed of the woman through the blood of the Lamb and the word of their testimony, seem to set forth the conflicts which the church of Christ has been engaged in for more than eighteen hundred years.

THE UNPARDONABLE SIN.

Remarks on the letter of brother Smith Ketchum, on page 41.

We have also a letter from brother E. D. Varnes, on the same subject, in which he seems to take about the same view as that set forth by brother Ketchum. We are glad to witness a spirit of inquiry among our brethren in regard to the true meaning of the scriptures, when such inquiries are made in the brotherly way in which brethren Ketchum and Varnes have written. Although these brethren differ from the views expressed by us in the second number of the current volume, there are many ex-

cellent things contained in their letters on doctrine, discipline and experience; and all the difference is in regard to the application of the words of our Lord in regard to the sin and blasphemy that *shall* and that which shall not be forgiven unto men.

If these words had been addressed to the disciples, in connection with Christ's instructions to them in regard to their relative duties in the discipline of the church, the views of our brethren, to our mind, would have more force. But they were addressed to another generation, a generation of vipers, who had blasphemously charged him with casting out devils by Beelzebub, the prince of the devils. The connection shows that they were not addressed to the "Chosen generation, royal priesthood, and holy nation;" and it does not appear to us that he was speaking to those blasphemous vipers of the laws and ordinances of his spiritual kingdom.

We observe, and the brethren take the same view, that our Lord makes a distinction between sins and blasphemy committed against the Son of Man, and the same sins and blasphemy which are against the Holy Ghost.

In the eternal Godhead, in which the Father, Son and Holy Ghost are One, we cannot conceive how a sin can be committed against the Father, the Son, or Holy Ghost, and not against all the persons named. But when we consider the Mediatorial character and relation of the Son of Man, we learn that all the sins of his people are laid upon him, and that he has borne them in his own body on the tree. And he having put away the sins of his people, which embrace all manner of sins and blasphemy, by the sacrifice of himself, he is now risen from the dead, and is exalted to be a Prince and a Savior, for to give repentance to Israel, and the forgiveness of sins. As this same Christ, whom the Jews blasphemously charged with casting out devils by the prince of the devils, is the only name under heaven given by whom repentance and remission of sins can possibly come to any of the children of men, it seems to us that the declaration was designed to show that the carnal Jews were rejecting and blaspheming the only being by whom forgiveness or salvation could possibly come to any of the fallen sons of men; for he had said to them, "If ye believe not that I am he, ye shall die in your sins."—John viii. 21, 24.

We do not understand that there are any manner of sin or blasphemy, committed by the Jews, that God's own redeemed children have not committed, for they were all of them children of wrath, by nature, even as others; and in no wise any better in and of themselves than those whose sins were not imputed to or laid upon Christ as the Mediatorial Head of the church. We cannot conceive how else any sin or blasphemy can be against the Son of Man, and not against the Holy Ghost; or against the Holy Ghost, and not against the Son of Man.

Our brethren say truly that none can transgress a law that they are not under. This we freely admit; but were not these carnal Jews under the law of God? and did they not sin against God in asserting that the Spirit of the Lord God, which was on the Son of Man, and by which he cast out devils, was Beelzebub, the prince of the devils? If ungodly men cannot sin against the Holy Ghost, why did Stephen say to them, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it."—Acts vii. 51-53. Does not this look as though the carnal Jews were under a law that held them under condemnation for blaspheming the Holy Ghost? It is true, they were not under law to Christ in the sense in which the saints are; for they must first become dead to the law which holds them under wrath and condemnation, before they can be married unto him that has risen from the dead, and so come under law to Christ.

Again we ask, are there any sins, of *any manner* or kind, committed by the redeemed family of God, that shall never be forgiven them, either in this world or in that which is to come? If there are, we have not so understood the scriptures. If *all manner of sins*, from that of speaking a word against the Son of Man, to that of blasphemy, shall be forgiven unto men, unto what men shall this forgiveness be applied, if not to the saints? It is very true, the saints shall be chastised for their transgression of the laws of Christ; nevertheless, God has covenanted that he will be merciful to their unrighteousness, and their sins and iniquities he will remember no more. "Now where remission of these is, there is no more offering for sins."—Hebrews viii. 12, and x. 17, 18. The chastisements which the saints receive, make no atonement for their transgressions; still, Jesus is and must be exalted to be a Prince and Savior, to give them repentance and forgiveness of sins.

Finally, were not all the sins for which Christ died committed against him, as the Shepherd of the sheep, the Husband of the bride, the Head of the body, the church, and the responsible Surety of his people? Were there any manner of sins, in all the catalogue of crimes committed by men, that God's redeemed people were not guilty of, or that were not laid on him, or that he did not bear in his own body on the cross? And did not his expiation of their sins deliver them from the wrath of the divine law, and secure to them the forgiveness of all their sins? If not, how can they be justified before God or be saved? But if he, by one offering, has perfected forever them

that are sanctified, how can there still attach to them any sins for which they shall not be forgiven neither in this world nor in the world to come?

One question more, and we will close this article. Can any sin that was not against the Son of Man, and by him atoned for, put away, and forever blotted out, be forgiven unto men, either in this world or in the world to come, from the speaking of a word, to the heaven-daring blasphemy of denouncing the Holy Spirit of the Lord God, by which he, as the Son of Man, cast out devils, as being the prince of devils?

We are satisfied by the mild and christian spirit in which our dear brethren have written, that their sole object is to elucidate the truth for the edification of the saints; and we feel sure they will not take offense at the reiteration of our views on the subject. Let us prove all things, and hold fast that which is good.

MISCELLANEOUS.

A CURIOUS EPITAPH.

The quaint epitaph given below is a transcript from a coarse, yellow sheet which was given me by a lady now in her 86th year, who still retains her faculties, and is a member of the Presbyterian Church, corner of Fifth Avenue and Eleventh Street, (Doctor Paxton's.) It belonged to her husband, and was given to him by Miss Peggy Paton, who copied it from the stone. The lines are copied with the same capitals used in the document. In her one hundred and twenty-five years of life, truly Margaret Scott witnessed many great events.

H. D. N.

NEW YORK, 73 Madison Avenue.

An inscription on the tombstone of Margaret Scott, who died at Dalkeith, twelve miles from Newcastle, February 9th, 1733:

Stop, passenger, until my life you've read;
The Living may get knowledge by the Dead.
Five times five Years I lived a Virgin Life;
Ten times five Years I was a Virtuous Wife;
Ten times five Years I lived a Widow chaste.
Now tir'd this mortal life I rest.

I, from my Cradle to my Grave have seen
Eight mighty Kings of Scotland and a Queen.
Four times five Years the Commonwealth I saw,

Ten times the Subjects rise against the Law.
Twice did I see old Prelacy pull'd down,
And twice the Cloak was humbled by the gown.

An end of Stuarts Race I saw no more,
I saw my Country sold for English Ore.
Such Desolations in my time have been,
I have an End of all perfection seen.

"THE EDITORIALS,"
FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

MARRIAGES.

Jan. 24, 1878, at the residence of Mrs. Prudence Horton, on Main St., of this village, by Eld. Gilbert Beebe, Mr. Andrew W. Albertson, of Chemung, Chemung Co., N. Y., and Miss Phebe E. Giles, of Walkill, N. Y.

Dec. 20, 1877, at the residence of the bride's mother, by Eld. Wm. M. Smoot, Mr. John M. Taylor and Miss Sarah M. Fairfax, both of Prince Wm. Co., Va.

OBITUARY NOTICES.

DIED—Oct. 12, 1877, after a short illness, **Ulisses S. Vanstenburg**, oldest son of Wm. and Lucinda Vanstenburg, aged 8 years, 10 months and 12 days. His disease was diphtheria. He was a very great sufferer, but seemed to bear it patiently. By his death, our brother and much afflicted sister are left to mourn, but not as those without hope.

ALSO,

DIED—Nov. 14, 1877, **Angeline L. Huntley**, oldest daughter of Jas. A. and Elif A. Huntley, aged 15 years, 7 months and 7 days. She was first attacked with diphtheria, and after recovering somewhat from this, was taken with erysipelas, and getting better of this, was afflicted with a lung difficulty, of which she died. She was very patient through her sufferings, and was often seen to weep. She would often speak about the trouble she was making her parents, and appeared very thoughtful about her situation as a sinner. She seemed to have taken an interest in the preaching and conversation of the Baptists, before her illness. The 121st hymn was a favorite with her, "A few more days on earth to spend," &c. I have often admired her appearance in the meetings, as a listener, and feel to say, while the grief-stricken parents mourn, dear brother and sister,

"No more shall sickness break her rest,
Or pain create a smart;
No more shall doubt disturb her breast,
Or sin afflict her heart.

No more the world on her shall frown,
No longer Satan roar;
Her man of sin is broken down,
And shall torment no more.

Delightful concord always reigns
In the fair realms above;
There hymns are sung in rapturous strains,
With ceaseless joy and love."

May the Lord sanctify this bereavement to the good of the afflicted, so that while they feel their loss, they may nevertheless trust that it is her gain.

ALSO,

DIED—Dec. 10, 1877, **James A. Tubs**, only child of Henry and Ella Tubs, aged 2 years, 8 months and 2 days. His disease was diphtheria, through which, though suffering greatly, he seemed calm, and manifested an anxiety for singing. He was a promising child, beloved by all the circle. But the Lord gave, and has also taken away, and may the sorrowing parents, while death has taken their only child, be enabled to feel in soul, "Thy will, O Lord, not mine, be done." May they be reconciled to his will and government, and be taught as man never teaches, and receive of his presence in all their times of trouble, is my prayer for Jesus' sake.

All the above deaths were at Union Grove, Delaware Co., N. Y., with fifteen others in the same neighborhood.

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y.

DIED—At her residence in Newton County, Ga., on the morning of Jan. 17th, 1878, **Mrs. Nancy A. Dodson**, wife of brother Green H. Dodson, aged 60 years lacking fifteen days. Our dear departed friend, in youth and up to about twenty years ago, was healthy and full of energy—a business woman. About that time her health was much impaired, and had many spells which brought her to the verge of the grave. She was confined to her bed and the house for about fifteen years; had not been to meeting in about twenty-three years, though a regular attendant before that. Her health had so improved that in a few instances she was able to visit the sick, near her. It was her delight to minister to the distressed. We had hoped that her useful life would be spared many years to gladden the hearts of those near and dear to her. But on Sunday evening, Jan. 13th, she was suddenly taken ill, and in a few moments was unconscious, or if conscious, unable to make it manifest, remaining much in this condition until Thursday morning, when, we confidently believe, she fell asleep in Jesus. Her disease was paralysis of the brain.

Thus has passed away a beloved wife, a tender, devoted mother, a true, warm-hearted, tried friend; as a neighbor she had few equals; she truly adorned and illustrated ev-

ery position in life that she was called on to fill. She leaves a dear husband, in feeble health, six lovely daughters, five of whom are members of our church, two promising sons, five grandchildren, and several brothers and sisters, together with many other relatives and a host of admiring friends.

She obtained a hope in Christ more than forty years ago, but never had strength to make an open profession. She manifested her love and attachment to the cause of Christ by her great anxiety for the peace and welfare of Zion; by her delight in having her children unite with the church; by the pleasure of listening to christian conversation; by having preaching at her house as often as convenient; by reading and feasting on the truths of the scriptures, and the experiences published in the SIGNS.

How unexpected and crushing the blow! How unprepared we all were for it! She was the friend of my youth and childhood, the kind, good neighbor who lived near me nearly forty years; the tender nurse of my afflicted wife. The Lord bind up the broken heart of our dear brother, who knows the worth of such a wife, comfort and sustain the dear motherless children, to whom all is a dreary waste, and sanctify her death to their and our good.

A comforting discourse was preached at her funeral by our pastor, Eld. John G. Eubanks, from Job xix. 23. The large and sorrowing assembly showed that each one had lost a friend. The neighborhood feels the great loss.

WM. S. MONTGOMERY.

"Pathway" please copy.

It becomes my painful duty to send for publication in the SIGNS OF THE TIMES the obituary of our daughter, **Ida Bell Chamberlain**, granddaughter of P. P. Chamberlain. She was born Feb. 20, 1861, and died Dec. 27, 1877. She suffered a great deal for four weeks, but bore it with patience. She never made a profession of religion, but was one of the best and most affectionate children ever raised, and was loved by all who knew her. But what is most comforting to us is the assurance that she had found the dear Savior precious to her. About a week before her death I saw that she must go, and asked her if she was willing to go. She said she was, and that all was well with her. A day or two after, she asked the friends to sing for her, and Elder Wm. Townsend and other friends sang and prayed with her. Two days before her spirit took its flight she told her mother that she been asking her Savior to come and take her, but he had not come yet. On the morning of the 27th I smoothed her face with my hand. She looked up at me and said, "All is well," and at 11 p. m. her spirit took its flight, to dwell with Christ her Redeemer. She gave satisfaction to all present.

Eld. Wm. M. Townsend preached an appropriate discourse on the occasion from 2 Tim. i. 7-9.

Dear brethren and sisters, pray for us, that we may have grace given us to stand the shock, and may we be enabled to say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." May we bow in submission to his will, and may he keep poor, unworthy me by his grace; for I know that in my flesh dwells no good, and if I am ever saved beyond this vale of tears it must be by the blood of Christ our Savior, who died on the cross, that we might live. O that I could more fully realize that I am one of that number. O the doubts and fears that arise! Can one who has tasted that the Lord is gracious have so many fears and trials? You that seem to go along so smoothly, tell me, is it thus with you? But I believe and am sure that there is no other name given whereby we must be saved, but the name of Jesus, who died that we might live.

Yours in hope of eternal life,

J. L. CHAMBERLAIN.

WESTCHALEM, Ore.

DIED—Near Hunter's Mill, Fairfax County, Va., August 31, 1877, sister **Sarah Cockrill**, in the 80th year of her age.

Sister Cockrill was born Feb. 16, 1798, and baptized by Eld. James Reed, in the fellowship of Mt. Pleasant Church, Fairfax Coun-

ty, Va., in August, 1824. She became a member of the church at Frying Pan Spring, in Fairfax County, about the year 1827, and remained a member there until her death. She was paralyzed about eight years ago, since which time she has been in a helpless condition. She leaves a husband, who is a highly esteemed member and deacon of the church, and six children, to mourn their loss. May the Lord, if it be his holy will, bless her death to their good. The years are gliding swiftly by, and with them our brethren are passing away. The hour of departure will surely come at the time of its appointment, in the experience of each of us. The bright glory of the resurrection opens to us a fountain of abundant comfort as we pass through the dark valley of death to a sure and eternal crown.

ALSO,

DIED—Nov. 12, 1877, near Occoquan, Va., **Mrs. Jane M. Davis**, in the 66th year of her age. The deceased was born at Fairfax Court House, Fairfax Co., Va., Feb. 12, 1812. She was not a member of the visible church, but left an evidence in which we can rest in the sweet assurance that the Lord had blessed her with the knowledge of his salvation. For some time previous to her last sickness she had shown her love to the truth and people of our God, by her zeal in attending the preaching of the word, and desire to be in the company of the brethren. At her request, and in company with several, I visited her during her sickness, and our hearts were made glad in listening to her experience of the salvation of our God. She had an earnest desire for baptism in the fellowship of the visible church, but was unable to attend meeting for that purpose.

The deceased leaves her husband and nine children. The family sadly miss her, and are deeply afflicted in her death. They have our sympathy in their bereavement, and we hope that it may be blessed to their good.

The funeral was attended Nov. 14th, by a large circle of relatives and friends, and the writer spoke from Rev. xxii. 14-16.

Yours in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va., Jan. 29, 1878.

Sister **Mary McLane**, a highly esteemed member of the Ebenezer Baptist Church of Baltimore City, for many years, departed this life on Saturday, Nov. 27, 1877, in the 86th year of her age. She had been a faithful member of the church, always filling her seat at our meetings, and always ready to bear her share of all the burdens of the church. She was a woman of few words, and a retiring disposition, and so was not largely known among our brethren. The powers of life have been failing for two or three years, so that she could but seldom get from home. She suffered much at times, but had a good degree of patience and resignation given her. Once I said to her, "We all hope you may be better soon," when she replied, "Don't pray for me to get well, but that it may be the Lord's will to take me." She became a member of the church in 1822. She was raised a Roman Catholic. She told me that the first thing that opened her eyes to their covetousness and iniquity, was the refusal of the priest to say masses for the soul of a young friend of hers who had died, and whose friends were too poor to pay for said masses. She thought a salvation that the rich could obtain, and the poor could not, would not answer for her, and she soon found it was not the gospel which Christ preached to the poor. She showed her regard for the people of God, in death, by leaving legacies to some of the members, and quite a handsome legacy to the church. She had never married, and left no near relatives. We, as a church, feel that for her to die was gain.

As ever, your brother,

F. A. CHICK.

DIED—On Dec. 1, 1877, at his late residence in Robertson County, Ky., of a complication of diseases, **Mr. John Moreland**, in the 70th year of his age.

Brother Moreland was born in Bourbon County, Ky., Oct. 11, 1808; was married to Miss Melvira England, April 27, 1832, in Bath County, Ky.; moved to Bracken (now Robertson) County, in 1849; was baptized in the

fellowship of the church at Drift Run, Robertson Co., in 1871, by the humble writer, of which he lived a worthy member until his death. For upwards of thirty years he was indeed a firm believer in the doctrine of the bible, as held by all Old School Baptists—that salvation is by grace, that God alone can save a sinner from hell. Until the day of his death he remained steadfast in the truth, and his confidence was firm in the Lord Jesus Christ for life and salvation.

Brother Moreland leaves a worthy companion, four sons and three daughters, together with a large circle of relatives and friends, and also the church of which he was a worthy member, to mourn their loss. May God Almighty strengthen and console our dear sister Moreland, (who has been a sound and consistent member of the O. S. Baptist Church since 1872) in this the darkest hour of her life, and sanctify her bereavement to her good, and save us all, is the prayer of yours unworthily,

J. H. WALLINGFORD.

MT. GILEAD, Ky.

Elder James Janeway was born in London, England, August 31, 1795, and died at Kingston, Ross Co., Ohio, January 3, 1878, aged 82 years, 4 months and 2 days. He came to the United States in 1832, and settled in McConnellsville, Morgan Co., Ohio. He joined the Baptist Church in London, and was ordained an Elder shortly after he came to the United States. For twenty-five years he traveled annually considerable, Maryland, West Virginia, Western Pennsylvania and Southern Ohio being his principal fields of labor in his several trips. His contemporaries have seen his name in the SIGNS many ears, at the bottom of lengthy communications, which indexed the deep views he had in divine things. He was an example to all the flock in a godly walk and conversation, in which the religion of Christ, and not the things of the world, was his theme.

Thus one by one the aged veterans pass away, and the tried watchmen are removed. We would fain indulge the hope that others equally faithful will be raised up to take their places in this dark day, when iniquity abounds and the love of many seems to wax cold; when the strange woman is presenting her charms in so many ways to turn aside the pilgrims' feet.

The funeral services were conducted by those of the Methodist society of which his daughter with whom he lived is a member, and whose husband, lately deceased, was a preacher.

Yours in hope,
THOMAS COLE.

ELDER BEEBE—I send you inclosed two dollars for the continuance of the SIGNS. I have been a constant reader of your excellent paper for the last sixteen years, and although I am not a Baptist, I very much enjoy the good reading matter it contains.

My late husband, **E. W. Bryan**, was a member of the church of your faith and order. He died of a most painful disease, gravel, at St. Luke's Hospital, in St. Louis, where he went for medical treatment, October 26, 1876, aged 62 years and 9 months.

As it has pleased the alwise God to remove my beloved husband from time to eternity, and from a world of sin and suffering, I hope that his happy spirit is now shouting hallelujahs in the heavenly courts above. In his death Xenia has lost a most valuable citizen, and his death is greatly lamented.

Elder Beebe, please give this notice an insertion in the SIGNS, and oblige a sad and sorrowing widow.

SARAH J. BRYAN.

XENIA, Ill., Jan. 21, 1878.

DIED—In Olive, N. Y., June 10, 1877, brother **Daniel Elmendorf**, aged 73 years and 3 months. Brother Elmendorf united with the Olive & Hurley Church in 1857, and was baptized by Eld. Jacob Winchell, from which time his seat has seldom been vacant. He was confined to his bed only four days. Eld. J. D. Hubbell preached on his funeral occasion. He leaves an aged companion and five children. May the God of all grace comfort and sustain our aged sister in her decline of life.

J. V. WINCHELL.

Brother **Joseph W. Coffman** was born in Page County, Va., March 31, 1829, and died at his residence in Logan County, Ill., Jan. 13, 1878, aged 48 years, 9 months and 12 days. He united with the Regular Baptist Church at Luray, called Mt. Carmel, and was baptized by Elder A. C. Booton, Nov. 23, 1845. He emigrated to Ohio in 1854, and in 1856 came to Logan County, Illinois. He was an esteemed member of the Lebanon Church, and his death is a severe blow to that little body, as well as to his estimable lady and little ones. He leaves a widow and four children, who mourn their earthly loss; but their loss is his eternal gain.

A large number of sorrowing friends and relatives followed his remains to their last resting place. He died of cancerous tumor of the stomach. The physicians, after his death, cut it out, and it weighed forty-two pounds. He bore his long illness with christian fortitude, never murmuring or complaining. May the grace of our God support and comfort the bereft family, for his name's sake.

JAMES H. RING.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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.

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.

RULES FOR ORDERING.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., MARCH 1, 1878. NO. 5.

POETRY.

GOD OUR REFUGE.

When 'reft of all, and hopeless care
Would sink us to the tomb,
What arm can save us from despair,
Or dissipate the gloom?

No balm that earthly plants distill
Can soothe the mourner's smart;
No mortal hand, with lenient skill,
Bind up the broken heart.

But One alone, who reigns above,
Our woe to joy can turn,
And light the lamp of joy and love,
Which seem'd to cease to burn.

Then, O my soul, thy case make known,
To God thy woes reveal;
His eye alone thy wounds can see,
His hand alone can heal.

THE BIRTH OF CHRIST.

No regal pomp, no ringing bell,
Announced the birth of Him
Whose might and glory far excel
The brightest seraphim.

The eastern star its radiance shed,
To guide the sages on,
Where, in a manger for a bed,
Lay the Eternal One.

Yes, he was come, heaven's Undeified,
Whom prophets long foretold;
Then worshiped they the Holy Child,
And offered gifts of gold.

We have no costly gems to bring,
Nor incense burning flame;
Our humble faith would see our King,
And triumph in his name.

Good Simeon clasped him in his arms,
And cried, "I die in peace;
Mine eyes behold thy heavenly charms,
My woes and sorrows cease."

So may our faith embrace thee, Lord,
And see thy glories shine;
Comfort and peace and joy afford,
And all the praise be thine.

FEAR NOT.

"Fear not, little flock, it is your Father's
good pleasure to give you the kingdom."

Little flock, so well attended
By the Shepherd of the sheep,
Safely guided and defended,
He will all your footsteps keep.

In the morning he will lead you
Through the world's alluring glare;
And through all its shifting changes,
Trust your Shepherd's tender care.

When the storms of life break o'er you,
And you faint beneath the shock,
In the weary land before you
Lies the shadow of a Rock.

There, though earth's foundations tremble,
Though the mountains be removed,
Safe beneath that peaceful shelter,
He will keep his own beloved.

When the shades of evening gather,
And you seem to lose the way,
While around you night is closing,
You will hear your Shepherd say:

"Fear not, little flock, I lead you,
In my arms the lambs I bear,
And the angel of my presence
Keeps you safe from every snare."

Soon your wanderings will be over,
Soon you'll reach the realms of bliss,
And in that unclouded glory
You will see him as he is.

SALLIE M. BOWEN.
BLOOMINGTON, ILL.

CORRESPONDENCE.

HARE'S CORNER, Del., Jan., 1878.

BROTHER BEEBE:—I propose to-day to offer some thoughts for publication on the following sentence of scripture: "Say ye to the righteous that it shall be well with him, for they shall eat of the fruit of their doings."—Isa. iii. 10. In this and the succeeding sentence, the prophet is probably giving us an outline of the instructions he had received in the prophetic office. Yet I think it should be regarded rather as prophetic, and as looking forward to gospel times, and as instructions to gospel ministers. The work of setting forth the calling and characteristics of the righteous, and what constitutes men righteous in the sight of God, belong more properly to the gospel dispensation, and to that ministry which should "discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. iii. 18. The ministry of the law was rather to declare all men sinners, and under just condemnation and wrath, for that all have sinned. In obeying this prophetic admonition, to address the righteous, the first thing would seem to be to point out clearly what constitutes a man righteous in a scripture sense, or, in God's sight. This I do not now propose to go into, more than to say that the scriptures recognize only the righteousness which is of God by faith. Righteousness is counted, or reckoned, to those who, discarding their own works and worthiness, believe in the Lord Jesus, and trust for acceptance in his blood and righteousness. In addressing such, a righteous principle is appealed to, and the address deals with a love to and interest in the things spoken. There are ears to hear and hearts to obey in the subjects of address. There is a distinction quite apparent between this, and an appeal to the wicked to become righteous. "He hath no heart to it." What I understand particularly designed in this passage is the setting forth of the blessings connected with a righteous course of life. If the Lord has directed his people in a way that accords with wisdom and truth, comforts and blessings will be strewn along the path of obedience, and their own profit and well-being secured thereby. I do not receive the idea of special judgments upon transgressors, or of special providential or miraculous blessings upon the obedient. Neither one required. The path of obedience is ever the path of peace. The old paths, wherein prophets and

apostles have trodden, are the paths where soul-rest is promised, and where it is found. Everything that is enjoined upon disciples of Christ is right, and is enjoined because it is right. The exaltation and glory of the church, and the glory of God, are one glory; and while saints are called to a life in which God is glorified, their own happiness, well-being and glory are also secured. "God is glorified in them." God-fearing men may transgress, and in this respect be found sinners. If so, they must suffer the consequences of their transgression; the evil tendency and destructive effects of sin being the same wherever it is found. While therefore we would keep ever in view the faith which is counted for righteousness, and dwell with rapture and delight upon the blessedness of the man whose iniquities are forgiven, and to whom the Lord imputeth righteousness without works, we would also heed the admonition that, "As ye have received Christ Jesus the Lord, so walk ye in him." There can be no doubt but that believers are called to a profession of their faith; it will then follow to fulfill and adorn that profession. There are many religions in the world that have no vitality in them, and of which faith in Christ forms no part. There is much profession in the world that, instead of being a profession of faith, is a professed disregard of it. All profession is characterized by the standing and character of those to whom and with whom it is made. And however honest and good a person's intentions may be, and however good confession he or she may make, their profession is involved in that of the body with whom they unite. So a profession of faith in Christ would require a union and identity with a body where the faith of Christ was maintained, and constituted the basis of fellowship. It is well with the righteous when the house is not divided against itself, when brethren dwell together. It is well with the righteous when the edifice is built up of living stones, and a sound gospel ministry, and no other, will be received, and sustained. When they are "rid and delivered from the hand of strange children, whose mouth speaketh vanity, and whose right hand is a right hand of falsehood." The law of Christ, when obeyed in the spirit of it, secures to the obedient all the good of the land. While the ministry of the gospel is calculated to gather the saints together, neither the gospel itself, nor its faithful ministration, have attractions for the world. So when we see a church,

like a well watered garden, abounding in the fruits of the Spirit, and enjoying uninterrupted peace and fellowship, we may see that this is the result of a consistent gospel course, and of the maintenance of the truth among them. "They eat the fruit of their doings."

Disobedience and neglect of duty also bear fruit after their kind. It is not well with the righteous, when suffering the consequences of disobedience. Conformity to the world in doctrine or practice, and the introduction of worldly interests and worldly attractions in among saints, must always bring confusion, disorder and alienation in their train. It is not then well with the righteous, even when nothing is considered but their own comfort. They eat the fruit of their doings. A woe follows wrong doing as its natural and legitimate consequence. Every transgression and disobedience receives a just recompense of reward; and saints cannot except immunity from the blighting effects of sin, any more than the children of this world. Where there exists trouble and sorrow among the saints, or disorders in the churches, I think these things are traceable to causes which would produce the same effects anywhere. Supposing then that a righteous profession has been made, the question comes up whether a righteous course pursued on the part of the church, and a righteous course on the part of the ministry, will not yield the peaceable fruits of righteousness to all concerned. If among the bitter fruit that gospel churches sometimes are called to eat, there is none but the fruit of their doings, it becomes a matter worthy the most serious consideration, what the root of all this bitterness is, and wherein is that better way. Dare we to attach any conditions or contingencies to the text, when we say to the righteous that it shall be well with him? It would seem to suggest almost an impeachment of infinite wisdom, to suppose the law of Christ's house was inadequate, or in any particular defective, for all matters of discipline, and for the healing of every wound. I would not question but what offenses will come, even among saints; but as a general thing we may well question the correctness or the spirit of that discipline that divides and scatters the saints. The whole matter of church discipline, as I understand it, is based upon the idea of its design, and adequacy to bring saints together, healing difficulties and alienations, securing health and vigor to the body, and endearing the members to each

other. The law of the Lord is perfect, and is given us by inspiration, that the man of God may be perfect, and thoroughly furnished unto every good word and work. The law of Christ is given as healing medicines, for the purpose of preserving the peace and fellowship of the church, and restoring that fellowship where it has become impaired. If there should appear to be a failure in any case, the question is a proper one whether the defect was in the law, or in the manner or spirit in which it was ministered. We sometimes see churches appearing for a long time to enjoy in full measure all those spiritual blessings for which churches were originally designed. The ministry has sown to the Spirit, and of the Spirit they reap. This is true not only of the material gathered together, but of the fruit produced. Subjects of grace naturally gather and cluster around the standard, where the work of God's Spirit and the experience of his people are set forth. The people are well fed, and they are grateful; they are well instructed, and they are humble. Thus fitly framed together, the building grows to an holy temple in the Lord. As no innovations upon gospel order have been allowed, no disorders are there. Bearing each other's burdens and relieving each other, nobody is overburdened or oppressed. Forbearing and forgiving one another, alienation and unkind feelings cease to be known.

It is well with the righteous while they live, "And their works do follow them." That is, as I understand it, *live after them*. "The righteous shall be had in everlasting remembrance." The fruit of the gospel ministry bears witness of its divine origin and heavenly character. A witness is also borne to faithful laborers in the gospel field: "They receive a reward." Their labors are crowned with righteousness. In the world they may encounter hardships and trials, but they have sweet fellowship one with another. That people, who are saved of the Lord, are a happy people; and we say to them under all circumstances, that "It shall be well with them."

Yours in continued love,

E. RITTENHOUSE.

CARROLLTON, Ky., Jan. 25, 1878.

BROTHER BEEBE:—The apostle says, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."—1 John iii. 1.

The word "Behold," here employed by the apostle, is used for the purpose of calling special attention to the great and all-important truth which he was about to enunciate, a truth which no doubt created a thrill of joy in the heart of that devout man of God. He was then addressing those who had been brought to know him whom to know is life eternal. He says, "I write unto you, little children, because ye have known the Father." And he says, "Behold what manner of love the Father hath bestowed on us,"—including himself with the little children. Then their attention is especially called to the

manner of love bestowed by the Father upon his people. Paul says to the brethren at Rome, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." And to the Ephesians he writes, "And to know the love of Christ which passeth knowledge." All the powers of the human intellect could not comprehend that love which caused the blessed Jesus to lay down his life for his people. He took our nature, sin excepted, and in doing so, he manifested his love. The apostle says, "For the children being 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, and deliver them who through fear of death were all their lifetime subject to bondage." Then he loved them with an everlasting love, and that love led him to pass through death. Ah! when we look away to Calvary, and witness the cruel tortures of the cross, it is then we can realize that he passed through death. The prophet says, "Yet it pleased the Lord to bruise him; he hath put him to grief. 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." Then it was that love that caused him to leave the glory that he had with the Father before the world was, and become a man of sorrow and acquainted with grief, to suffer the penalty of the divine law, which was death, in the room and stead of poor, rebellious sinners. Well might the apostle say, "Great is the mystery of godliness. God was manifest in the flesh." He being thus manifested, gave that evidence of his love which passeth knowledge, in making that great offering by which his people were redeemed from all iniquity. The prophet says, "As for thee, also by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Then the Father bestowed that love upon his people, in the gift of his Son, at whose birth it was declared, "His name shall be called Jesus, for he shall save his people from their sins." And having redeemed them, they are manifested as sons by his Spirit. The apostle says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Then he shines in them, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. The prophet says, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, (the church,) cry unto her that her warfare is accomplished, her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." They are redeemed by his blood, and prepared by his grace to realize their sonship. The poet sweetly sings,

"Sons we are through God's election,
Who in Jesus Christ believe;
By eternal destination,
Sovereign grace we here receive."

Yes, they receive double for all their sins. They are redeemed by his

blood, and prepared by his Spirit for the society of the just made perfect in ultimate glory. The Father bestowed that love upon them, and it is one of his attributes. It is written, "God is love." Then it is unchangeable, and is from everlasting to everlasting. Being encircled by God's eternal and immutable love, and enabled by faith to look away to Jesus as their great Mediator and Redeemer, they are made to rejoice, and say with the apostle, "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." The apostle says that death shall not be able to separate them from that love; and he speaks in another place of them as being all their lifetime subject to bondage through fear of death. They know that the wages of sin is death; and being in these earthly bodies, they realize the presence of sin in those bodies, and thereby are made to fear death. But they are only subject to bondage, not always in bondage: "For if the Son make you free, ye shall be free indeed." That love that has redeemed them, and encircled them all the days of their lives, is still with them, although clouds and gloom sometimes overshadow them, and make them adopt the language of the bride, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." Yes, and when gloomy clouds intercept the healing rays of the Sun of Righteousness, and the thick darkness of night envelops them, they say, "By night on my bed I sought him whom my soul loveth. I sought him, but found him not." Although they are in spiritual darkness, yet they have life, and that love which the Father hath bestowed upon them causes them to say, I will seek him whom my soul loveth. But O how that fear of death vanishes, how the chains of that bondage crumble, when they are enabled to cry out in the ecstasies of delight, It was but a little that I passed from them, (the watchmen,) 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. Then that love is not only eternal and immutable, but it is reciprocal. Yes, we love him, because he first loved us. It does not only reach back to its great Giver, but encircles all on whom it has been bestowed. The Savior said, "A new commandment I give unto you, that ye love one another." Again, "This is my commandment, that ye love one another, even as I have loved you."

"Love is the sweetest bud that blows,
Its beauties never die;
On earth among the saints it grows,
And ripens in the sky."

By that love they are fitted and prepared to be called the sons of God. O what an exalted relationship, to be called the sons of the God of the universe. Heirs of earthly crowns, who have claimed to be of royal de-

scend, have sometimes made a stir in the world; but all their pomp and show, all their regal powers, were evanescent, and soon passed away, and now their fame only lives on the pages of antiquity. Not so with the sons of God; they are heirs to a kingdom which can never be removed. Their Elder Brother says to them, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." That kingdom is the gift of God, and it cannot be removed, and will not be left to other people. It is their inheritance, and can never fade away. The world has witnessed the downfall of earthly kingdoms, empires and republics; and they have fallen because they relied on earthly power to uphold them. Not so with this kingdom. It is sustained by the power and wisdom of him who is infinite in all his glorious attributes, and who says, "I am God, and change not; therefore ye sons of Jacob are not consumed." These sons are heirs of God, and joint heirs with the Lord Jesus Christ. Their earthly relationships and conditions do not affect their heirship or lessen their inheritance. Although they may live in this world in mud-walled cottages, and be clad in tattered garments, yet they are the sons of the Most High, and will be brought into the full enjoyment of that kingdom, and of the society of saints and angels, and all the redeemed family around the eternal throne. Then why should they go mourning here below? Soon their sorrows on earth will cease. They are now traveling homeward, and at each returning night they pitch their moving tents one day's march nearer to that great and glorious home. Though pain, afflictions, sorrows, disease and death are their common lot here below, yet they know that all these are sent on them by a loving Father, by him who has bestowed that love on them, and made them the sons of God, and heirs to all the glories of his eternal kingdom. Then they should realize that all these earthly afflictions are for their good, and that they work for us a far more exceeding and eternal weight of glory.

May those who read this imperfect scroll enjoy the sweets of that love while here below, and bask in its full fruition throughout the endless ages of eternity around the eternal throne, is the sincere prayer of your little brother, if one at all,

H. COX.

UNION, Boone Co., Ky.

ELDER BEEBE—DEAR BROTHER:—The following letters were written to me by my highly esteemed sister, Mary Parker, requesting me to send only one to you for publication; but I will take the liberty of sending both, hoping they may be comforting to some of the Lord's children, although I will leave them to your better judgment.

Dear brother Beebe, may the Lord bless you in temporal and spiritual blessings, and bring you at last to his eternal rest, is the prayer of your very little sister, if one at all,

HELEN M. CORBIN.

NEW HOLLAND, Ohio, Feb. 2, 1877.

DEAR SISTER HELEN:—I am seated this beautiful morning to try to reply to your welcome and interesting letter of January 4th. The sun went down last night underneath a shadow of dark clouds, and when I retired not a star was visible, and the full moon was entirely obscured by the thick clouds that overspread the entire horizon. So it was with my heart: not a star of hope to relieve the darkness, not one ray from the "Sun of Righteousness" to light up the gloom of doubt and darkness that lay so heavily upon my mind. But this morning the sun is shining, the birds are singing, and all nature seems animated with life and light. My heart is filled with love and thanksgiving to him from whom all blessings of love flow. While lighting the fire this morning I heard sung in a deep, well-modulated voice upon the street, "Teach me some melodious sonnet sung by flaming tongues above," and my heart quickly echoed the sweet strain. When from the depths of doubt and darkness there comes reverberating through our whole being "a still, small voice," which in accents sweet bids the tempest cease, the troubled waters be calm, we are filled with a strange, indescribable delight, our whole being is animated, and our hearts throb and palpitate under the feelings and emotions that we are enabled to give expression to. We are so surprised to know that "unto me, who am less than the least of all saints, is this grace given." That we who but a little while ago could not so much as lift our eyes toward the holy mountain of God, should not only by the eye of faith be enabled to see the immovable Rock, but by the wings of faith can feel ourselves being lifted up upon the glorious mountain of his unchanging love, is too great for human powers to comprehend or express. Feeling our feet placed firmly upon the Rock, Christ Jesus, it is then that we can look down from this wonderful height into the horrible pit from which we have been rescued. Then indeed, with the sweet singer in Israel, can we say, "He has taken me up also out of the horrible pit, and 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." Here again we further exclaim with David, "Bless the Lord, O my soul, and all that is within me bless his holy name." We feel that we must bless him who has done such wonders for our souls, and that if we do not praise him, the inanimate objects about us would cry out with praises. "And he hath put a new song in my mouth." Yes, it is a new song; a song that whenever we catch even its faintest strains, we are filled with inexpressible delight; a song of whose music we never tire, which is ever new, ever sweet, and which none but those who have been redeemed can ever learn and sing. If through a glass darkly shaded with our sins and imperfections, it be so sweet to catch even faint glimpses of the glo-

ries in the beautiful paradise, and one faint strain of the music of redeeming love holds us so enthralled, what will it be when the veil is at last removed, and we can drink forever in the beauties of this bright land, and join unceasingly in the never-ending strains which the redeemed before the throne are now singing? The glories and splendors of the most magnificent earthly court, must sink into insignificance when compared with the unveiled glory of the heavenly; and not all the jewels which the wealth of earth could purchase, could adorn a bride, a king's betrothed, so magnificently as Christ, our glorious Head and King, has adorned his bride, his beloved elect. Clothed in the spotless robe of righteousness, decked with the jewels of his love, she is indeed "all glorious within," and must ever shine with a magnificence incomparable with that of the most beautiful of earthly queens. When we are led by the Spirit upon God's holy mount, we are filled with contemplations that are wonderfully sweet, and we can say with confidence, "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." "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." But we know not how soon the tempter will come, to try to entice us away, and shake our confidence in our dear Leader, to drag us down into the valley of humiliation. Then in quite a different strain we shall cry, "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me." Can it be that our God is changed? that the Being in whom was all our delight is going to leave us, to again go down into the pit? Will he cast off forever, and be gracious no more? No, for he is unchangeable. Surely his goodness and mercy shall follow us, even here; his love shall deliver us, and he will cause us to dwell in the house of the Lord forever. Up and down, hither and thither, like ships tossed upon the waves of a restless ocean, we are driven along, until we are anchored finally and safely within the heavenly port, where storms never come, and where perfect love casteth out all fear. You say you desire to be good, and mourn because you are not. You are not alone, dear sister. The Savior says, "There is none good, save One; that is God." Neither did Paul feel himself to be good, for he says, "When I would do good, evil is present with me; and how to perform that which is good I find not." Though God, by the sacrifice of his Son, redeemed us from the power of Satan and of death, and has assured us by his promises that no temptation shall beset us but what he will make a way for our escape, yet it was needful there be given us "a thorn in the flesh," the messenger of Satan,

to buffet us, lest we be exalted above measure. He gives us a new heart, a desire after holiness; he clothes us with his righteousness, but for our old nature he promises to make no change. "My strength," saith the Lord, "is made perfect in weakness." Far above our human weakness, our sinfulness, our inability to do anything at all in and of ourselves, the saving, all-powerful strength of the dear Redeemer shines forth with resplendent lustre, and we are made to say, Not unto us, but unto thy name be all the glory given.

He is a Savior so perfect, his wealth is so exhaustless, that he needs no gifts or help from us in the work of redemption. He meets all the requirements of the law, pays all our indebtedness, and requires us only to render praise and thanksgiving to him, to whom alone it is due, and to humbly obey his commands. Truly his yoke is easy, and his burden is light. O that you and I, dear sister, and all his followers, may be made to walk humbly in his dear footsteps, that we grieve not the Master by turning into by and forbidden paths, that we pray without ceasing, and that when the dear Shepherd comes to gather us to himself, to dwell forever with the saints in light, we may be found watching and waiting. To God alone can we look for strength to battle with the numerous foes that here surround us. We feel that we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Coming to him with all our troubles, pouring into his pitying ear all our heartaches, we find a balm for every wound, and sweetly realize that "God is indeed our refuge and strength, a very present help in time of trouble." When I received your last kind letter I thought I never should even attempt to reply, so dark and barren did I feel, so entirely left to myself. Your words in praise of my poor letters quite frightened me; indeed, dear sister, my letters are not better than yours. I don't think I have any gift, unless it be the blessed gift of grace; and if we have that, should we want for anything more? In having Christ, the precious Savior, do we not possess all things?

I hope you will write again, unless this long and perhaps dull letter causes you to tire of our correspondence. Father joins me in love to all.

Truly and affectionately your sister in hope,

MARY PARKER.

[In a letter of a later date, (Nov. 30th, 1877,) after some touching allusions to trials and bereavements through which she had been called to pass, especially in the death of her dear father, Elder Parker, she writes:]

What a fit emblem of my heart seem these late autumn days; how the rude frosts of sorrow have withered the flowers of love that bloomed there. As the cold, gray clouds of winter have overspread our natural sky, so have the clouds of sorrow covered my heart, effectually exclud-

ing all earthly sunshine or happiness. But is there not a balm in Gilead for even my wounded heart? Is there not a kind Physician there? Though the clouds hang heavy over my head, and the waves of sorrow quite overwhelm me at times, and though through the thick clouds it does not appear the sun ever can shine forth, yet above the bleak winds there comes sometimes a sweet voice, saying, "But unto you who fear my name shall the Sun of Righteousness arise with healing in his wings." Sweeter by far than any earthly music comes the rich melody of this voice. It bears upon its wings the delicious perfume of rare flowers which bloom in that fair and distant land. It whispers of a love that can never die, and that changes not, and raises our affections above the transitory objects of earth, and places them on Jesus, who is the author and finisher of our faith, and who is the same yesterday, to-day, and forever. What a vast difference there is between human love and the love of God. Human love is finite; God's love is infinite. We are creatures of sin, governed much by circumstances, with affections and emotions subject to fluctuations; but God's love is infinite and unchangeable, for he says, "I am the Lord, I change not." And we find him under all circumstances and at all places to be the same loving, forgiving Friend yesterday, to-day, and forever. "Like as a father pitieth his children, so the Lord pitieth them that fear him." How consoling have been these words to me since my earthly father is no more. Several times in his last sickness, before he became paralyzed, he would call me to him, and kissing me again and again, would say, "My poor child, how I pity you!" How tender did I feel that pity to be; how compassionate and full of love the voice. Yet just as tender is the Lord's pity; sweeter even than my father's love is the love of the everlasting Father, the Prince of peace. Nevermore shall I hear the voice of an earthly parent speaking to me in tones of love or with words of endearment; but how much more infinitely sweet is the voice of the blessed Jesus, calling poor, helpless sinners into his paternal arms. None but Jesus can know how I am burdened, both with sin and the sorrows which are the common lot of us all; but his dear voice sweetly calls the weary and heavy laden unto him, and promises them rest. Not rest for an hour, or a moment, or a day, but rest throughout time and eternity. I wonder, my dear sister, that we who have found this rest, and who have felt through our whole being its invigorating sweetness, do not rest more in its shadow, why we do not lay our weary heads oftener on the bosom of him who alone can give us this needed rest, and who kindly satisfieth our thirst with the cooling waters of his salvation. "Come unto me, all ye that labor and are heavy laden." How prone we are to labor, to strive to perform some difficult and impossible thing, and thereby obtain salva-

tion, forgetting the while that it is by grace we are saved, forgetting, too, that there is One who graciously takes the burden that we ourselves cannot bear, and generously gives our weary and heavy laden souls delicious rest. "There remaineth therefore a rest for the people of God." How sweet we find this rest, when we can come into the green pastures of his love, when we are led beside the still waters, when he takes us into his banqueting house, and his banner over us is love. Then we can rest from our vain labors, our toils by the way, and in his secret pavilion feel secure from the assaults of the enemy without. What matters it now if storms do rage around us, if troubles come? Jesus is ever before us, he has promised to be always with us, and above the roar of every storm we may hear his sweet voice calling to us to abide with him, and we shall find rest to our souls. O how tender, how wonderful is his love to his chosen people! He carries them in his bosom; he hides them in his secret pavilion from the pride of men. He maketh waters to spring up in the wilderness, and rivers in the desert. When they pass through the waters he will be with them, through the rivers, they shall not overflow them; and when they walk through the fire they shall not be burned. How comforting and full are his loving words to Israel: "But now thus saith the Lord that created thee, O Jacob, he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name, thou art mine."—Isa. xliii. "Thou art mine." The church, the elect, precious is the bride of the Lord, the Redeemer, the Holy One of Israel. What unity do we here see. Well may the bride say, "I am my Beloved's, and my Beloved is mine." Christ says to the Father, "All mine are thine, and thine are mine." Christ is the Head, the church his body; and as Christ, the only begotten Son of the Father, is one with him, so is the church one with the Father and the Son. How great is the mystery of godliness; how very, very far do all the holy attributes pertaining to God reach beyond our comprehension. And yet, incomprehensible as these rich mysteries are to us, how sweet it is to meditate upon them. How surprising to think that this great and wise and holy Being is our Father and Friend. How oft do I question myself whether I, who am so sinful, who am so often found in by and forbidden paths, dare claim a relationship with him who is holy and altogether lovely, the chiefest among ten thousand. Looking down into the vile depths of my deceitful heart, I turn away sickened with the sight, and can but exclaim, Unclean, unclean. And it is only when my gaze is directed toward Calvary's hill, and I can cry, "Nothing in my hand I bring, simply to thy cross I cling," that I can rest in the sweet belief that I may dare hope. "The wages of sin is death; but the gift of God is eternal life through our Lord Jesus Christ." We have that within our

members which worketh death; but if we have been made to possess that priceless jewel of his grace, we know that eternal life is ours through our Lord Jesus Christ. May we be made to love and praise him more and more.

As ever your affectionate friend,
though unworthy sister in Christ,
MARY PARKER.

REPOSE, Haralson Co., Ga.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—In reading your editorial in the first number of the present volume of the SIGNS OF THE TIMES, in answering brother Brown's request touching the birth of the water that our Savior brings to view in conversation with Nicodemus, recorded in John iii. 5, you say you have never been fully satisfied that you know the meaning of the words, yet you give your views, and claim them as such, and desire your readers to try them by the word of God. It seems to me that the words will admit of another interpretation, without doing injustice to what you have written on the subject. I will therefore proceed to give you my views upon the subject; not that I feel able to instruct you in the least, but because it seems that my mind can be relieved in no other way; not for argument's sake, nor criticism, for my education is too limited for either, even if I desired it; but God knows my heart, that I do not; for nothing gives me more pain than to see brethren who profess to be taught of the same Lord, disagreeing with, and criticising each other's opinions, regardless of that love which John speaks of, whereby we know that we have passed from death unto life. Then, as an humble, dependent creature upon the all-powerful God for strength and wisdom, I will proceed to notice, first, the nature of a birth; and according to my understanding of it, it is to bring into manifestation by the same power that conceived it. Then there must first be a conception before a birth. Now, if man can conceive the Spirit of God, of his own will, he evidently can bring forth a child of God of his own accord. But we know he cannot, from the fact that the thing born has no agency in the matter. Consequently I view our Savior as using this, together with many other strong metaphors, to show the inability of man to regenerate himself from the deplorable state he is in by reason of sin and transgression. Then, without this birth he never can see the kingdom; but by being born again, he sees the kingdom of God, and in one sense is spiritually in the kingdom. But is there not another conception here? Where are the desires of the poor, little, helpless child that sees new things, old things being done away? Yea, that has tried all his self-righteousness and good deeds, and all availed nothing, and are done away, in the new and living way. Yes, in this way they have been led from their old, natural desires, to a new life in Christ, and entirely new desires. This seemed to puzzle Nicodemus,

just about as bad as it does the Campbellites of this day. As they are not born of the Spirit, they can only see natural things; consequently they wrest the scriptures to fit their crooks, and take this scripture now under consideration to confute the poor, little child's arguments, telling him he must first be born of the water before he has any promise of the Spirit; also taking up the case or circumstance of Peter and John at Samaria, praying for them that they might receive the Holy Ghost; for they at Samaria were already baptized by Philip; and many similar circumstances. We see by this that they are lying in wait to deceive, and would deceive the very elect if possible. Why is all this? Because they cannot see the kingdom of God. Then let us read the scripture as it is. "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now what injustice can it do anything, the scriptures included, to allow this figurative birth to stand for baptism? For when you were born again, you conceived a desire to be united with that kingdom you saw, composed of subjects of that great King who declares that he will give his children one heart and one way. Now, as this is conceived, how can it be accomplished without a birth? Then, being enveloped in water and brought forth by God's authorized subject or servant, you are in the kingdom of God on earth, ready to enjoy all church privileges, which you otherwise could not enjoy. But I understand, from the reading of the scripture under consideration, that the subject must first be born of the Spirit of God before he can see; signifying that he was blind to that kingdom; but as he sees it, and is both born of the water and of the Spirit, referring back to the first birth, he then enters into the kingdom, or church militant, here on the earth. Now let us examine some of Paul's writings on this subject, or the subject of baptism. In Romans vi. 3-5, the apostle brings baptism to view as a burial with Christ. "Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Again, Col. ii. 12, "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." But it may be said, Why do you refer to these scriptures? Let us see. Is not the first birth brought to view in many instances as a resurrection from the dead, naturally, or death in trespasses and sins? My limited space and time forbid reference to these. Then, if the connection is so close in the first that it is both called a resurrection and a birth,

will it not hold good in the second instance? We also find a new life to walk in, after baptism. How can we walk in a new life, unless we are born into it? It does seem to me that there is so close a connection between the birth of water, and the last scripture brought forward, as touching baptism, that it satisfies my mind upon it. But it is not impossible for me to err in these things; for if not guided by the spirit of revelation, I am just as certain to err as I attempt to write; for I find that the natural man receives not the things of the Spirit of God; neither can he know them. If he cannot know them unless he is guided by wisdom from above, all his teachings are wrong, spiritually. This is in close connection with the words of Christ to Nicodemus, "Except a man be born again he cannot see the kingdom of God." It is just as important for this birth to take place with the child of God in order to see and understand the mysteries of the kingdom of God, as it is to be born naturally in order to see and understand natural things. We know that if we had never been born naturally, we never should have known anything naturally. Believing this, I do not fall out with men who cannot see out of my eyes, but I pity their condition.

I find my pen so far behind my thoughts that whole sentences are lost before I can get to them, so that I fear you cannot understand what I intended to convey; but I assure you that what I have written is in love to you and the cause of Christ, and if it is not in accordance with bible truth it is an error of the head and not of the heart, I hope. Those who are thus born should strive to keep the unity of the spirit in the bond of peace, instead of striving for the topmost seats in public places, where all is confusion, and thus pierce themselves through with many sorrows.

Now, brother Beebe, I do not think I have come in conflict with anything you have written upon this subject, intentionally, and if you find anything criminating therein I hope you will point it out. I have not written this for publication, but submit it to your judgment.

Yours in hope of eternal life,
GEORGE M. HOLCOMBE.
(Editorial remarks on page 58.)

CANTON, Vanzandt Co., Texas, Dec. 22, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—The time having elapsed for my subscription, I now send for myself and others, and while doing so I will pen a few thoughts for your disposal, of what I hope the good Lord has done for me, a poor sinner.

I was born in Warren County, Tennessee, April 23, 1834, and, like all the human family, was born into the world a helpless sinner. When I was young I had some thoughts upon death and judgment, but at the same time I thought I could repent when I got ready, not knowing that repentance is the gift of God. I would set many times to seek religion, but these resolutions would fail. Many times

when I went to bed I would say to myself, that if there was any religion for me I was determined to have it; but soon I would forget, and go to sleep, and awake in the morning perfectly satisfied, still believing that I could and would seek the Lord. Notwithstanding my mother was an Old School Baptist, and tried to teach me that I was a depraved sinner, yet this did not suit me, for I firmly believed that I must perform my part first, and then the Lord would forgive me. In this way I went on until I was about seventeen years old, when there was a protracted meeting going on in the neighborhood, and I attended it. One night one of the preachers came to me and said that if I did not repent and turn to God, hell would be my portion; and I believed what he said. He asked me if I did not want religion, and I told him I did. He then told me to go with him to the mourners' bench and be prayed for, and I would get religion; so I went, and being excited, I thought I had religion. During the meeting there was an opportunity offered to join the church, and I offered myself to them. They told me to tell them my mind, and how I had got along, so I told them some of my thoughts, and that I had got along badly until the other night, (alluding to the night I got religion) that I had since got along very well, and had done the work that was required of me. But this did not seem to suit them, because I told them I had done the work; so they did not receive me. *This was something that I could not understand.* Their preachers preached that the sinner must do the work, and the one that talked to me told me that I could do the work. I had told them that I had done the work, and they would not receive me, because I did not tell them that God had done it for me. Notwithstanding, I thought that as I had made a profession among my friends, I would try to do the best I could; but it was a terror to me to act as I thought a christian should, and nothing but pride kept me from outbreking sins. In this way I went for about two years, when I married and moved to Texas; and being in a wild country, and away from the most of my acquaintances, I tore loose from my religion, though still believing that my eternal salvation depended upon my own works, and would again make promises that I would do better. In this way I went on until the war, when I went into the service, and being in wild company, to pass away the time I got to playing cards. One day while busily engaged with my comrades, something seemed to arrest my mind, and my eyes were turned within, and I saw my condemnation. I got up and walked away. I was made, for the first time, to see my sinfulness, and I said, No wonder that such calamities are upon us; for I surely thought I had committed sin enough to sink a world, much less the disturbance of a nation. I was so condemned that I would argue the sinfulness of the people as being the cause of our troubles. But they told

me that would not do, for it was the Universalist doctrine—receiving our punishment here in time. But I could see the justice of God in punishing me while I lived here, and in banishing me from his presence after death. While in this condition I could not help trying to pray, and I would go by myself and try to pray. But nothing seemed to benefit me, and I thought I did not pray in secret; so I would go off in the night, and when away off from every body I would try to find some ditch to crawl into, so that none but God would know, for I did not want any body to know my feelings. When I had done all this, it seemed to avail me nothing, and I came to the conclusion that all this was because I was away from home, and if I were at home all would be right. In the winter of 1863 I was taken sick, and was in bad health for a long time, when I was discharged from the service, and went home, hoping that when I got there my troubles would leave me; but to my surprise, when I got home, instead of getting better, my troubles seemed to double, and what to do I could not tell, for I had done all that I could do. I thought my time here on earth would be short, and my mind was that I would go pleading for mercy, for I had no righteousness of my own to plead; I could not think a good thought. I knew that if I was ever saved it would be by grace, and by grace alone. I knew that God had the power to save, but I could not see how he could remain just and save such a sinner as I was; for I verily believed the day of grace had passed with me. Here I began to preach the doctrine of chance and election; a chance for every body but me, and that I was one of the non-elect. Even my neighbors would frequently remark, "What is the matter with John? He seems to be distant. He is not familiar like he was. His feelings must be hurt." I only felt that I was condemned, and not fit to be with any body. And I thought they could see my meanness, and did not want to be with me. In this terrible state I thought I was to live out my few remaining days, but often tried to pray. One day, while trying to plow in the field, and meditating on my awful condition, I came to the conclusion that mercy was sealed against me, and that I was now sealed to eternal woe. Somewhere about this time my troubles and weight of guilt left me, and I was in a state of amazement and wonder, a feeling that I cannot describe. Here, for the first time, I was made to see how God could save a sinner. I saw the salvation of God's people was complete, in and through Jesus Christ, which has ever since been my theme in trying to preach, in my feeble way.

Brother Beebe, my sheet is full, and for fear of taxing your mind too much with my scribble, I will close. If you publish this, it is likely I will try to give some of my thoughts upon the call to the work of the ministry.

Father Beebe, I wish to let you

know that my heart was made to rejoice when I read your editorial on "Arius, Arians, and Arianism." I think it will put to silence those that have been hurling them at you and others. May God spare you long to comfort his children, is the prayer of yours to serve, in gospel bonds,

JOHN R. MARTIN.

ADRIAN, Mich., Jan. 21, 1878.

ELDER G. BEEBE & SON:—After getting through with the business part of my letter, I thought I would write a few thoughts upon some portions of scripture, for the perusal of the brethren and sisters, providing that you, in your judgment, should think prudent to give them a place in your valuable paper. I know my imperfections, and my inability to write anything for edification.

John, in his first epistle, third chapter and fifteenth verse, says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." This, I understand, is spoken of brethren. And when we reflect upon the great crime of murder, we are made to shudder and to abhor it. Paul says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And our Savior says, "If ye love me, keep my commandments." "My yoke is easy and my burden is light." "He that heareth my word and believeth on him that sent me, hath eternal life, and shall not come into condemnation, but is passed from death unto life." These are the characters that are born of God, and are brethren. Now, what did John mean when he said, "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him?" Here is apparently a paradox, and it will be necessary for us to heed the admonition of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." the flesh likes very much to have the approval of men; but God's children should study to have the approval of their heavenly Father. Jesus says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Now, those that are born of the Spirit are born of God; for God is a Spirit. And John says, "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." Again, "Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him." Again, Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." And again, "I am the true Vine, my Father is the Husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word that I have spoken unto you. Abide in me, and I in you. As the branch cannot bear

fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit." The Savior has set forth many figures in natural things, to show our relation to him spiritually, and he has here set himself forth as a vine with its branches; and as naturally the branches exist in, and spring forth from, and receive their nourishment by existing in the vine, and are all sustained by the root, so they must therein abide in order to bring forth fruit. Even so it is spiritually. And as there is only one that hath immortality, dwelling in the light, in him was life, and the life was the light of men. And as the poet hath said,

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

And Jesus 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, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand."

But I have wandered somewhat from the starting point, in trying to show what the saints of God are. Now, as we have shown that they are born first of the flesh, and afterward of the Spirit, I conclude they are in possession of, or have two lives—a natural and a spiritual life. The first Adam is of the earth, earthy; the second Adam is the Lord from heaven. And as we stand connected with and related to the first Adam, so we stand connected with and related to the second Adam. And as the first Adam transgressed, and became sinful, we being connected with him, or existing in him, became corrupt, and as such our carnal mind is enmity to God. Hence we find Paul testifying that the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, strife, variance, emulations, wrath, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. And then he tells us what the fruit of the Spirit is, which stands in opposition to that of the flesh; and he says, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Then I come to this conclusion, that as we have the two natures, the one is holy, and does not commit sin, and the other is opposite, and from which proceeds hatred, and such like, in which there is no eternal life abiding. The eternal life abides in the nature or seed that is incorruptible. Therefore Paul says,

"Quench not the spirit." "Let patience have her perfect work." And James says, "From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?" And Peter says, "Finally, be ye all of one mind, having compassion one of another. Love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that 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. For the eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts." John appears to have dwelt altogether in love, for that was his theme, and he exhorted the brethren to love and good works; to let brotherly love continue. And he says, "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?" It is a very true saying, that actions speak louder than words. And if a brother says he loves God, and is ready to bring a railing accusation against his brother, although he may claim that he is laboring for the cause of Zion, it is an evidence that he is following after the lusts of the flesh, and he shows his murderous disposition; and when a brother, or brethren, have a desire to injure or murder a brother, (and I have known such to be the case) they will rail against him, and cast everything in the way that is possible, and if their schemes have any appearance of being defeated, they will show their malice and hatred by their actions. And when such is the case, it appears to be impossible to heal the wound that is made, and such are ever ready to seize upon every opportunity to make a brother an offender for a word. And James says, that "where envy and strife is, there is confusion, and every evil work." "This wisdom descendeth not from above, but is earthly, sensual and devilish; 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." Here is the contrast between them that are governed by the flesh, and them that are governed by the Spirit. Paul says to the Galatians, "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. Bear ye one another's burdens, and so fulfill the law of Christ." Thus we see the great need of forbearance and love towards one another. Yours,

JACOB GANDER.

OCCOQUAN, Va., Feb. 14, 1878.

DEAR BROTHER BEEBE:—Another year, with its care and toil, its sorrow and joy, is numbered with the past, and with it very many of our brethren have passed away. We have reason to be thankful to the only wise God for the blessings of the past, and the words of the psalmist rest in our mind, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." In the passing years, amidst the changing scenes and commotions of time, it is with exceeding joy that we know "The Lord God omnipotent reigneth." He controls our ways, guards our footsteps, and holds our destiny in an iron grasp.

"Life, death, and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be."

The irrevocable decrees which fall from his throne are indelibly written in time's swift and onward travel.

"Each opening leaf, and every stroke,
Fulfills some deep design."

We bow in solemn awe before him. We know that he doeth all things well. The future may contain dark trials. Clouds may gather, to burst upon us in storms of trouble and distress; but whatever the morrow may unfold,

"It can bring with it nothing,
But he will bear us through."

He has marked the track of every thing and event in time and space. There is not a devil who can do different from what our God decrees. There is not an angel beyond the boundless power of the eternal God. Kingdoms rise and fall at his word. Nations melt before him. He holds all nature in his hand. Is it not comforting to know, yes, to tremblingly hope, that this God is our God, that he will guard and guide our footsteps in wisdom's narrow path, that he will be "our God forever and ever; he will be our guide even unto death?" Is not our heart at times tuned to sing his praise? Do we not feel the power of that song which is heard around the throne, "And bring forth the royal diadem, and crown him Lord of all?" Everywhere around us are the marks of the wisdom and power of our God. A world teeming with life and beauty on either hand. Space, with its unnumbered wonders. When the Lord touches our heart with the finger of his love, and opens our eyes to behold the grandeur of his power, these things are made to breathe forth his praise around us. But the song of praise which he puts within a quickened soul soars far beyond the starry skies, and into the highest heaven. While skeptics and heathens in our own and other lands are disposed to cavil, while the modern religious infidel, from the pulpit and in religious societies, is found endeavoring to battle against the power of God in the salvation of sinners, the saved sinner, whose heart has been touched by that power, is made to bow in holy fear before him. He knows that the God of Israel forever reigns supreme. There is no God besides him. Nor are there

questionings in the mind of this sinner in regard to the way of salvation. Well does he know that it requires the power of the eternal God to save from sin and death; that "there is none other name under heaven given among men whereby we must be saved," besides the Lord Jesus. The world is full of horrid blasphemies against this name, against the power of the eternal God. But the Lord hath fixed the bounds of these things. "The Lord hath made all things for himself; yea, even the wicked for the day of evil." "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." The scenes of time are fitful and evanescent. Dissolution and decay are written upon all that pertains to nature. Our life is but a span. Disease and infirmity fasten upon us with no uncertain grasp. Sin and sorrow, distress and trial surround our mortal pathway. There is in time no uninterrupted joy, no unending rest. But we "rejoice in hope of the glory of God." Beyond the dark, fading things of this mortal state, there is unalloyed happiness and eternal rest. In the boundless ocean of the everlasting love of our God, where

"The soul is freed from fears,
And doubts which here annoy,"

where times and seasons and years are swallowed up in eternal day, and the sorrows and trials of time are hushed in everlasting rest,

"There purity with love appears,
And bliss without alloy."

But while we wait for the consummation of this great work, let us not become weary, impatient, and disheartened. We are engaged in no uncertain conflict. The triumph is certain; the victory will be complete. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." "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, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." And, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Yours in gospel fellowship,

WM. M. SMOOT.

WAYNE, N. Y., Feb. 12, 1878.

DEAR BROTHER BEEBE:—Being requested by many of the dear friends to write when I returned home, and not having the time to write to each one, I will send you a few lines, and if you think best, you may give them a place in our family paper; if not, all will be well.

I arrived home on the fourth, and found my family all well, for which I feel thankful to my heavenly Father,

although death had visited our place, and taken some of our members, one a mother in Israel. She was not a member of our church, but I think she was one of the Lord's chosen ones, and many a pleasant visit have I had with her when I was wandering in Babylon, for she could understand the language that the Lord had taught me. But she is gone, and I shall miss her much. I feel I have lost a mother, but may I be made to say, The Lord's will be done. Another of my neighbors, one I have known from her youth, the Lord has taken from her family; she leaves three children to mourn. And now, dear father and mother Beebe, I cannot find words to express to you the thankfulness I feel for the kindness shown me while at your house; I felt I was home, with father and mother. May the Lord bless you for caring for one so unworthy as I feel myself to be in my lonely house. I shall look back to the time spent at your place with the brethren and sisters as the happiest month of my life. Surely the Lord sent me there, and he never sends in vain. Long shall I feast upon the food I received while there, and while writing I seem to be with you. Never shall I forget that meeting at brother Comfort's, while I sat and listened to a dear brother while he beautifully explained the parable of the sower. Truly we were made to sit together in heavenly places in Christ Jesus. May the Lord continue to speak through him the truth as it is taught in his word, that he may feed the little lambs of the flock. You all remember with what feelings I left you, as I traveled on to meet my friends; I felt that my heavenly Father was with me. I was kindly received by all, and everything was done to make my visit pleasant, and I enjoyed it as well as I could with a people that worship an unknown God. I missed the food I had been feasting upon at Middletown, and while looking for something to read, I found one of the SIGNS; and, dear friends, that you may know something of the joy I felt, turn to August 15th, 1875, and read the editorial. I felt to thank the Lord for the little paper, and that I had found one away down in Babylon. I wondered what I was there for, but I think the Lord showed me before I left, and then I had no more to say. Then I had a desire to return to Middletown, and the visit I made at brother Horton's did me much good. To see him blind to all things of earth, and then to see how bright his spiritual eyes were, taught me a lesson long to be remembered. Dear father, when I left you and mother Beebe, I felt that I had left true friends, perhaps never to meet again. May the Lord bless you both in your old age, and may your last days be your best days. While riding on the cars, a stranger to all, the presence of my Master was with me, and the time was not spent in vain. When I arrived at Waverly I was met by the kindest of husbands, and the week spent there was very pleasant. I was permitted to meet with

the church at three covenant meetings, and to listen to the gospel as it was proclaimed by our dear brother Durand. After spending the week at Waverly, we left for Watkins, where we were met by brother Ayers, and taken to our little meeting at Burdett, where we had a very good meeting, for our heavenly Father was with us; and when he is, it is a heaven below. I often feel it is good to be alone, with none but God near. To-day finds me so.

With much love to all the dear chosen of the Lord, I remain your unworthy sister,

C. E. REED.

ATHENS, Pa., Feb. 3, 1878.

DEAR KINDRED IN CHRIST:—Again I feel a desire to greet you in the sweet fellowship of the Spirit, knowing if this desire springs from the flesh, there is no promise that I shall be comforted in writing, or any poor, trembling one comforted in reading; for revelation teaches, "He that soweth to the flesh, shall of the flesh reap corruption." But if the spirit of David's Lord directs my thoughts, I may be permitted to write a word of encouragement to those who are longing to behold the light of the Savior's countenance, by calling to their remembrance the experience of the psalmist, who cried unto the Lord when his soul was overwhelmed, "Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about, for thou shalt deal bountifully with me."—Psalm cxlii. 1. As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God.—Psa. xlii.

"As pants the wearied hart for cooling springs,
That sinks exhausted in the summer chase,
So pants my soul for thee, great King of kings!
So thirsts to reach thy sacred resting place."

Again, Psa. cxliii: "I stretch forth my hands unto thee; my soul thirsteth after thee, as a thirsty land. Selah. Hear me speedily, O Lord, my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning, for in thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto thee." "My soul waiteth for the Lord, more than they that watch for the morning; I say, more than they that watch for the morning."—Psa. cxxx. 6. O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacle. Then will I go unto the altar of the Lord, unto God, my exceeding joy; upon the harp will I praise him. In the sixth verse of the 68th Psalm, the tried servant of the Lord sings, "God setteth the solitary in families, he bringeth out those which are bound with chains; but the rebellious dwell in a dry land." In the 107th Psalm

we find the harp of the sweet singer of Israel tuned to one song of praise: "O give thanks unto the Lord, for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the south." David needed no urging to praise the Lord for such a deliverance, or such a Deliverer. The experience of his unfettered soul, led forth by the right way from the wilderness of sin, hungry and thirsty and fainting, to a city of habitation, called forth the sacrifice of thanksgiving. It was the outgushing burden of a grateful soul, unloosed from prison chains. "He hath broken the gates of brass, and cut the gates of iron in sunder. Fools, because of their transgressions, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destruction. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." After enumerating the faithful dealings of the Lord with his redeemed, he closes this song of praise with a sweet note of melody: "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

To-day the Psalms look so beautiful to me, so comprehensive, that they seem to cover the entire experience of the church of the living God. There is no pit so deep, no prison so dark, no wilderness so drear, no desert so parched, but what the psalmist has been there. There is no prayer of the needy, no contrition of the penitent, no pleading for mercy, no song of deliverance, no sacrifice of praise, no aspiration of the Spirit, no longing after holiness, that has not moved the harp of David in sacred melody. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth thy loving-kindness in the morning, and thy faithfulness every night. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

MARIANNE MURRAY.

WHEATLEY, Ark., Jan. 19, 1878.

ELDER BEEBE AND SON—BELOVED BRETHREN:—I have a desire to tell through our family paper, the SIGNS OF THE TIMES, to the dear brethren and sisters through our land and country, or rather through this land of sin and sorrow, especially those who are deprived of sitting under the droppings of the sanctuary, and assembling with the saints, of the feast I was permitted to enjoy. I was permitted (yes, I believe I was impressed by a higher power than myself) to visit my old neighborhood, Mississippi, and my brethren in the Lord. Accordingly I visited Pleasant Grove meeting house, Panola

Co., Miss., on Saturday and Sunday, the 11th and 12th days of August, 1877, in company with a dear sister in the flesh, and also in the Lord, as we hope, whom I had not seen for more than two years. I met with many kind friends, as well as brethren and sisters, and was permitted to listen to our beloved brother, W. P. Mothershed, pastor of said church, who read from the book of truth, and explained to the satisfaction of the saints. This was the beginning of a feast to my poor, hungry, starving soul. I then enjoyed the company of my relatives until the following Saturday, when I visited the church at Bethesda. I there drank deep of the fat things hidden in the gospel, while listening to Elder A. B. Morris, an able minister, just in the bloom of life. I could but pray the good Lord to spare him long upon the earth. Also that tried and faithful minister, Elder M. C. C. Maples. Brethren, can you but imagine how I felt while listening to such able ministers? After services I enjoyed the company of kind brethren and sisters until early candlelight, when we again met at the house of brother John Sanders, where an appointment for preaching had been made. Brethren Maples and Morris again admonished and comforted us from the book of truth. After preaching, some chimney-corner preaching or fireside chat followed, between the brethren and a member of the New School Baptist order. It was conducted in a spirit of meekness and friendship, to our general satisfaction and edification. After passing a night of sweet repose and refreshment with a young brother, we again met with the church at Bethesda, and again heard the sweet sound of the gospel of truth proclaimed by those able ministers before mentioned. Brother Maples preached one of his best sermons, and was followed by brother Morris in one of his most telling discourses. Dear brethren and sisters, you who are the blest of my heavenly Father, who enjoy all the privileges of the house of God, rejoice with me. O, my soul, praise ye the Lord, for his mercies endure forever. Praise ye the Lord, all ye saints, evermore.

I have now related one of the most pleasant seasons I ever enjoyed in my life; indeed, it was a feast of fat things to my starving soul. I live here in Lexington County, Arkansas, and have been living here six years, where no preaching of our order is heard. All the preaching is "do and live," "work, or be eternally damned." How different it is with me: I feel if I am ever saved it will be by free and unmerited grace. For when I would do good, evil is present with me; and the good I would I do not, and the evil I would not that I do. O wretched man that I am! who shall be able to deliver me from the death I so justly deserve? O God, if it is thy will, send a good minister to build us up. Could I but meet such an one as I have been telling about, it would make these parts much more pleasant. There are a few bleating lambs roving about as sheep without a shep-

herd. I try to be content with my lot, for I know that my heavenly Father knows what is best.

Dear brethren and sisters, I desire an interest in your prayers; when it is well with you, remember me and mine, and may the Lord bless us all with grace sufficient for our days and trials, and at last save us with an everlasting salvation for Jesus' sake.

Dear Elder Beebe, do with this as your judgment may think best, and all will be right with me.

Your unworthy brother, if one at all,
J. H. FREEMAN.

OVERTON, Texas, Jan. 26, 1878.

DEAR BROTHER BEEBE:—I have read many editorials and communications with interest in the SIGNS OF THE TIMES, and I am well pleased with the way you, my dear brother, and others, have treated on the subject of missionary institutions and Sunday Schools, for we are taught by the apostle James that "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widow in their affliction, and keep himself unspotted from the world." My dear brethren, one and all, shall we spot ourselves (contrary to the teachings of God's holy word) with the men-made missionary institutions and societies of the present day, in which our lot is cast, and other vain and foolish things of this God-dishonoring world? It does seem to me that it is plainly taught that all human works and the institutions of men shall be blown away as the chaff of the summer threshing floor, because "there is nothing hidden but shall be revealed." Dear brethren, let me admonish all those who are on the Lord's side, to put on the whole armor of God, and fight the good fight of faith, as our dear editor has done in days, weeks, months and years that have passed and gone; and we still find him at his post with sword in hand, facing the enemy as a faithful soldier of the cross. Yea, my dear brethren, take the whole armor of God, having on the breast-plate of righteousness, your feet shod with the preparation of the gospel of peace, taking the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God, and thereby you will be enabled to withstand the wiles of the devil, and overcome those giants of these men-made missionary institutions of the day, who are continually defying the armies of our God, and causing much fear and trembling in the camp. But thanks be to God, though Goliath, the principal institution or missionary, is permitted to defy the army of Israel, there are Davids watching their Father's flock, who by the Spirit and grace of God, will yet take the head of this giant from his body, and that with his own sword, and the remainder shall flee from the face of the armies of our God. Then, my dear brother Beebe, fear not; go on in the strength of Israel's God, for he says he will never forsake nor fail thee, but will in every temptation make a way for your escape. Notwithstand-

ing your doctrine and you, as an editor, may be misrepresented by some who profess to be Old School Baptists, and denounced as a heretic by others, and the work-mongers may try to heap reproaches upon you, fear them not, for Jesus says, "I am with you always, even to the end of the world."

Brother Beebe, may God enable you to wield your pen in defense of the truth of God our Savior, and may he save us all from delusion and heresy, and from confusion among ourselves, is the prayer of one that feels less than the least of all saints.

Yours to serve,

NOAH T. FREEMAN.

MILFORD, N. Y., Feb. 12, 1878.

BROTHER BEEBE—If one so unworthy as I feel myself to be may be allowed so to speak:—I will try to write some of the Lord's dealings with me.

I, like all the rest of the human family, was born in sin; and lived in sin and enjoyed the pleasures of the world until I was twenty years of age, thinking only at times of the future; then I would think I would get religion some time, for I thought I could get it just when I pleased. I thought if I prayed, and lived right, that was all that was required. One evening in the summer I was getting ready to go to a dance, but my mother spoke against my going. I made the reply, "I guess you liked to go too when you were young." So I went on, and thought no more of it until the dance was about half over. I was on the floor dancing, when a feeling came over me, and the thought of what a sinner I was. I thought I had committed an unpardonable sin for not staying at home as my mother wished me to. It seemed as though I could not stay any longer, for there was no more enjoyment for me there. I thought there was some accident going to happen to me before I got home, and I promised myself if I got home safe that night, I would never attend another dance. A few weeks after this there was a protracted meeting started in the school-house where I was then teaching, so I attended nearly every night. One night, when the invitation was given for all to rise that wanted to be prayed for, I arose, for I felt as though I needed the prayers of all christian people; but I found their prayers did me no good, and when I tried to pray it seemed as though my prayers went no higher than my head. I then thought I would not go to meeting any more, but when night came I wanted to go again as bad as ever. I went home, feeling worse than when I went, for others would tell how happy they were, and I thought there was no pardon for me. Before retiring I fell on my knees once more, asking God to be merciful to me, a poor sinner. In the morning, when I arose and went out, everything seemed to be praising God; my burden was gone, and all things seemed new. The things I once hated, I then loved; and those I loved, I then hated. As the meetings were about

to close, they were going to baptize those who wanted to be baptized, and then they could join any church they wished to; but I thought that was not the right way to enter into the church. My young friends wanted me to go with them, but I told them I would wait a little while, but that I would not join the Old School Baptists, if I did not join anywhere. The more I read the bible, the more convinced I was that the Old School Baptist doctrine was the nearest right; so I thought I would not join any church. In the winter I was married, and moved forty miles away, where there were no Old School Baptists. I was troubled a good deal at times about being baptized, but could find no place where I felt at home. I lived in this way five or six years, till I was made willing to become anything or nothing. In the summer of 1866, if I recollect rightly, the way opened, and I went to the Middleburgh Church, at their June meeting, and told a little of what the Lord had done for me, was received, and baptized on the day following. I felt then as though I had done my duty. I have a great many doubts and fears, and sin is mixed with all I do, and I am almost afraid sometimes that I have missed the substance and caught the shadow. My greatest desire is that I may so live that it will be acceptable in the sight of God, that when he makes up his jewels I may be one among them.

Inclosed you will find two dollars for the SIGNS OF THE TIMES for another year, as I do not feel as though I could do without them, for they are nearly all the preaching I have, Otego being the nearest church, and that is twenty-five miles away.

Your unworthy sister, if one at all,
CORNELIA R. ANGELL.

GARDINER, Kennebeck Co., Me., Feb. 3, 1878.

DEAR BROTHER BEEBE:—I have received your paper, which I looked for very anxiously, and can truly say that I have received gospel truth, as taught by our dear Savior and his apostles. What sweet comfort it gives God's dear children whom he did foreknow, to come together in one spirit. Although we may be scattered in all the world, we have one God, one Savior and one spirit; and although we are changeable beings, our God never changes. Praise his holy name. If you can bear with me a little, I would like to tell you some of my experience.

I was born in Litchfield, Maine, March 8, 1850, and was about seven years old when my second birth took place. O how the love of the crucified Savior was shed abroad in my heart! What a fullness of love there was in him who had died for me! I felt perfectly free, and could truly say that I was washed white in the blood of the Lamb. I little thought I should be led in the way that I have been since that time. And as I grew up, I found two spirits within me, warring against each other, and when I would do good, evil was present with me. I groaned within myself, "O wretched man that I am!

Who shall deliver me from the body of this death?" Thanks be to God who giveth us the victory through our Lord and Savior Jesus Christ. I had been taught the Free-Will Baptist doctrine from a child, therefore I came into bondage. I attended meeting, and tried to be good, but I was so wretched that I could see no good in myself. I could not understand their preaching. All this time I knew there was a blessed reality in being born of God. I would ask professors of religion what I could do to receive that sweet comfort and peace which I had when a child. They would tell me, and I tried to do the best I could, but it afforded me no relief. At last I made up my mind that I would have nothing to do with them. I loved the word of the Lord, and read it, and different passages opened to my mind, until I saw that Jesus paid all the debt I owed. When I read the word, it condemned all the preaching I had been in the habit of hearing, and my mind was enlightened in the scriptures. And now I can say that the Lord has taken me out of that horrible pit of miry clay, and put a new song in my mouth, even praise to his name.

There are ten churches in this place, but in not one of them is the gospel preached as it was given to the apostles. There are many dear people here that I love, and I feel bad to see them ensnared, and do the best I can to show them the truth, in my weak and feeble way. Peter, speaking of false teachers, says, "These are wells without water, clouds that are carried by the tempest, to whom is reserved the mist of darkness forever." "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage."—2 Peter ii. This chapter has been opened to me in my own experience. I trust I know how to sympathize with God's tempest-tossed children. O how I love to talk of my dear Savior and the apostles' doctrine, as it is found in the word of revelation. Although I am a stranger to you in the flesh, I feel that I am not a stranger in the spirit. Your paper affords me good preaching at home, and I would not be without it if it cost five times the amount of the subscription price. My prayer is that you may be spared to spread the gospel truth to the hungry children. I do not wish to weary your patience, so I will close my scribble for this time. I feel that if I am a child, I am a very unworthy one, and the very smallest of God's dear children; but I think I realize that Jesus did not come to call the righteous, but sinners to repentance. If it were not so, I should have no hope of eternal life.

With love to you and all the scattered saints, I close.

LEWIS D. GOWELL.

SOCIAL CIRCLE, Ga., Jan. 29, 1878.

ELDER G. BEEBE—MY BELOVED BROTHER:—I never write to send on a remittance, or on other business, but that I feel a desire to write more; at the same time there is a drawing back, in view of my inability to write for edification. At my time of life I ought to have learned much from experience; if I have, it is only to know and realize that I am less than nothing, and vanity; to know that I grow weaker, more helpless, worse and more vile. In my youth I thought it but reasonable that by thought and effort to know something, I might gain a stock that would be useful in age. At times I began to lay up treasures, and thought I was gaining, and said to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat and be merry." I would begin to look down on the poverty of others, and became vain and bigoted in my own wealth. But in the midst of this insane carousal, when all was merry within, like a peal of thunder, startling and stunning me, came the words of terror and truth, "Thou fool, this night shall thy soul be required of thee." What long, dark nights of sorrow, weeping and mourning ensued! I, who had been living in fancied wealth, in ease and pleasure, a proud pharisee, had done so much good, and intended to do so much more, surrounded with all that wealth could command, had to be driven out from a home of splendor and ease, to be a poor beggar! My fine clothing was exchanged for filthy rags. What a change! After many days of bitter anguish, when my tears have been my food day and night, irreconciled to my hard, changed condition, as suddenly as I was made poor I am made rich, by the thought that it was a merciful kindness in my Father to dispossess me of my self-righteousness, to undeceive me, to reveal my own weakness, to manifest and bring near his righteousness. How strange and humbling to our carnal minds, that we must be made poor if we would be rich; must become fools in order to be wise; must be weak before being made strong; must be killed before being made alive. Poor, deluded man, in nature and in grace, is prone to trust in uncertain riches; to trust in what he can do. While the child of God realizes, a thousand times twice told, that "Without me ye can do nothing," he knows this of a truth, yet is fully bent in his own mind not to accept and practice it. It seems to be a part of our very being to *do, do*, while we know at the same time that it is the Lord alone that works in us to will and to *do*. We daily see the end of all things; see our own good works fade as a leaf, see our hopes and expectations crushed, and sit down and weep over past fruitless undertakings, and resolve to do so no more, yet rise up to *do* again.

It would seem that there might be some excuse for young, inexperienced christians, whose senses have not been exercised by age; but for old veterans of the cross who have fought

a thousand battles, and been given a thousand victories through Jesus Christ our Lord, to be so silly as to attempt to do anything in their own strength, to heap up moth-eaten treasures, expecting thereby to be rich, is so foolish. We shall never cease from man while life lasts; never cease from our own works while we breathe the breath of life; yet in spirit we feel that the blessed Savior has done all things well for us; that it is ours to honor and glorify him in our bodies and spirits which are his.

In love,

WM. S. MONTGOMERY.

BLANCHESTER, Ohio, Jan. 27, 1878.

TO THE BRETHREN AND FAITHFUL IN CHRIST JESUS WHO ARE SCATTERED ABROAD IN THIS ENCHANTED COUNTRY:—One of the apostles has told us that it is through much tribulation we must enter the kingdom. From this passage we are taught that we are but sojourners here, and have not yet entered that heavenly habitation or kingdom that awaits the heirs of promise; for Jesus said to his disciples, "In the world ye shall have tribulation; but in me ye shall have peace." These are dark days for the true followers of Jesus, though the men of this generation are rejoicing in the progress of scientific research, and glorying in what they call natural religion, which is adapted to suit the carnal mind, and to pamper the leadings of our fleshly nature. But "we are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Then let us not suppose that some strange thing has happened unto us, that we should be left out of the account when men number their hosts of professors; for their rock is not as our Rock, our enemies themselves being judges. In these times of division and confusion, I am often made to reflect on the circumstance of Gideon's army—but small at first, by heaven's command; first, all of the cowards are sent home; then, how strange to see, that the small remnant must be tried, and none but the pitiful handful of three hundred were found worthy to break the pitchers, hold the lamps, and raise the battle-cry, "The sword of the Lord and of Gideon." Now, dear friends, the very small army of Israel, I wish very much to be with you, were it the will of the Lord God of the armies of Israel; but the affliction of myself and family is such that I must try to be still, and know that it is the Lord.

Yours in affliction,

J. C. BEEMAN.

WESLEYVILLE, Pa., Feb. 10, 1878.

DEAR BRETHREN:—I cannot close my letter without expressing the comfort and satisfaction I receive from the perusal of our family paper, living where I am, entirely deprived of the companionship of those who profess one Lord, one faith, and one baptism. It comes always laden with glad tidings. The sermons, the experiences, the correspondence, all are food to the hungry soul. The editorials are so clear, plain and forcible,

it seems strange that any who have been taught by the Spirit of Christ could fail of understanding them. Elder Purington's sermon, in the last two numbers, has been a feast to me. It is such a clear, plain and forcible exposition of the truth, that I could not be satisfied with one perusal. When I have been unusually comforted from some communications, I greatly desire to meet the writers and thank them. May the Lord abundantly bless those who have given so freely of what they have received, to comfort the scattered ones of the flock; and may you, dear father Beebe, be spared yet many years to send forth glad tidings.

Your unworthy sister,

MARY R. TOMPKINS.

CHURCH NOTICE.

For the information of the readers of the SIGNS OF THE TIMES, especially those in this part of the country, we think that perhaps it would be of some interest to state that Eld. S. H. Durand has accepted a call from us, and assumed the relation of pastor over this little branch. We desire to feel grateful to our God for the manifold and bounteous favors bestowed upon us, poor and undeserving as we are. The Lord has specially favored us in the administration of the word. Brother Durand, in connection with Eld. B. Bundy, have visited us regularly ever since the demise of Elder Thomas Hill, four years ago. To the honor of their Master be it said, they did do it faithfully; "Because for his name's sake they went forth, taking nothing of us," except the bare expenses, although they might have expected more.—1 Cor. ix. Our covenant-keeping God has been pleased to bless their labors, both in establishing the church and in adding "such as shall be saved." Elder Durand will (providence permitting) be with us on the first Sunday in March, and after that on the first Sunday of every alternate month. Elder Bundy expects to visit us on the second Sunday in April.

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." "To the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen."

J. M. BOES, Clerk.

UTICA, N. Y., Feb. 6, 1878.

APPOINTMENTS.

Eld. S. H. Durand will be with the church at Burdett, N. Y., on the second Sunday in March, and at the church meeting on Saturday. He will also preach at Mrs. Terry's, near Trumansburg, on Sunday evening, after preaching for the church at Burdett.

H. B. ELLIOTT.

CHANGE OF RESIDENCE.

Brother Wm. L. Craven having removed from 1022 East Norris Street, to 1735 North Seventh Street, Philadelphia, Pa., desires his friends to call on or address him at the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1878.

BLACK, BUT COMELY.

Brother James McIntyre, of New-man, Ill., desires us to give our views on Song i. 6:

"Look not upon me, because I am black, because the sun hath looked upon me; my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."

On reading this request of our brother, we at first thought to decline the attempt to write upon a subject on which we have so little light, lest we should darken counsel by words without knowledge. But as we have so recently expressed our understanding of the two verses immediately following, which are a continuance of the same subject, we were led to examine more closely the connection, from the third to and including the sixth verse, and not without some hesitancy, we have concluded to give such views as have been presented to us.

We have before expressed our conviction that the Gentile church is impersonated as speaking in our text, and its immediate connection. When greeted by the kisses of the mouth of her spiritual Beloved, she is enraptured with his love, which is more exhilarating than wine; and when the unctuous savor of his Spirit, like the precious ointment poured forth upon the Head of the church, after the manner of the anointing of Aaron to the priesthood, runs down his beard to the skirt of his garment, so that the whole body, of which our High Priest is the Head, is also through him anointed, (Psa. cxxxiii.) and the sweet odor fills the whole house of God, she in ecstasy of joy and gratitude exclaims, Draw me, we will run after thee. Is not this the language of Gentile sinners when called by grace, drawn by the Father to Christ as their Savior and King, and brought by grace into the chambers of the house of God? Drawn, sweetly and irresistibly, into communion with Christ into the heavenly places of his kingdom. Yea, the King himself has brought me into his chambers; therefore we will be glad and rejoice in thee. Both the singular and plural pronouns are used by the church, and very properly; for "as the body is one, and has many members, and these members, being many, are one body, so also is Christ," that is, in his body, which is the church. Hence that power which draws the church, causes all her members to run after him, whose irresistible attractions draw all the redeemed with loving-kindness.

But we pass now to consider her appeal to the daughters of Jerusalem. These daughters may represent the churches in the cities of Judea, which were first called, and were a kind of first fruits unto God, which had been gathered under the ministry of John, and the seventy, and the apostles who were first sent forth to the lost sheep of the house of Israel, and at that time forbidden to go to

the Gentiles, or into any city of Samaria. When after the day of pentecost, the command was given to "Go ye into all the world," and Peter was sent to preach to and baptize Gentile converts, then the voice of the Gentile church was heard saying, "I am black, but comely." From pagan idolatry and heathen darkness, called by grace, quickened by the Spirit, the people that sat in darkness saw a great light, and to them who dwelt in the shadow of death a light sprang up, and they which were afar off were made nigh by the blood of Christ, and the middle wall which had hitherto excluded the Gentiles from the daughters of the old Jerusalem was broken down, and the other sheep, which were not of the Jewish fold, were to be brought in; then the people of God among the Gentiles confessed their vileness. Black as the smoke-stained tents of Kedar, having no comely attractions to commend them to God or to his people, confessing their sins and pollutions, they acknowledged their degradation and blackness.

And how they came to discover their vileness, that they were black as the tents of Kedar, was because the Sun had looked or shined upon them. What sinner, either Jew or Gentile, ever saw or knew that he was black, guilty, polluted and condemned by the righteous law of God, until the Sun, the fountain and source of all spiritual light, had looked upon him? Whatsoever maketh manifest is light. When God, who caused the light to shine out of darkness, shines in the heart of a quickened sinner, and gives him the light of the knowledge of the glory of God shining in the face of Jesus Christ, then the enlightened sinner in that light, not only sees in Christ all the brightness of his Father's glory, but in the same living light he sees himself as black as guilt and sin can make him, and he then abhors himself in dust and ashes. When this light of the refulgent glory of God was seen even by the holy and inspired prophet of God, he felt that he was undone, and, contrasted with that light, he was a man of unclean lips. Yet, notwithstanding the guilt and deep depravity which the light of the sun has manifested, in the perfect righteousness of the Son of God, the redeemed church of God, by the cleansing blood of Christ, is washed and made as pure and spotless as the curtains of the King of glory, who is typified by Solomon. Now the Gentile church approaches the daughters of Jerusalem in the way that every member of the body has to come, and in substance relate the same experience which is common to all who come to Zion's gates. "Look not upon me, because I am black." If searched now in the burning light of divine purity shining from the eternal throne of God, from the sole of my feet even to the head I am black, vile and unclean; in all my fleshly nature not one bright spot can be found, not one good thing can be found in me, that is, in my flesh. With my hand upon my mouth, and both deep in the dust,

I cry, Unclean! look not upon me. "Nothing in my hand I bring," a poor, guilty, helpless sinner, left in my blood to the loathing of my own person, black as the tents of Kedar.

But look to what God has wrought for me. Behold the blood-washed church in the perfect and immaculate righteousness of the Son of God, who has loved her and given himself for her, and in him she has a righteousness as pure and spotless as the curtains of Solomon. Thus it is in Jesus that the daughters of Jerusalem can recognize the Gentiles as "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

But there is still something further in the experience related by this fairest among women, which may accord with what individuals have felt and witnessed in their own experience. "My mother's children were angry with me." This seems to us to refer to the old mother, or covenant, which gendereth to bondage, which answereth to the old Jerusalem, which is in bondage with her children. The carnal Jews were angry when Christ received publicans and sinners, as set forth in the allegory of Paul, Gal. iv. 22-31. These children of Abraham, by Hagar, or the old covenant, murmured, and were angry; and they still retain their anger, at the bringing in of the Gentiles by grace. They were willing themselves to compass sea and land to make proselytes to Judaism, but they required them to be circumcised, and to keep the law of Moses, which was their vineyard; and the ritual of that old covenant of works they exacted of the Gentiles to keep, as a condition on which they were willing to receive them. And this proposition has been accepted by us all, so far as to make the attempt to keep the law, and seek for justification by its deeds or works. But we have found, as the church confesses, that instead of succeeding in keeping a covenant which belonged to the Jews, and was never given to us, we have never been able to keep the law which held us in bondage, or to obtain salvation by any works of righteousness which the holy law of God required. The Jewish vineyard is described in Isaiah i. 1-7, and the wild and perverse fruit which it brought forth under the keeping of the carnal Israelites, and their proselytes. "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plants; and he looked for judgment, but behold oppression: for righteousness, but behold a cry." In the parables which Jesus spake to the carnal Jews, (Matt. xxi. 33, Mark xii. 1, and Luke xx. 9,) this same vineyard is described as being let out to husbandmen, who kept it, but under their keeping it yielded no revenue to its owner, &c; and such was truly the case with regard to the covenant of works, under the keeping of the carnal Israelites, but was finally abolished. "For there is verily a disannulling of the commandment (or covenant) going before, for the weakness and unprofitableness thereof;

for the law made nothing perfect."—Heb. vii. 18, 19. So the spouse of Christ had labored to obtain salvation by the deeds of the law, but found that her labors in that direction had been in vain; for by the deeds of the law no flesh shall be justified in the sight of God.

Neither had the Gentile church, at the time indicated in our text, received or kept the vineyard or covenant which she claims as her own vineyard; for the keeping of the new and everlasting covenant is not entrusted to the fidelity or keeping of those who are kept by it. It was predicted by the prophet of the Lord, saying, "In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it, I will water it; lest any hurt it, I will keep it night and day."—Isa. xxvii. 2, 3. All the provisions of this covenant God will himself keep. This vineyard is not let out to husbandmen, nor trusted to the faithfulness even of this fairest among women, for all its pledges rest upon the infallible oath and promise of God himself; its unequivocal stipulations are, "I will, and they shall." In the provisions of this fruit-bearing covenant or vineyard, God has graciously promised, "I will heal their backsliding; I will love them freely. * * * I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. * * * From me is thy fruit found."—Hosea xvi. 4-8. In this new covenant, or vineyard, Christ is the true Vine, and the Father himself is the Husbandman.—John xv. 1. And although she has not the ability in and of herself to keep the laws of Christ, as she desires to do, she rejoices to find that in her Lord she has righteousness and strength, and in him she confides to give her the victory through Jesus Christ her Lord.

But there is another sense in which the church of Christ, and all her legitimate members, have and do still find themselves both black and comely. In their fleshly nature, which is born of the flesh, they are so vile, polluted and wretched, that if they should wash themselves with nitre and much soap, yet their iniquity is still marked before the Lord.—Jer. ii. 22.

"No blood of birds, nor blood of beasts,
Nor hyssop branch, nor sprinkling priests,
Nor running brook, nor flood, nor sea,
Can take the dismal stain away."

It cannot be that any effort of their own, nor of men, nor even of angels, can make their carnal nature pure or white.

"As well might Ethiopian slaves
Wash out the darkness of their skin;
As well the dead may leave their graves,
As fleshly nature cease to sin."

But though so deeply polluted in their earthly nature, every heaven-born child of God has a nature that is pure and white, for in the new birth they are made partakers of the divine nature, (2 Peter i. 4,) and in that nature, which is born of God, not of corruptible seed, but of incorruptible, by the word of God, which

liveth and abideth forever, they are whiter than snow.

"Jesus, my God, thy blood alone
Hath power sufficient to atone.
Thy blood can make me white as snow;
No legal rites could cleanse me so."

In view of the two natures which maintain a continual warfare in every child of God while in the mortal tabernacle, we see, as in the Shulamite, as it were the company of two armies.—Song vi. 12.

BORN OF THE WATER.

Remarks on the letter of brother G. M. Holcombe, on page 52.

Brother Holcombe's views on the subject of being "born of the water," are worthy of careful consideration. Whether either of us have expressed the primary meaning of our Lord in what he said to Nicodemus, certainly admits of at least a doubt. Yet we feel very certain that those who see and enter the kingdom of God, must be born of the Spirit and of the Life which are developed in all who inherit that spiritual kingdom, which flesh and blood cannot inherit. Still, if, by the kingdom of God, our Savior was speaking of the gospel organization of his church, as about to be set up, in distinction from the organization under the old covenant, we must admit that the former was a worldly sanctuary, having carnal ordinances, which admitted all that were born in Abraham's house, (Heb. ix. 1,) without requiring them to be born again, of the Spirit. But the kingdom then about to be set up, being a spiritual kingdom, is totally invisible to all who were not born again, or born of the Spirit; and according to the order of entrance, equally inaccessible to all who were not baptized.

In the typical presentation, Israel in the wilderness, under Moses, represented God's people under the old covenant; and as Jordan divided the goodly land of Canaan, which is figurative of the gospel church, into which Moses was not permitted to enter, but into which Joshua, the type of Jesus, our Savior and spiritual Leader, has led his people, so Jordan to them, in the type, may represent what baptism, in the gospel or anti-type, signifies to us, as the dividing or discriminating line between the legal, worldly, or carnal sanctuary, and the gospel church. If baptism is not a birth, it certainly is figurative of the regeneration wherein the church of God were buried with Christ, who, in our flesh, suffered the penalty of the law, and in his resurrection from the dead brought the life and immortality of all his redeemed to light.

We know of no way in which the gospel church can be seen by any man, except that man be born of the Spirit; nor how any man can enter the sacred precincts of the gospel church, except he be baptized, according to example and command of our Lord Jesus Christ. While we firmly believe that all the Old Testament saints, from the days of Abel, and the thief on the cross, and many thousands of others who were never baptized in water, are saved by the grace of God, washed and cleansed

by the blood of Christ, quickened and born of his Spirit, and shall reign in immortal glory, yet we do not understand from the scriptures that any of them ever entered the gospel church in her gospel organization, as the visible kingdom, which Daniel prophesied that the God of heaven would set up in the days of those kings of whom he spake.

"THE EDITORIALS."

We have from time to time for some years past forwarded to parties wishing to act as our agents, various quantities of the book of Editorials, and the majority of those to whom we have so sent them, have either made sales for them, and made payments for the same, or informed us of their inability to dispose of them at present. But there are others to whom we have mailed quite a number of both volumes, and have never been able to get any word from them concerning the matter. On such we now call to send us some information; if they have not sold any of the books, write us to that effect, but do not compel us, after mailing a quantity of books, to remain for years in ignorance as to whether or not they ever reached their destination.

BAPTIST HYMN BOOKS.

BEEBE'S COLLECTION.

We have just out from the bindery a fresh supply of our small type Hymn Books, and are now ready to supply all orders promptly for any of the different styles of binding, either of the large or small type books. For price list see advertisement in last column of our last page.

MARRIAGES.

In the village of Spotswood, on the 17th of October, 1877, by Eld. Wilson Housel, Mr. Lorenzo D. Clapp and Miss Mary Perdun, all of East Brunswick, N. J.

Dec. 13, 1877, by the same, at his residence, Mr. John H. Rigler and Miss Armenia Chambers, all of Spotswood, N. J.

Jan. 16, 1878, by the same, at the residence of the bride's parents, Mr. John H. Wade and Miss Mary C., daughter of Jacob F. Rue Esq., all of East Brunswick, N. J.

On Wednesday, Nov. 6, 1877, at the house of the bride's father, near Snow Hill, Worcester Co., Md., by Eld. T. M. Poulson, Mr. Turner M. Davis and Miss Eliza R. Bailey.

By the same, on Wednesday, Dec. 5, 1877, in Berlin, Worcester Co., Md., Mr. Henry D. Powell and Miss Martha J. Adkins.

By the same, on Sunday, Dec. 9, 1877, at the house of the bride's father, in Wicomico Co., Md., Mr. Wm. D. Massy and Miss Gertrude Brittingham.

By the same, Dec. 26, 1877, at his residence near New Church, Accomac Co., Va., Mr. Robert A. Taylor and Miss Mary F. Watson.

By the same, on Wednesday, Jan. 30, 1878, at the house of the bride's father, in Wicomico Co., Md., Mr. Samuel T. Bailey and Miss Matilda C. Hasting.

By the same, on Wednesday, Feb. 6, 1878, at his residence, Mr. Lloyd Gladding and Miss Hetty A. Hurley.

By the same, on Wednesday, Feb. 6, 1878, at the house of the bride's father, near Watts-ville, Accomac Co., Va., Mr. Teagle Shay and Miss Oceanna Mariner.

Jan. 1, 1878, at the residence of the bride's father, by Eld. J. E. Armstrong, Mr. Benjamin Ferguson and Miss Alice Bartley, all of Jasper Co., Ill.

By the same, Jan. 1, 1878, Mr. John B. Todd and Miss Nancy Brackam, all of Jasper Co., Ill.

OBITUARY NOTICES.

DEAR EDITORS:—I herewith send you the obituary of our much esteemed brother, **Eld. Isom Cranfill**, who departed this life on the morning of Nov. 24, 1877, at his residence in Eugene City, Lane Co., Oregon, aged 70 years lacking three days. His disease diabetes. He had been suffering for many years with it, but for the last year or two his sufferings at times were very painful. The last time I saw him was on the Columbia River, the last of September, 1877. He had, with other brethren and sisters, been to the constitution of the Sea Side Church, near Skipanon, Clatsop County, where he preached twice. On our return we all stayed all night at Astoria, where he seemed to have taken fresh cold, as he told me the next morning, aboard the steamer, coming up the Columbia River. Myself and wife left the steamer at Eagle Cliff, where we bid farewell to all the brethren and sisters, the dear old Elder among the rest. When the steamer started and left us on the platform, the Elder put his head out of the window, and with his hand waved us an adieu. Little did I then think that it was the last sight and final adieu that I should have of him. Thus the Old School Baptist Churches of Oregon have in the past year lost two of their beloved Elders, viz: Ezra Stout and Isom Cranfill.

I will let him give a relation of some of his past history, which I will take from "Zion's Messenger," a small paper he once published. He says:

"I was born Nov. 27, 1807, in the state of North Carolina, Rowan Co. In the year 1829 I removed to Tennessee, Lincoln Co., where I hope the Lord in his goodness showed me the corruption of my own wicked heart, and enabled me to see that I was a poor, lost and helpless sinner; and in his own good time he unfolded to me the riches of his grace, and enabled me by an eye of faith to behold the glorious Redeemer as slain for my sins, and raised again for my justification; and I was enabled to rejoice in hope of the glory of God. In the Spring of 1838 I removed to Green Co., Ill., and in the fall of the same year I joined Apple Creek Church of Predestinarian Baptists, by experience and baptism. In June, 1844, I was licensed by the Union Church, where I then belonged, to preach the gospel. I shortly after moved my membership into Taylor's Creek Church, and on May 3, 1845, I was ordained to the ministry by Elders Coonrod, Fitz Gerrell, Simms and Gimblen. On the 28th of March, 1847, I and my family, consisting of my wife and four small children, commenced a long and tedious journey to Oregon Territory, and landed at our place of destination, in Oregon City, the 17th day of September following. Oregon Territory was inhabited then mainly by savage Indians; the white settlers were but few. There was but one Old School Baptist Church in the Territory, and it contained only a few members. [This church was then called Hillsborough; since then the name was changed to Siloam.—J. T. C.] In a short time I visited the little band, and cast in my lot with them. I soon began to try, in my weakness, to proclaim the gospel of God's dear Son, in different parts of Oregon, and I have reason to hope that my labors were blessed to the upbuilding of churches, and to the ingathering and consolation of God's dear children."

I will here say that the Elder, in his history, goes on to record his persecutions, missteps and afflictions, which I will not relate. Suffice it to say that he had fully reinstated himself in the love and affections of the brethren and sisters of the Siloam Association, having made a full and thorough acknowledgement for the course he had taken. His language relative to this matter was so sincere that I will give it here. He said, "I honestly acknowledge that my course in the difficulty has caused me more trouble of mind than all other missteps of my christian life." He further said, "It is always a pleasure to me, when I can keep the old man in subjection, to acknowledge my faults." And I fully believe that he enjoyed himself better while among his brethren and sisters, after the reunion, than he did before. It was his great delight to be with his brethren, talking, preaching or singing of the goodness of God

in the great plan of redemption. But he has ceased from his labors here, and has gone home to praise and adore that God he dignified to honor here on earth. He leaves a beloved wife, two sons and five daughters, besides several grandchildren, together with the churches here in Oregon, to mourn our loss, which we believe is his eternal gain. Well may we repeat, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." His church (Oak Creek) was something near eighty miles south of his residence at Eugene. The church sent him word that three candidates were awaiting baptism, and wanted him to come and administer the ordinance. Afflicted as he was, he started to go. Being asked by his wife if he would try to baptize them, he said, if the Lord enabled him to get there he would certainly try. He got partly on the way, but was taken so bad that he had to return on the cars to Eugene, where he stayed until his death. Well may we sing with Dr. Watts,

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

J. T. CROOKS.

MILLER'S STATION, Linn Co., Oregon.

Please publish the sudden death of my dear mother, **Dalinda Dickinson**, wife of James Borthwick. She died Wednesday afternoon, Oct 10, 1877, aged 80 years, 2 months and 17 days. She was as well as common until Tuesday noon, when she was taken with a severe pain in her stomach, which, after a while, we relieved her of in a measure; but she said she felt distressed all over. She lay on the lounge about half the afternoon, (which was very uncommon for her to do) and that night she seemed to rest quite well. In the morning she got up and dressed as usual, and felt some better, and came to the breakfast-table, but could not eat; but she drank a cup of tea after a little, and took two pills, and laid on the bed a spell that forenoon. She then got up and came to dinner, and ate a little. Between two and three o'clock I went into the kitchen a few minutes, and when I came into the room I saw that she was not sitting in the rocking-chair, and said to my sister, "Has mother laid down on the bed again?" She said she thought she had gone out of doors, as she saw her take her sun-bonnet. She went right off to look, and called me to come quick, for mother was in the privy, and had fainted. As soon as I saw her I knew it was something more than fainting, yet I could not believe that she was dead. I thought it must be a fit. We got help, carried her into the house, and laid her on the bed. I thought we must do something to restore her, but it proved to be the sleep of death. Yes,

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep."

It seems hard to give her up; we miss her in every place; yet we sorrow not as those who have no hope, for I firmly believe our loss is her eternal gain. From all appearances she must have died very easily, without a struggle or groan. Here eyes and mouth were closed, and a smile was on her countenance. I do not think she was out of the house over five minutes when we found her. She leaves an aged husband, to mourn the loss of a companion that he had lived with about sixty-three years, five sons and six daughters, and a large circle of grandchildren and great-grandchildren, with other relatives, to mourn our loss. The church must feel the loss of a worthy member, truly a mother in Israel, one who has stood the heat and burden of the day. Eld. I. B. Whitcomb preached a very comforting discourse on the occasion, Oct. 12, from 2 Tim. iv. 6—8.

Mother united with the Baptist Church called Middleburg, and was baptized by Eld. Crocker, in July, 1832, of which she ever remained a faithful member until the day of her death, always filling her seat, unless providentially hindered, and always at her post, both at the Saturday and Sunday meetings. I have never known her to stay away from any of the regular appointments of the church, except a very few times, since my

earliest recollection, and at the time of the division in this church she stood on the apostolic ground, and had no fellowship whatever for any of the new isms of the "do and live" parties. Her hope was firm in that Savior who has all power in heaven and on earth. At our regular meeting in August, Saturday night we had a little meeting at our house, and Elder B. Bundy was with us. He asked her to tell the reason of her hope, which she did very satisfactorily. She has always lived near the place of meeting, and her house was always a welcome home for the brethren, of which many now living can testify. She esteemed it a comfort and privilege to have them come, and often said she never felt any poorer for it. She had been afflicted with rheumatism, so that she was able to do but little about the house for a number of years, but was seldom idle; she sewed some, and knit a great deal. Her reading for a year or two had been mostly in the bible and hymn-book, as she could see to read but little at a time. She generally wanted me to read the SIGNS for her. I heard her tell my niece, a few days before she died, that she had read the New Testament through by course during the past summer. Her mind and memory were remarkably good for one of her age. I feel the loss deeply, as myself and one sister have always lived at home with our aged parents; but I trust we will not long be separated.

From your unworthy sister, if one at all,
ORPHA BORTHWICK.
LIVINGSTONVILLE, Schoharie Co., N. Y.

By request, I send for publication in the SIGNS the obituary notice of **Mrs. Marcia J. Mettles**, who departed this life on Monday morning, Jan. 21st, at her home in Frenchtown, N. J. Her disease was a cancerous growth throughout the lower part of her system, with which she had been afflicted four years, suffering greatly at intervals, and very intensely during the past year. But she had that unspeakable blessing, a good hope through grace, which is all that can really sustain and give one comfort under such severe and hopeless sufferings. She experienced a hope in the Savior of sinners, and was baptized in the fellowship of the Kingwood Church by Eld. David Bateman, at the age of fifteen years, about fifty-three years ago. In her affliction her dear Savior was pleased to draw graciously near to her at times, though she was often sorely tempted by the enemy with doubts as to the validity of her hope. So all the true gold of faith must be tried with fire. I visited her the last of November, and had some conversation with her upon spiritual things. Her intense suffering prevented her speaking as fully and freely as she wished to of her feelings; but she expressed her abiding confidence in Jesus as the Rock of her salvation, though sorely tried at times. She felt that her heart was filled with his love, though feeling so very unworthy of his favor. She called my attention to the words of Peter, "Wherefore gird up the loins of your mind, be sober, and hope unto the end for the grace that is to be brought unto you at the appearing of Jesus Christ."—1 Peter i. 13. These words had given her great comfort, and she wished me to write about them in the SIGNS. I tried to speak to her a little from them. She said a sermon she once heard me preach had been blessed to her soul in an especial manner, which was her reason for desiring to see me. She lived with her daughter, Mrs. Martin, an only child, who with her husband constantly attended and ministered to their dear mother, so far as it is in the power of affectionate earthly friends to minister. As she approached the last of her mortal pilgrimage, her sufferings still seemed to increase, but her spiritual strength appeared to be renewed. She repeated many portions of scripture which were brought with divine power and comfort to her mind. The morning before her death she prayed long and fervently. She also repeated the whole of the 125th hymn, beginning, "Why should we start and fear to die?" Her sufferings ceased a little before her departure, and she passed away peacefully. A calla lily, which she had watched for the past few days, and had remarked that she should not probably see it blossom, opened its beautiful white petals just as she passed away.

At her request I spoke at her funeral. The attendance was large, and a great solemnity pervaded the assembly. She left one brother and four sisters, all of whom were present but the eldest sister. The text used upon the occasion was Psa. xxx. 5, 6. She had the text and the 20th hymn written upon a piece of paper, dated Nov., 1875, and had referred to it before her death. After the funeral it was thought, upon close examination, that the 130th Psalm was intended, instead of the 30th. It is strange that the two texts should be so much alike, both referring to the morning. The one that was used perhaps expressed more especially her experience, as she passed away from this night time into the morning of that endless day which is clouded by no pain or sorrow, but filled with the sunlight of unbroken and unending joy.

May the Lord comfort the deeply bereaved daughter with the consolations of that hope which brightened the pathway of her afflicted mother.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Feb. 4, 1878.

DIED—December 14, 1877, of consumption, **Deceatur F. Byrd**, aged 37 years, 1 month and 3 days. The subject of this notice was not only an Old School Baptist professedly, but he was also one experimentally; for he often said there was nothing in the reason he had for a hope that would accept of human instrumentality or creature merit; for he felt that man was totally depraved, and if salvation rested upon works of righteousness which he could find in himself, he was without hope. I think it can truly be said, in the language of David, he was a companion of all them that fear God. He was one whose life and profession corresponded, from his baptism to his death, a period of about five years and five months, being baptized by the writer in July, 1872. When the glory of the Lord which has arisen upon the church began to appear, he entered a great conflict, for he was traditionally a New School, his family and connections being of that persuasion; but his experience proved to be more than a master for all that was fleshly, and I think he found a pleasant home in the church. He often said he could find no other people whose doctrine showed mercy to the poor and the lame. A great deal could be said of him in truth, as a christian, but it would not be prudent in an obituary.

He had two or three attacks of hemorrhage about a week before he died, but revived a little. I was with him on Wednesday before he died on Friday night, and found his mind firm. I read Gadsby's "Everlasting Task" to him, and he seemed to be elated. He said he had often thought he would like to ask those very questions. He was fearful at times that his domestic obligations would seemingly destroy the joys of salvation, and about his last words to me were, in the language of the Savior to his disciples, "What I say unto you I say unto all, Watch." O how we miss him! But we desire to be still, believing that he is taken from the evil to come.

His funeral took place on Sunday, Dec. 16, when the writer tried to speak to a large and attentive congregation, from the words in Matt. ix. 9, "And he said unto him, Follow me." His remains were then laid in the family grave-yard, until the morn of the resurrection. Though we see his face no more, his life and christian virtues will long be remembered. May the God of all grace sanctify his life and death to the good of his three brothers and three sisters in the flesh, and to the church with whom he held sweet fellowship.

T. M. POULSON.

My beloved daughter, **Mary Frances Saffel**, departed this life Jan. 19, 1878, after a brief but painful illness of only a few days. Her disease was consumption, and though we saw she was declining, we did not think she was so near her eternal home. She was married only thirteen months, and leaves a dear little daughter of three months, a grief-stricken husband, father, step-mother, brother and two sisters, to mourn her early death, being only in her 25th year. She made a profession of religion some years ago, at a Methodist meeting, and since that time has

given every evidence that she was born of incorruptible seed. I was with her in her last illness, and it was sorrowful to the flesh, yet joyous to the spirit; for her trust in Jesus was so strong, and her faith so clear, and so well grounded, that she seemed entirely cut loose from all earthly things, even from her little babe, and with a bright and radiant smile said that we must not weep for her, for she had left all in the hands of her heavenly Father, and added, "Pap, it is a safe place to leave all things, in his hand." I said that she would soon be at home. I asked her if she had done any good thing to recommend her in the sight of God, and in whom was her trust. She answered that she had not done one good thing, and her only hope was in the blood of Jesus, and that it was a great wonder why the Lord should be so good and merciful to her. She continued to talk until her strength gave way, and then lay like one in a sleep till the summons came, when she sweetly fell asleep in Jesus.

On Monday they bore her mortal remains to the old Ebenezer grave-yard, and as I turned to come home, though smarting under the separation which is so sore to the flesh, I felt to say,

"Wait, O my soul, thy Maker's will;
Tumultuous passions, all be still;
Nor let a murmuring thought arise;
His ways are just, his counsels wise."

"Alas! how changed that lovely flower,
Which bloom'd and cheer'd our heart;
Fair, fleeting comforts of an hour,
How soon we're called to part."

May we bow in humble submission to him
whose right it is to do as he please.
Yours in hope of eternal life,

HIRAM MURPHY.

BLOOMFIELD, Va.

DIED—In Unatilla County, Oregon, Nov. 17, 1877, of diphtheria, **David J. Mayfield**, aged 8 years, 8 months and 13 days. He was taken sick Tuesday morning, the 13th, and died Saturday night, the 17th. All that we could do for him was of no avail. It was a great trial for me to stand by his bedside and see him in such great pain, when I could do nothing for him. He possessed his right mind as long as he lived. A while before he died he was very restless, and said, "I can find no place where I can rest." Five minutes before he died he raised up in the bed and said, "Papa, is it midnight yet?" I told him, No, that it lacked five minutes of eight. He said, "Take me up." I took him in my arms, and he looked at the clock, and then motioned for me to lay him down. I laid him down, and at eight o'clock he breathed his last, without a groan or struggle.

So passed away my noble boy, in whom I much delighted. Dear old brother, it is hard for us at all times to bow in humble submission, and say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"His little feet no more shall tread
Life's crooked, rough and rugged road;
But now his body is at rest,
His spirit wafted home to God."

G. E. MAYFIELD.

WESTON, Oregon.

This notice is to record the death of my mother, **Mrs. Massa Grigsby**, who died at the home of her son, George Grigsby, at New Castle, Lawrence Co., Pa., at the advanced age of 87 years. She was born in Loudoun County, Va., and was baptized by Eld. Benjamin Lawson, at the Pleasant Creek Church, Va., in the year 1814, and consequently has been a member of the Old School Baptist Church sixty-three years. No charge was ever preferred against her for irregularity during this long period of time. She was a firm believer in the Savior, and held with great tenacity, and contended to the very last for the doctrine and order of the Old School Baptists. She has taken the SIGNS for many years. Her children are all living, though scattered, some in Pennsylvania, some in Ohio, and some in Missouri. She was very honest in all the ways of life, and very kind to all. But she is gone to her reward. Blessed are the dead who die in the Lord.

WM. GRIGSBY.

DIED—At his residence in Shelby County, Ky., Dec. 6, 1877, brother **Albert Rodgers**, in the 62d year of his age. Brother Rodgers professed a hope in the blessed Redeemer at the early age of fifteen years, joining the Baptist Church before the separation; and when that took place, as almost the entire body went or drifted into the men-made institutions, though our brother's lot seemed to be cast there, he protested against their disorders, from time to time, and he told the writer that perhaps 140 members had been received with his uplifted hand, and also that he did not know that he had broken bread with them at any time. Last October he and his dear companion united with the Mt. Pleasant Church of Regular Old School Baptists, which they seemed to very highly appreciate. But he was soon taken from us, and his companion and children, with the church, are left to mourn their loss, which we trust is his eternal gain. May the God of all grace abundantly bless this dispensation of his providence to the good of the bereaved, for his name's sake, so far as consistent with his holy will.

J. M. DEMAREE.

DIED—At Lambertville, N. J., Jan. 22, Mr. **John Sweezy**, aged 61 years. Although the deceased was not a member of the visible church, he was a friend to the Old School Baptists, and a lover of the truth.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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.

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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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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., MARCH 15, 1878. NO. 6.

D. L. Blackwell, INCORPORATED
HOPEWELL,
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POETRY.

TRUST IN GOD.

In thee, O Lord, I put my trust,
My hope it is in thee;
Keep me in paths of righteousness,
Incline thine ear to me.

Thou art my hope e'en from my youth,
O guard me till I die;
Let not thy mercy and thy truth
Forever pass me by.

Thou hast e'er held me up till now,
And will until I die;
Will be my portion here below,
And mine above the sky.

THE WEARY AND WOUNDED HEART.

PSALM LV. 6.

O! had I the wings of a dove, I would fly
Away from this world of care;
My soul would mount to the realms on high,
And seek for a refuge there.

But is there no haven here on earth?
No hope for the wounded breast?
No favored spot where content has birth,
In which I may find a rest?

O! is it not written, Believe and live?
The heart by bright hopes allured
Shall find the comfort these words can give,
And be by its faith assured.

Then why should we fear the cold world's
frown,

When truth to the heart has given
The light of religion to guide us on
In joy to the paths of heaven?

There is, there is, in thy holy word,
Thy word which can ne'er depart,
There is a promise of mercy stored
For the weary and wounded heart.

"My yoke is easy, my burden light,
Then come unto me for rest;"
These, these are the words of promise stored
For the weary and wounded breast.

JESUS IS PRECIOUS.

I PETER II. 7.

My friend, my companion, my Savior, my
God,
Thy name is as sweet smelling spice shed
abroad;

Whilst thousands reject thee, I gladly avow,
If ever I loved thee, dear Jesus, 'tis now.

Though chief priests and rulers thy person
despise,
Though Satan stalks forth in angelic disguise,
Deceived and deceivers idolatrous bow,
If ever I loved thee, dear Jesus, 'tis now.

Ah, why do I love thee? Praise, praise to
thy name!
The life-giving Spirit enkindled the flame!
He show'd me salvation accomplish'd, and
how.
If ever I loved thee, dear Jesus, 'tis now.

I love thee through evil, I love thee through
good;
I love thy obedience, thy merits, thy blood.
Sin, sin is mine only; my All in All thou!
If ever I loved thee, dear Jesus, 'tis now.

Soon, there in yon goodly land, unseen though
nigh,
With earth's sorrows ended, with earth's tear-
drops dry;
Enraptured with glory, before thee I'll bow,
And love thee, dear Jesus, e'en better than
now.

CORRESPONDENCE.

NEAR WESTON, Mo., Feb. 22, 1878.

DEAR BROTHER BEEBE & SON:—
I received a letter mailed at Shelbyville, Ky., from a dear brother in the Lord, in commendation of a communication published in the SIGNS OF THE TIMES, No. 3, present volume, expressing his hearty approbation of my views on the subject of Adoption. I will say to the dear brother that I reckon I received as much instruction from his letter to me as he does from mine; and thinking that the readers of the SIGNS would read it with as much satisfaction as I do, I send it to you, to give it a place in the columns of your most excellent paper, if it is your pleasure to do so. It is not very often that I write for publication in our family paper, and the reason is because I do not feel qualified to impart that instruction and comfort to my brethren and sisters with my feeble pen as I realize in the writings of others. But if I at any time am able to write anything to the edification and comfort of any of the little ones in my Father's kingdom, the Lord be praised for it.

Here I will take occasion to correct my dear brother in a quotation of a text of scripture, and I feel confident that he will not feel hurt with me for it. Instead of quoting the text, "Forasmuch then as the children were partakers," &c., it should read as it is, "are partakers," &c. The present instead of the past tense of the verb should be used. By using the past tense of the verb, a very different meaning is conveyed from that of using the present tense. The phraseology, as my brother quotes it, conveys the idea that the children were once partakers, but are not now. But as it reads in the holy scriptures, they are now partakers of flesh and blood; yea, my brother, and I believe they will continue to partake of flesh and blood, or adopted bodies, until the last heir of promise is born into the kingdom, by receiving the spirit of adoption; that is, all those to whom grace was given in Christ before the world began. Then, when the last spiritual material shall have been brought into the spiritual building with shoutings, crying, Grace, grace unto it, I conclude that the final wind up of all things will take place; for it is for the sake of God's elect that the world stands; they are the salt of the earth. Then shall the Lord Jesus Christ dismount his mediatorial throne, declaring that time shall be no longer, and will come the second time, without sin unto salvation, to call the nations, both small and great, from their graves. "Them which

sleep in Jesus will God bring with him." Says Paul to his brethren at Thessalonica, "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. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep." That is, as the word prevent signifies, which is composed of the Latin words *pre*—before, and *venio*—to come. Then the literal meaning of the word prevent signifies that those who are alive and remain shall not come before them that are asleep; but the bodies of God's people that are alive, and the bodies of his people which are in their graves, shall undergo a change, from mortal to immortal bodies, at the same moment of time. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." The great apostle to the Gentiles exhorted his brethren to comfort one another with the doctrine of the resurrection, and why should any try to deprive them of that comfort?

Our dear brother Lacy expresses himself as entertaining some fears in relation to the Convention movement. I cannot say that I am uneasy about that matter. I think that the devotees for that meeting are occupying a middle ground between the modern Missionaries and the Old School Baptists, and that ultimately they will fall into the ranks of the Missionaries. This Convention movement will, I think, ultimately affect that amalgamation. If so, may we not rather conclude that it will be an advantage rather than a disadvantage? That is, it will have a tendency to sift out from those who claim to be Old School Baptists, many nominal professors. I am hard to believe that any Old School Baptist, on mature reflection and investigation, not finding a divine warrant for it in the holy scriptures, will advocate such a Convention. If there is no authority for it in God's word, then it is certain it has not its origin in that spirit of "charity which is the bond of perfectness." I do not read in the New

Testament scriptures, in the days of the tabernacling of Christ and his apostles here on earth, any authority given to any body of professing christians to meet in convention to legislate for the church of God, but in one instance only. In reading the fifteenth chapter of the Acts of the Apostles, we find that "certain men which came down from Judea to Antioch, [an Old School, Prédestinarian Baptist Church; for under the preaching of Paul and Barnabas many that were ordained to eternal life believed] and taught the brethren that unless they were circumcised after the manner of Moses they could not be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they [the brethren] determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And when they were come to Jerusalem they were received of the church and of the apostles and elders. And they declared all things that God had done with them. But there rose up certain of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter." But lest I be too tedious, I will only give a synopsis of what was said and done at this convention. Read the whole chapter. "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cælia. 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 of Moses, to whom we gave no such commandment, it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to

lay upon you no greater burden than these necessary things," named in the next verse. Here we have the seal of the Holy Ghost, as well as that of the apostles and elders, to the transactions of this convention, which no other religious body has had since the days of the apostles, to meet in convention to legislate for the church. This convention (a part of it at least) consisted of apostles, who were ambassadors for Christ, who were a mouth for God. For says Paul, in his second letter to the church at Corinth, v. 20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." They were princes sitting on twelve thrones, judging the twelve tribes of Israel. For says the Savior unto them, Matt. xix. 28, "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 also shall sit upon twelve thrones, judging the twelve tribes of Israel." This convention was clothed with such authority that the apostles and elders as they passed through the different cities delivered them the decrees for to keep that were ordained of the apostles and elders at Jerusalem.

But this Convention spoken of by our dear brother Lacy, may deny that their object is to legislate for the churches. Then why have it at all? Will it not be the object of this Convention to publish a formula of its proceedings, the doctrine and discipline indorsed by it? And will it not be set up as a standard by its advocates, to try all who claim to be Baptists, instead of trying them by the word of God, which is the man of our counsel, and all who do not subscribe to the doctrine and discipline of this Convention are to be considered *heterodox*, and those who do are to be considered orthodox? If such is the programme, the movers of the Convention would do well to remember that whenever national Israel violated the statutes and judgments that God delivered to them by his servant Moses, he visited their disobedience with sore judgments. They were not to add to, nor diminish from them. Hence we read, Deut. iv. 2, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." Again, Deut. xii. 32, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Again, Rev. xxii. 18, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." God's people are under law to Christ, and he says, "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." It seems that under

the old dispensation, as well as under the new, that the leaders of God's people caused them to err. Hence it is said of national Israel, "The leaders of this people cause them to err." Again, 2 Peter ii. 1, "There were false prophets also among the people, even as there shall be false teachers among you," &c. Paul says, Acts xx. 30, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." And he says, "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," &c. We are commanded by the Savior, who says, Matt. vii. 15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." While it is the duty of faithful shepherds to "feed the flock of God which he hath purchased with his own blood," it is the duty of the flock to watch against those whose sole object is to fleece the flock.

Brother Beebe, I well recollect the time when the Fullerite Baptists separated from the Regular Predestinarian or Old School Baptists in the state of Kentucky. They held their first convention in the city of Louisville. I then had not been long ordained to the work of the ministry by a church called Brashear's Creek, near Shelbyville, Shelby Co., Ky., to which I was trying to preach as their pastor. This church requested me to attend that convention, not as a member, but to learn, if I could, of the meeting. When I got there I was strongly solicited to join them, but I refused, telling them that I had not come for that purpose. A young man by the name of Mason, from Mason Co., Ky., I think, preached the introductory sermon. Elder Wm. C. Buck, one of the leading spirits in that convention, requested me to go into the pulpit with that young man and pray for him. I refused, and while he was speaking, he remarked that he believed there were thousands of souls wading to hell through the blood of Christ for the want of a little money. I was glad I did not go into the stand and take part in the exercises, for I could not have prayed the Lord to bless that discourse. Notwithstanding, Elder Buck, after he sat down, arose, and applauded everything the young man said. Now, brother Beebe, I conclude that the participants in that convention stand upon the same ground precisely that those Judaizing teachers occupied who came down from Judea to Antioch, and taught the brethren that unless they were circumcised after the manner of Moses, they could not be saved. It is true, that names are changed, and the *terms* of the question then in debate are greatly altered, but the temper and sentiment are exactly the same, carried out in different ways. It is true that there are no professing christians now that believe in the practice of circumcision after the manner of Moses: that is universally esteemed an obsolete rite;

but still there are many at work under that old covenant, and expect to obtain eternal salvation by a conformity to its requisitions. If I am not very much mistaken, the advocates for the convention I have adverted to are of this class. While the Old School Predestinarian Baptist Church at Antioch felt it their duty, and did help the apostles and Elders on their way to the convention at Jerusalem, the church did not assign them their fields of labor, and pay them certain salaries for preaching. The Holy Ghost done this, for the Holy Ghost forbid them going into Asia, and when they "assayed to go into Bithynia, the Spirit suffered them not." The Old School Baptists now believe that it is right, and they do bring ministers of the gospel on their way to the different churches and associations to preach the unsearchable riches of Christ; but they do not employ them to go out and evangelize or christianize the world. And I believe that the advocates for the convention spoken of by brother Lacy occupy about the same ground.

Dear brother Beebe, may the Lord bless you in the publication of our precious paper, and enable you as heretofore to comfort and instruct the saints of God with its rich editorials.

P. J. BURRUSS.

P. S.—I would not wish to be understood by the foregoing that I believe all who stand identified with the advocates of those conventions are mere nominal professors, but that they are bewitched by false teachers, as the Galatian brethren were. "O foolish Galatians! who hath bewitched you?" &c.

P. J. B.

[Through mistake a private letter was inclosed with the foregoing, instead of the communication intended.—EDITORS.]

NORTHPORT, Ala., Feb. 11, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—By your permission, I wish to offer a few remarks through the SIGNS OF THE TIMES on the subject of the resurrection; and in the outset we will say, that the fact that there is a resurrection, implies that there is a previous death. The resurrection spoken of, and so plainly taught in the scriptures of eternal truth, is a resurrection from death unto life. That the doctrine of the resurrection is abundantly taught in the scriptures, is true beyond doubt. Then the question arises, What is it that is to be resurrected? We answer emphatically that it is the body. For the apostle Paul, in treating on this very subject, says, "Who shall change our vile body, that it may be fashioned like unto his (Christ's) glorious body." Again he says, "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." It seems that there were some in the apostle Paul's time that said there was no resurrection from the dead; and we read that on one occasion the people

were grieved because the apostles preached through Jesus the resurrection from the dead. So we may infer from this that the apostles preached the doctrine of the resurrection. "Now," says the apostle, "if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming." Christ said to Martha, "I am the resurrection and the life." Again we hear him telling the Sadducees that the resurrection was taught in the burning bush which Moses saw. We now turn to the fourth chapter of 1st Thessalonians. Here the apostle treats on the resurrection again, and says, "But I would not have you 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. For this we say unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the trump of God. And the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore, comfort one another with these words."

We think we have quoted abundant scripture to prove beyond doubt that there will be a resurrection from the dead, and that it is the body that will be resurrected. It cannot possibly be that which is born of God that is to be resurrected, for that which is born of God can never die, for it is eternal life. For Christ says that the water which he shall give to those that believe on him, shall be in them a well of water springing up into everlasting life. So it must necessarily be the body that is to be resurrected. Baptism is a beautiful figure of the resurrection; for says the apostle, "Being buried with Christ by baptism into death; that like as

Christ was raised up from the dead by the glory of the Father, even 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 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." But the same apostle says that "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. For this mortal must put on immortality, and this corruptible must put on incorruption. 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. 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."

Brethren, I do believe that these very bodies that we carry about here below will be resurrected at the last day; but it is sown a natural body, it is raised a spiritual body; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. But some man will say, (now, as they did in the apostles' time,) "How are the dead raised up? and with what body do they come?" Here is the answer: "Thou fool, that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body." "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. Now he that hath wrought us for this self-same thing is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that whilst 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. Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 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, should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. There-

fore, if any man be in Christ, he is a new creature. Old things have passed away; behold, all things are become new." O yes, he sees things in a different light to what he once did: he now sees a beauty in holiness, he loves God and his children, he feels to be in a new mode of existence, he is translated from the kingdom of darkness into the kingdom of God's dear Son, his feet have been taken out of the miry clay and placed upon the Rock of Ages, a new song has been put in his mouth, even praises to God. But by nature he was in no better condition than any of the rest of the Adamic family. His goods were all in peace, until the new man (the stronger man) came and bound the old man hand and foot, and cast him out, and took possession; and ever since that time there has been a warfare going on in this old tenement of clay, the flesh warring against the spirit, and the spirit against the flesh, so that he cannot do the things that he would. This was so much the case with the apostle Paul, that he was made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" And he cried the cry of every saint on earth, "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? But we have the mind of Christ."

We have digressed from the subject, and probably have already made this communication too lengthy; but we wish to quote a few more scriptures to the point, in order to show conclusively that it is the body that is to be resurrected. Then hear the language of the Savior: in speaking to the Jews he says, "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." This I understand to apply to the dead in trespasses and sins. But again he says, in the same chapter, "Verily I say unto you, The hour is coming, in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." So we see that the saints will not only be raised from the dead, but there shall be a resurrection both of the just and unjust, some to everlasting life, and some to everlasting shame and contempt. Another thing worthy of note is that after the resurrection of Christ, some of the apostles doubted, and Thomas went so far as to say, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Then after eight days Jesus appeared to his disciples again, when Thomas was with them. Then saith he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered

and said unto him, My Lord and my God."—John xx. "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet." This, seems to me, ought to forever settle the question as to what it is that is to be resurrected. The very same body that was crucified on Calvary's brow, and laid in the grave, was by the power and Spirit of God raised from the dead the third day. And if this be true, of which I have not the least shadow of a doubt, then these same bodies that we are now carrying about here will be resurrected at the last day; for the apostle says if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. But if any should yet doubt the resurrection of the body, we will refer them to Matt. xxvii. 52, 53. There it is said that graves were opened, and many bodies of the saints, which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. It will be observed that Christ did not say, "a spirit hath not flesh and blood," but, "a spirit hath not flesh and bones, as ye see me have." Neither does the apostle Paul say that "flesh and bones shall not inherit the kingdom of God;" but he says that "flesh and blood shall not inherit the kingdom of God." But the beloved John comes to our assistance, and 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." This is enough; when we shall awake in his likeness, then shall we be satisfied.

As I have been accused of being a non-resurrectionist, I cite my accusers to this. If this is non-resurrection doctrine, then of course I am a non-resurrectionist. I have received a very affectionate letter from some unknown brother, but who is a reader of the SIGNS OF THE TIMES. I submit this also as a reply to him, so he may judge whether or not there is any difference between me and him upon this very important subject, as his letter was on the subject of the resurrection.

With a due regard for the feelings of all who may differ with me, I subscribe myself yours in hope of the resurrection of the dead,

H. J. REDD.

P. S.—Brother Beebe, if this will not crowd out better matter, please publish, and oblige yours unworthily,

H. J. R.

CARROLLTON, Ky., Feb. 18, 1878.

BROTHER BEEBE:—I visited brother George Ringo, of Prestonville, who is now about seventy-eight years old, and in very feeble health. During my visit, which occurred last week, while in conversation with him upon that most interesting of all subjects,

the religion of our blessed Jesus, I quoted Isaiah xl. 31, and he asked me to write some of my thoughts upon the subject contained in that text, which reads as follows: "But 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."

It is with a deep sense of my inability to comprehend the sublime and comforting truths contained in that text, that I now attempt to comply with brother Ringo's request. While that text contains one of those soul-cheering promises which enables the child of God to look away from the transitory things of time, and realize by faith that he hath no enduring habitation here below, but seeketh a city which hath foundation, yet for the purpose of enabling him to appropriate that promise to himself, the great truth therein contained is introduced in a descriptive form, "They that wait upon the Lord." The question appropriately suggests itself, Do all men wait upon the Lord? The answer is, They do not. God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth. The carnal mind is enmity against God, not subject to his law, neither indeed can be; and to be carnally minded is death. God does not seek the dead to worship him or to wait upon him. They are enmity against him, and hence to them he is "A root out of dry ground, without form or comeliness, that they should desire him." They are born of the flesh, and by that birth are capable of comprehending natural things, and waiting for the accomplishment of natural events. The stream cannot rise higher than its fountain head, neither can the children of the first Adam attain a higher nature than their first parent. He was of the earth, earthy; so are they. He was under the sentence of death; so are they. The decree has gone forth, "Dust thou art, and unto dust shalt thou return." Many a weeping child of Adam to-day is realizing with an aching heart and streaming eyes that inexorable truth. But that which is born of the Spirit is spirit, and they that wait upon him must be spiritual. To be spiritually minded is life and peace. The children of the first Adam are carnally minded, which is death; while the children of the second Adam are spiritually minded, which is life and peace. This presents the contrast between the children of the kingdom and the children of this world. Sorrow, pain, disease and death are the inheritance of the latter, while the life that now is and that which is to come, with all its seraphic glories, are the inheritance of the former. The former are quickened and made alive by that Spirit which brought again Christ from the dead. "You hath he quickened who were dead in trespasses and sins." But he now works in them to will and to do of his own good pleasure. They are born again, not of corruptible seed, (as the children of the first Adam,) but of incor-

ruptible, by the word of God, which liveth and abideth forever. "In the beginning was the Word, and the Word was with God, and the Word was God." Then they are born of God, born into the enjoyments of that spiritual kingdom. Then by faith they look away to their King, who is King of kings and Lord of lords, and rejoice with a joy unspeakable and full of glory, being assured that he has redeemed them, and made them kings and priests unto God. Then they are prepared by grace divine to wait upon the Lord, and they rejoice in waiting upon him, and with David they can say, "Truly, my soul waiteth upon God; from him cometh my salvation. My soul, wait thou only on God, for my expectation is from him." And their prayer is, O Lord, be gracious unto us, we have waited for thee; be thou our arm every morning, our salvation in the time of trouble. Then they wait upon him in prayer. The Master said, "Watch and pray that ye enter not into temptation." Again, "Take ye heed, watch and pray, for ye know not when the time is." But when clouds and darkness envelop the child of God, and he is made to realize his entire dependence on him, he cries out in the language of Job, "O that I knew where I might find him, that I might come even to his seat; I would order my cause before him, and fill my mouth with arguments." But when that gloom is dispelled by the healing rays of the Sun of Righteousness, he rejoices to know that the eyes of the Lord are upon the righteous, and his ears are open to their cries. They wait upon him in meditation, and with David they can say, "I will meditate in thy precepts, and have respect unto thy ways. O how love I thy law: it is my meditation all the day." They wait upon him in the worship and all the solemn ordinances of his house. That to them is the banqueting house, and his banner over them is love. It is there they drink of that water which shall be in them a well of living water springing up into everlasting life. It is there they eat of that bread whereof if a man eat he shall never die. There they that wait upon the Lord shall renew their strength. The language is imperative: they shall renew their strength. No ifs or may about it. How consoling to the children of God! In themselves they are all weakness, poverty and dependence; but they have the blessed assurance that they shall renew their strength. With Paul they can say, "When I am weak, then am I strong." As their confidence in themselves abates, their strength in the Lord increases. With David they can say, "The Lord is my light and my salvation; whom shall I fear?" "The Lord is the strength of my life; of whom shall I be afraid?" Then their strength is in the Lord, and they know that in the Lord Jehovah is everlasting strength, and they rejoice to know that he is the strength of his people. Then what a happy thought to the feeble lamb of the fold to know that in his weakness there is One who has

all power both in heaven and on earth who is his strength, who will neither leave nor forsake him, but will bear him onward and upward through life's dreary journey to his eternal home. Sweet reflection to the child of God, to realize that God is a present help in every time of need, that he will never leave him nor forsake him. It is then they mount up with wings as eagles; yea, they press onward for the mark of the prize of the high calling of God in Christ Jesus, knowing that their earthly house of this tabernacle shall soon be dissolved, but realizing that they have a building of God, a house not made with hands, eternal in the heavens. To that they are rapidly hastening; a few more days of sorrow, a few more trials and afflictions, a few more temptations by the wicked one, and they will be called to lay their armor by, and dwell with Christ at home. But they shall run and not be weary, walk and not faint. What a rich cluster of promises does the poor, afflicted, and tempest-tossed son or daughter of the Most High find in that text, and all sustained by God's eternal and immutable shalls. They 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." Can any of these promises fail? Will the waiting child of God be disappointed? We answer, No; God, who promised, is immutable and omnipotent, and has loved them with an everlasting love. His love was manifested in the gift of his Son to die in their room and stead. The apostle says, "In this was manifest the love of God towards 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." Then those promises are sure to all to whom they are made, and they were made to them that wait upon the Lord. Then take courage, O believer, for your God will bring you off conqueror, and more than conqueror, through him that has loved you and given himself to redeem you. He gave his life for you, he shed his blood for the remission of your sins. By his Spirit you are quickened, made alive, and prepared to wait upon him, to love, serve and adore him in time and throughout all eternity; and on the glorious morning of the resurrection you will hear his voice, and come forth from the cold confines of the tomb in a spiritual body, like the resurrected body of your Lord, and will be welcomed into your infinitely glorious and eternal home with these heavenly words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

These poor thoughts are committed to the better judgment of brother Beebe, and if published, are offered to our venerable and afflicted brother Ringo, as a token of my love and fellowship for him.

I subscribe myself affectionately yours,

H. COX.

ELDER BEEBE AND SON—DEAR BRETHREN:—Inclosed I send you for publication the experience of my niece, which she wrote to her pastor, Elder Elam D. Murphy, after she had joined the church, as she did not satisfy her mind in talking to the church the day she joined. I would like to see it in print. My husband has taken the SIGNS for some time, and it is seldom I see the names of those I am acquainted with. But when I read the able communications of brethren and sisters from every quarter, I seem to be drawn out in love to them; their communications are so full of comfort. May the Lord enable them to write on. If I could write so cheering as they do, I would write often.

I remain your unworthy sister,
SARAH TRIPLETT.

BEVERLY, W. Va., Nov. 17, 1877.

DEAR BROTHER—If one so poor and unworthy may be permitted to call you by that name:—Not feeling satisfied with what little I tried to tell as an experience to the church, I have felt a desire to try in my weakness to tell you something of the way and the reason why I came before the church.

Seven years ago last August, all the week before meeting, I had a desire to attend, and it seemed I could not stay away. I had never before thought of going to meeting on Saturday, and when I got pretty nearly there I became afraid. I went in and took a seat near the door, and it seemed they were all watching me. Elder Joshua Corder was preaching, and it seemed that all he said was to me. It was then and there that I felt I was a sinner without hope. I came home, feeling that I must soon die and go to torment, for I was so wicked. I could not go to sleep, and so staid awake all night. Morning came at last, but no relief to me. I went to meeting again that day, thinking I would try to hide my feelings from every one; but when Elder Corder read his text, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," he raised his eyes from the book, and looked right at me, or I thought he did. I do not recollect much of his sermon, for he seemed so far above me. I went home, and in my weakness tried to ask the Lord to have mercy on me; but my prayers seemed but mockery. All the satisfaction I had was in reading the old numbers of the SIGNS OF THE TIMES, which my parents had taken; but when I read the experiences of the saints, they all had found peace, and been made to rejoice in the pardon of their sins. But it seemed that I was an exception, and there was no way of escape for me. I had sinned willfully, for the truth had always been set before me. I think that at times I even felt angry, for the Lord had taken my parents away, and I was left to care for the family. He had said that he would be a father to the fatherless; but I had broken his laws, and I thought that "he that offendeth in one point

is guilty of all." I read the New Testament a great deal, but it all condemned me, and I knew not what to do. I could not pray, but I think the desire of my soul was that the Lord would have mercy on me, if it was his will. Here I first began to feel the justice of God in my condemnation, and could but say, Thou art just if thou send me to hell. Many were the nights that I could not sleep, but tears were my meat day and night. I often went to some spot, thinking I would not return until I felt better; but I had always to come back the same. One day the family were all away but me, and it seemed that my last day had come. I took my sewing and sat down near the window, but I could not work, for it seemed that all my past life was before me, and if one good thought could have saved me, I had not that one to give. While sitting there, these words came to my mind, "If therefore you had not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" While I was thinking of these words my troubles and sins all left me, I felt calm and peaceful, and I could but sing. Everything seemed so cheerful and happy, and I felt such an unbounded affection for the members of this church. I could now read the scriptures with pleasure. I had often promised the Lord that if he would only pardon my sins, I would follow him in the ordinance of baptism. What made me make such vows I do not know. The next meeting after I was relieved of my troubles, it seemed that I had never thought of joining the church until that time, when I thought I had so much work to do I could not go to the meeting. I tried to attend to my work, but it seemed I could not get any work done, and the tears would be streaming down my cheeks, although I tried to appear cheerful. The boys were at work on the farm, and as I was all the one there was to get dinner, I thought I would try and have it ready when they came in. I went to the well after a bucket of water, and saw them coming to the house for dinner. It appeared to me that I could not go back to the house, and that I must go to meeting, but I thought I could not go. I started back, when these words came forcibly to my mind, "Is not the life more than meat, and the body more than raiment?" Tears again flowed, which I could not hide. I prepared dinner, and tried to eat, but could not. I thought if I were only at the meeting, I could tell what I hope the Lord had done for me. I promised the Lord that if he would spare my life until the next meeting, I would go to the church and try to tell them what I had experienced, for I felt that I could not live until the next meeting. Before the next meeting came I had come to the conclusion that I had never met with any change; still I loved the brethren and sisters. I went to the next meeting, but could not go before the church, for something seemed to keep saying, How do you know that you have a hope? no

one has told you so. My mind was so darkened with doubts and fears that I thought I had fallen from grace. I had never believed that such a thing could be, but I thought I had seen it verified in my own case. The scriptures, I thought, upheld the idea, for Paul had said, "It is impossible, if they shall fall away, to renew them again unto repentance." So you can have some idea of the situation I was in for almost a year. There were several joined the church during that time, but it seemed that the life I lived was worse than death. I thought that death would be a relief to me, even if I went to torment. During this time there was a minister came from some distance, and he preached here. I went on Saturday, but the preaching was no relief to me. After meeting I thought I would go and speak to him, as I had always thought a great deal of him, and he said to me, "You are still out of the church?" I told him I was. He then asked me if I had ever thought about joining the church. I said I had thought some about it. He asked me several questions; I only answered what I could not help. I had so much confidence in him, I thought he would not tell what I said. I had never told any one what I had passed through, for I did not intend to let any one know the state of my mind, if I died in that condition. I did not want my friends to know anything about it, but he told them he had found one who had an experience. This was more trouble for me: I had deceived one of the Lord's servants! This seemed more than I could bear, and I thought I would write and tell him all; but something seemed to say, "Cursed is man that trusteth in man," so I did not write. I thought I would never say anything on the subject again, but was in so much distress that I could not hide my feelings. After a year in this condition, one night, after I had laid awake till nearly daylight, I don't know whether I was awake or asleep, I had a view of the Savior. I thought he held out his hands toward me, and I could see the print of the nails; and he said, "For every longing soul there's room." When I awoke, or it seemed that I awoke, I was filled with joy. I felt so humble, and willing to be anything the Lord willed me to be. I could not pass by a stream of water without thinking, "What doth hinder me to be baptized? If thou believest, thou mayest." But was I a believer? About this time there was a pamphlet published on baptism, by the Arminians, which I read, and it seemed that my mind was unsettled about baptism; but I tried to ask the Lord to show me the right way. When Washington Chenoweth was baptized, I was standing on the bank of the creek, when something seemed to say, "This is the way; walk ye in it." I looked around to see if there was any one near who had said these words to me, but there was not, so I thought the Lord had shown me the right way. But something seemed to say that these words were not in the bible,

that I only imagined I heard them; but I found them in the book of Isaiah. About this time there was some disturbance in the church, and I did not feel that I could enjoy myself there, for these words kept on my mind, "God is the author of peace, and not of confusion." And on the other hand, "If ye love me, keep my commandments." It seemed that I was afraid to stay away from meeting; and when I would go, I felt so bad I could not go forward to say anything to the church, though often solicited to do so. But all the week before last meeting these words kept on my mind, "God, thy God, has broken thy chain." When they opened a door for the reception of members, I thought I would leave the house; but it seemed that I could not, neither could I go forward. I cannot tell my feelings, and after I came home I felt that I had done wrong; but the next morning I felt better. I felt so anxious to be baptized that I could hardly wait until the time; but I have felt better satisfied since.

I hope you will look over my weakness, and remember me at the throne of grace.

CELIA TRIPLET.

OCTOBER 31, 1876.

With those who have written their first religious exercises for the SIGNS OF THE TIMES, a large number can relate a very clear experience. Many can tell just when their trouble on account of sin first commenced, and how, after weary days and sleepless nights, deliverance came by a faith's view of the Savior, as dying for their sins, so plainly that it almost seemed to be with the natural eyes. But how many have longed in vain for such an assurance, yet at times found comfort in the thought, that though not having seen him, they love him, and believing on him, rejoice with joy that is unspeakable and full of glory. We read that "there are diversities of operations, but the same Spirit." I feel that if I could write to interest any, it would be to such as cannot tell when they first started upon this mysterious journey, or entered that path which the natural man hath never seen or traveled. We cannot tell when we first felt dissatisfied with ourselves; we only know that it was so, and that it is so yet. We could not live as we wished to, but we resolved times without number to live better, and set times when we should commence to live a new life; but just so often were we disappointed, and how often almost discouraged, yet we could not give up trying. We almost envied the beasts and birds, that were without sin, and often wished that we had died in infancy, that we had not lived to become such dreadful sinners, not knowing that it took the same power and grace to save the infant of a day as the sinner of an hundred years. We looked upon christians, and thought that they were free from sin and trouble, and knew that they would be saved, and thought if we were like them, we could bear pa-

tiently sickness or suffering of any kind, for we would know that all things were working together for our good. How anxiously we read the experiences of christians, and how we hoped the time might come when we should have true conviction, and then like them be suddenly set free, for we did not feel that we had the trouble that we ought to have. We could eat and sleep, although it was our last thought at night and the first thought in the morning. How we wished that we could truly repent. The poet has better expressed it,—

"I would, but can't repent,
Though I endeavor oft."

We sometimes went to protracted meetings, where an extra effort was being made, as it is called, and were told that there need not one leave the house that night without repenting and believing, although we felt that we must be harder hearted than those around us, as they were weeping, and we could not. Yet we knew in our hearts that it was false, for could we but believe, then all would be easy. We searched the scriptures diligently, and believed that all for whom Jesus died would be saved; but O! for some evidence that he died for me. How often we opened the bible with the desire that the first words our eyes rested upon might be something to assure us of the forgiveness of our sins, and how much we thought of the Savior's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But how ignorant and helpless we were. We longed to go unto him and find rest, and tried to approach him with words, but could not feel that we had any access. We were afar off, but how these precious words kept us from utter despair, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." We could but hope for a hope, but how impatiently we waited. We sometimes went to meeting where the gospel is preached, and felt that we could have sat all day and listened. We looked upon the members, and thought, "Happy is that people whose God is the Lord." We could see and hear, and yet we were in prison, and our prayer was, "Bring my soul out of prison, that I also may praise thy name." Time passes. Perhaps at an unexpected time a love fills our hearts that we cannot express, and it is given us to believe that

"His power subdues our sins,
And his forgiving love
Far as the east is from the west
Doth all our guilt remove."

We do not now look forward to trouble, for we are in a place of broad rivers and streams, and we can now sing,

"Jesus, I love thy charming name,
'Tis music to mine ear;
Fain would I sound it out so loud
That earth and heaven might hear."

And,

"Had I the pinions of a dove
I'd climb the heavenly road;
There sits my Savior dressed in love,
And there my smiling God."

We are not lifted up with the thought that we have become better, and are

now living aright, for we soon find ourselves doing that which we ought not, sinning in thought, word, and deed. We wonder if it can be possible that we have been born again, for we thought, Surely, immortal principles forbid the sons of God to sin. But this sweet assurance comes to us, bringing comfort, "We know that we have passed from death unto life, because we love the brethren." And do we not love them, and wish them well, whatever becomes of us? And our prayer is,

"Give me, O Lord, a place
Within thy blest abode,
Among the children of thy grace,
The servants of my God."

We cannot pass a stream of water without thinking of baptism; we ardently wish that we were fit to be buried therein, and feel sometimes that we can hardly wait. At another time we look upon the water and almost wonder that we ever dared indulge such a thought. Our daily life rises up before us, as a witness against us. We are grieving over our sinfulness, ingratitude, and inability to resist evil. So our life passes.

"One happy hour beholds us rise,
Borne upward to our native skies;
While faith assists our soaring flight,
To realms of joy and worlds of light."

But alas!

"Scarce a few hours or moments roll,
Ere earth reclaims our captive souls;
We feel its sympathetic force,
And headlong urge our downward course."

We turn to the bible or hymn-book and read our own thoughts and feelings, and feel that we are not alone. We love to hear the truth preached, for it is our only hope; the sovereignty and faithfulness of God; that it is of his mercies that we are not consumed; that though we change, he is the same. Sometimes but one short sentence of the whole sermon will be remembered, and that will be the word that has especially encouraged us. I know that it has been so with me. I remember of hearing Elder Wm. J. Purington, some six years ago, and all that my memory has retained of that sermon are these lines,
"Though but a spark, 'tis heavenly fire;
May dwindle oft, but ne'er expire."

At another time we go to meeting, and do not hear anything to our satisfaction or comfort. Our mind, like the fool's eye, wanders to the ends of the earth, and we cannot control it; and so it is with us when we read. At one time we sit down with our bible, and wish for no better company. We are in sweet fellowship with David in his longings, in the first part of the 42d Psalm, or his prayer in the 25th, or the 102d, is ours, and we are comforted with the assurance that "The Lord will regard the prayer of the destitute, and not despise their prayer." We go on with him to the 103d Psalm, and bear witness to the truth of his words, that "We have not been dealt with after our sins, or rewarded according to our iniquities," and we hope with him that "As far as the east is from the west, so far he hath removed our transgressions from us." At another time we cannot feel interested.

"If in the word we look,
Such darkness fills our mind,
We only read a sealed book,
And no relief can find."

Reader, have you traveled this road?

FEBRUARY 20, 1878.

DEAR ELDER BEEBE:—The above was written over a year ago, as you will see. What prompted me to write it I cannot tell. I laid it away, and have never shown it to any one. For some months past I have felt dark and lifeless a good deal of the time, as regards spiritual things. One Sunday morning, quite lately, I took this from its hiding-place. The reading of it brought back to my mind days when the Lord was all my song, and when my heart was filled with love. As it was a comfort and relief to my mind to read it, I thought, Might it not be the same to some one else? Then I thought of sending it to you, to dispose of as you thought best. Knowing your judgment to be far superior to mine, I leave it to you. I am no scholar, as you will see; but if I only knew that I was a scholar in the school of Christ, this would be of little importance in comparison.

I cannot tell you the comfort that the reading of your paper has been to me. From childhood I have had the privilege of reading it, for which I cannot be too thankful. Unlike other papers, the old ones are always new. Although my heart is with the people of God, my name is not, and I cannot help looking forward and hoping that the time may come when I may be numbered with them, though altogether unfit to be in their company, and so often doubting whether it is my place; for sin is mixed with all I do. Yet I do think that I delight in the law of God after the inner man, and can truly say,

"My soul shall pray for Zion still,
While life or breath remains."

Now, dear Elder Beebe, if I have done wrong in sending this to you, and troubling you, I hope you will forgive me. I will at present withhold my name, acknowledging myself not only less than the least, but worse than the worst, yet

A FRIEND.

MACOMB, Ill., Feb. 7, 1878.

ELDER G. BEEBE & SON—DEAR BROTHERS:—In looking over the index of the last volume of the SIGNS, I was surprised to see how often I had written during the year, and felt that I owed you and your readers an apology for having occupied so much space in our medium of correspondence; yet I discovered that I had written no article only by request of some brother, sister or friend, and that I had generally been brief. I am again about to write something for your disposal, by request of brother T. E. W. Hillman, of Indiana, who, some months ago, requested me, by letter, to give my views through the SIGNS on the question, *What will be the employment of the saints in glory?*

I wish first to dispose of another request, made some months since by brother J. M. True, of Canada, on 1 Cor. xiv. 34, 35: "Let your women

keep silence in the churches," &c. Not having any settled or satisfactory light upon the subject of a woman's position and privileges in her church relations, I have not felt willing to attempt an elucidation of the subject; but I have entertained views similar to those expressed in the editorial on the same subject, in Vol. 46, No. 3, of the SIGNS, just issued, to which I respectfully refer brother True.

As to brother Hillman's query, as to the employment of the saints in glory, I feel so utterly stupid and blind in reference to the unseen world, and the unrevealed mysteries of a state of immortality, that it is with extreme diffidence I attempt to say anything on the subject for the perusal of brother H. or any of the readers of the SIGNS. True, as brother H. remarked in his letter to me, the subject is a pleasing and sublime one to think, speak or write about, to those who hope and look for that country, and desire to depart from this state of sin and sorrow. Yes, it is a pleasing theme to contemplate, and because it is so profoundly sublime and glorious, and I am so weak in my conception, and so slow of speech, I almost faint before I begin. I am so finite, so clogged with mortality, so earthly in my fallen nature, my soul and mind are so fettered and beclouded by a body of death, that I believe what I cannot comprehend, and anticipate the enjoyment of an eternal weight of glory which I cannot describe.

I understand that the glorified and exalted Savior is and will be the chief and supreme object of praise, adoration and delight in heaven; for "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—See Phil. ii. 9-11, Rev. v. 9-14. I believe that the heaven of ultimate glory, where the redeemed of the Lord shall finally meet, is a *place*, as well as a *state* of being, where God, in the glorified person of his Son, is and forever will be seen and adored on a dazzling throne of glory.—See Dan. vii. 9, & Rev. iv. 2, 3.

I believe that the saints in their resurrected and glorified state will have spiritual bodies, and will have eyes to see, ears to hear, and tongues to speak the praises of God forever; but I shall not attempt, brother H., to describe the nature of a spiritual body, nor how the faculties of seeing, hearing, feeling, &c., can be exercised or brought into use, as some vain persons have inquired. But the word of God abundantly teaches that the redeemed, in their glorified state, will be intelligent beings, possessed of celestial and heavenly powers and knowledge infinitely beyond what they know while in a body of flesh. "Now we see through a glass dark-

ly; but then face to face; now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12.

"Then shall we see, and hear, and know,
All we desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

The employment of the saints in glory will consist, at least in part, in beholding the glory of God as set forth by the pen of inspiration, the eternal weight of glory, whatever that is, that awaits the purchase of his blood; in seeing, adoring and eternally loving the exalted Savior, who lived, and died, and rose, and ascended the throne of his glory for them; in praising his name on the harps of God, and casting their crowns at his feet, and crying, Holy, holy, holy, Lord God Almighty; in listening to the mingled notes of angels, seraphs and redeemed sinners, whose tongues of flame shall forever chant the anthems of eternal love, in which they shall be swallowed up.

Not only do the scriptures teach, as I understand them, that the saints in glory will sing forever the inimitable praises of their adorable Redeemer and God, but I believe their songs will be forever new, or the same as new, and the theme, the song, the notes of praise, will never cloy, nor the flame of love ever grow less melting and soul-ravishing. They will ever survey the wonderful works of the omnipotent hand, and with wonder and awe exclaim, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xv. 3. The things of the celestial world have not been seen or heard by mortals, and although God has revealed them to us in measure, by his Spirit, yet we now only know in part, in a very small part, what he has prepared for them that love him.

But, brother H., our joys will consist partly in being *not employed* in conflicts, and trials, and sorrows, and afflictions; having no wrestlings, nor fightings, nor fears to annoy us; for there the weary will forever rest, and there the way-worn soldier will enjoy eternal peace. In that blest abode of eternal rest the saints no more shall sigh nor shed a tear, for "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."—Rev. xxi. 4. There shall be no night there, no darkness, nor clouds to obscure the vision; no veil to cover the smiling face of him who died for us and rose again. There the saints shall be able to measure the length, and breadth, and depth, and height, and to know the love of God, and forever to feel its thrilling and melting power. Then and there we shall sing in triumph, "Death is swallowed up in victory." There shall be no sick-beds, nor dying-couches; no anxious vigils kept over departing friends; no heart-rendings over the fierce grapplings of loved ones with the king of terrors, and over the dreary, silent tomb. There the saints shall never be called upon,

by their several duties, to give the parting hand; there they will never mourn an absent God, or the hidings of his face, for they shall ever be with the Lord, and shall go no more out.

"In hope of that immortal crown,
I now the cross sustain;
And gladly wander up and down,
And smile at toil and pain."

Since I began this article I have walked several miles through a dreary and pelting snow storm, and was almost exhausted and ready to faint, and I was made to think of, and to long for a better country, that is a heavenly.

"But hush, my soul, nor dare repine;
The time my God appoints is best;
While here, to do his will be mine,
And his to fix my time of rest."

In that clime where there is eternal day, and the Lord God and the Lamb are the light of it, there will be no more storms of snow, nor destructive tempests.

"No chilling wind, nor poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Only when God reveals to us by his Spirit an earnest of the inheritance, and fills our hearts with a rill of the ocean of his love, and we are enabled by faith to behold and lay hold of the things of that invisible world, can we conceive of the mysteries of the future state, and even then but in a small measure.

"As through a glass, I dimly see
The wonders of thy love;
How little do I know of thee,
Or of the joys above."

Paul says it is not lawful to utter the words he, in his vision, heard in the paradise of God, and I feel satisfied that we, while in the body, can have but very faint conceptions of the glory that awaits all the redeemed; and I, especially, feel to know nothing yet as I ought to know, and am often made to inquire seriously whether I am a joint heir with Christ to so rich an inheritance.

With a trembling hope of that world, through grace, I remain your brother,

I. N. VANMETER.

LAZARUS.

Lazarus in the grave as Jesus approached it, represents in a striking manner a sinner made conscious of his condition as dead in trespasses and in sins. I will allude to some of the circumstances which appear to my mind to favor this view.

The grave is described. "It was a cave, and a stone lay upon it." This must have been somewhat peculiar, or it would not have been necessary to describe it. The cave may represent the same condition of total depravity which is represented by the horrible pit out of which David was taken up. All men are in the same total depravity and helpless condition, but none are conscious of it until they are quickened to see the holy law of God justly condemning them. Paul said, "I was alive without the law once; but when the commandment came, sin revived and I died." Here is the experience of all the children of God in few words, so

far as the law is concerned. "By the law is the knowledge of sin." But it shows no way of recovery from sin. It is a ministration of death, but shows no deliverance from death. When this sickness begins in the heart of a poor sinner, it is felt to be no ordinary sickness, and there is great anxiety; and many a word is sent to him who has power to save from death. But at such time he is far away, for this sickness is not to be cured. Lazarus must die in order that the glory of God may be seen. Finally death comes. The poor sinner gives up all hope, sees himself without one particle of righteousness, without one spark of divine life, justly condemned, and with no more prospect of ever coming out of that lost condition than there was of Lazarus coming out of the grave. He was not only dead and in a cave, but a stone lay upon it. So the sinner sees himself not only destitute of spiritual life, without any power, and sunken in the cave or pit of destruction, but he sees a holy law written upon tables of stone, with the finger of the living God over him, and holding him down. He cannot fulfill one of its precepts. He has broken them all, and therefore he is under its curse.

But the sinner, though in this sad condition of death in sin, is mourning over his own death, and is calling upon God for help. Of course it must be a complex figure which could represent this. Lazarus dead in the cave, under the stone, can well represent the state of a *conscious* sinner, represent the condition he feels himself to be in, but cannot also represent the exercises that go on in that poor, helpless, sorrowing soul. The mourning and crying and praying must be otherwise set forth. Therefore we have Martha and Mary, both of whose names speak of bitterness, to represent the sighs, the distress, the longings of that sinking soul, and the calls upon the Savior for divine power to help. The name Lazarus signifies "The help of God." I do not restrict the meaning of the names and characters of Mary and Martha to what is here suggested. The subject embraced and figuratively set forth in this beautiful relationship and history and mutual love of these three, is to my mind very broad and deep and glorious. I once spoke of this at some length in the SIGNS for Jan. 1, 1866. But it always presents something to my mind beyond what I can express.

In this article I am intending to speak only of Lazarus as representing the sinner brought under conviction of sin, held under the power of the law, calling upon God for mercy, acknowledging (as Martha) the Lord's power to do what he will, brought from death by the Savior's voice, and afterwards sitting with him at meat, a sinner who is sealed by the holy spirit of God unto the day of redemption. But I will say of his sisters that I understand Martha to represent the gifts in the church, that principle of the mind which is anxious for others, "careful and troubled about many things." She first met

the Savior on his return after her brother's death. To her he first communicated that fundamental doctrine of the gospel, "I am the resurrection and the life," and she went and called her sister. She served at supper. I understand her to represent, not the ministers, but the ministry; not the servants, but the principle or gift of service in the soul of any christian. Mary was the one "who anointed the Savior with ointment, and wiped his feet with her hair."—John xi. 2. Carefully tracing her history in all the inspired records, we must conclude that she is the same of whom the Savior said to Simon, Judas Iscariot's father, "Her sins, which are many, are forgiven her; for she loved much." The connection shows that the forgiveness of her sins was the cause of her experiencing that great love. She therefore represents that holy and indescribable principle of love which is experienced through and because of the forgiveness of our sins, and under the influence of which we desire only to sit at Jesus' feet and hear his word. This is not a love that originates in our hearts, but it is the great love of our dear and blessed Jesus falling like heavenly sunshine upon the poor sorrowing soul, and enfolding us in its tender, sweet and glorious embrace.

But O what untold pains and agony had to be endured by the holy Son of God in order that his love might thus be brought into the hearts of those he loved, carrying there a sense of the forgiveness of all their sins, and delivering them from the power of death and the grave. Therefore when the loving Mary met him, as Martha had done before, with the tender, prayerful complaint, "Lord, if thou hadst been here my brother had not died," and when he saw her weeping, and the Jews weeping with her, he groaned in his spirit and was troubled. Then as they asked him to come and see where they had laid him, how unspeakably solemn and touching the simple expression, "Jesus wept." Again is this suffering brought to our view before we see an exhibition of his saving power. "Jesus therefore again groaning in himself cometh unto the grave." Does not this indicate through what groanings and tears and awful sufferings the dear Savior comes to us in our lost condition under the law that condemns us to everlasting death? He had to groan under its awful curse. He had to die to fulfill it, that we might live. It was his great love that brought him through all that awful suffering and death to where we wretched sinners lay, plunged in a gulf of dark despair. Then having fulfilled the law, he could command that it be taken away. "Take away the stone." Declare the fulfillment of the law. This is the first note in the gospel. No hope can be experienced, no life enjoyed, while that stone is there, for it is a ministration of death. As soon as any servant of God by his command is enabled to bring the knowledge to the poor sinner that the law is fulfilled and removed from over us, the

life-giving voice of Jesus is felt in its power. It is not a man that removes the stone, but the command of Jesus that removes it. At his command we are given to see that awful weight and bondage removed, and under that glorious voice to come forth. Then we are loosed from all the bonds of that old dispensation, the grave clothes and napkin, and let to go forth into gospel liberty. A dear servant of God not long since published some thoughts upon this subject of taking away the stone, and I suggest these in addition, not in controversy.

After the resurrection of Lazarus they made Jesus a supper, and Lazarus sat at the table. He needs food. He has a body that must yet go down to the grave, but is sustained by the hope of the resurrection, and lives the life he now lives in the flesh by faith upon the Son of God. He must daily eat of heavenly bread. It is his life and comfort to sit with the Savior at his banquet, and eat of the precious things prepared for them that love him. Martha served. That is all her desire. She thinks of every thing that is needed by any one. Whatever is required to be done troubles her mind and she is careful about it until it is done. She erred in asking Jesus to bid Mary help her. Mary had chosen that good part, which is the one thing needful, the one thing that never fails. Jesus was her soul's delightful choice, and if he had any work for her to do it was for him to tell her, and not for Martha to direct him.

I would not indulge in fanciful speculations that are not warranted; but I love to think of this supper referred to in John xii. 1, as representing the feasts which are enjoyed here below in the church of God when Jesus is present. And I love to think of Martha and Mary and Lazarus as representing, not different individuals in the church, but as representing the different characteristics or parts of each christian, or rather of the church as one body. Sometimes I think of them as "the body, soul and spirit," Lazarus, Martha and Mary. Lazarus thus would represent what his name implies, one who daily needs the help of God, who requires food and drink, who waits and longs and prays for something yet to come. This is the sinner raised up, saved by grace, who suffers from doubt and fear when the Savior withdraws his presence, who grows in grace when the great Shepherd is present to nourish. Here is the body, the Adamic man, sealed unto the day of redemption, waiting in hope of the resurrection, and who is to be made like unto the glorious body of our Lord. Martha in this perhaps fanciful view answers to the soul or mind that thinks, studies, has cares and anxieties, labors in the service of the church, brings forth the treasures of doctrine, is exercised by hope and faith. Here are the gifts. But all these are for a time state. They are not needed in the world of glory, where faith is swallowed up in sight, and hope in glorious fruition. Mary

is love, the love of God in its holy power shed abroad in the soul, the divine spirit or nature of which each saint is a partaker, whose satisfying employment is to commune with the dear Savior, to wash his feet with the tears of tenderness and love, and pour upon his dear head and feet the most precious and costly ointment of gratitude and praise. How precious and costly is this ointment. It cost no less than the Savior's priceless blood, without which no sinner could ever have had that box of ointment to anoint him with. Whenever that box of precious ointment is broken, the perfume fills the house, the church. Nothing is so sweet, and delightful to the saints as to hear one tell what the dear Lord has done for his soul, speak of his goodness and sing of his wondrous love. Thus in Mary we see the spirit of praise, the outflowing of love towards the object of our affections. She has no care or anxiety, no doubt or fear, no faith or hope, like Martha and Lazarus. All gifts fail, but love never faileth. Faith, hope and charity all abide, but the greatest of these is charity. Love in the enjoyment of its object is at rest, is satisfied, looks for nothing more beyond. Here then is expressed the very spirit and essential abiding element in the christian's experience, the divine nature in which there shall be no change, which always with perfect joy beholds the face of our Father which is in heaven. What this woman did the Savior declared should be told wherever the gospel was preached. All the saints have an answering experience to hers. She represents the church in its abiding part, aside from its gifts, aside from its need of gifts. Her tears represent a heart melted by love and tenderness. Her hair is her covering, the power on her head. The power which she receives from her gracious Head removes all the tears that flow from the broken and melted heart, and makes way for the precious ointment of praise and thanksgiving. What serene joy, what holy complacency, what forgetfulness of all pain and care, when love is thus brought into full exercise through the presence of its heavenly object. To gaze upon his beauties, to recount his excellencies, to praise and thank him for his tender compassion and rich mercy, to listen for his loving whispers, and sweetly commune with him; here is heavenly rapture which death shall not disturb, for it is heaven begun in time.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Feb. 22, 1878.

KNIGHTSTOWN, Ind., Feb. 10, 1878.

DEAR BRETHREN BEEBE:—Wishing to send you my yearly subscription, I will try to make some brief remarks to the brethren, and also inclose and submit to you a letter from our afflicted dear brother Kidwell. Its publication would comfort many of your readers, no doubt, and also inform them more fully of the trying affliction of himself and dear sister Kidwell. His letter is a confirmation of Paul's saying, that "tribulation worketh patience;" and it is a comfort to see that he is "patient in trib-

ulation." It must be a consolation to him, and to all such afflicted ones, to know that God hath chosen his people in the furnace of affliction, and this for the gracious purpose of refining them. The Lord Jesus, who sanctified himself for their sakes, will purify unto himself a peculiar people, &c. God hath "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." None except the children of God love him, and therefore "every one that loveth is born of God, and knoweth him." And I would remind all the "afflicted and poor people" that "every son [or child] whom the Father receiveth, he chasteneth," because he loveth him; for "whom the Father loveth he chasteneth." Therefore afflictions, if they lead us to call upon the Lord, are blessings and sweet mercies, for they are a fruit and proof of God's love.

The father's love was most tenderly and abundantly manifested to his younger son, (the gospel heir) when through affliction and the loss of all things he arose and went to his father in a perishing condition. Naomi said, "I went out full, and the Lord hath brought me home empty." How great was the goodness of God in bringing her home to his and her people! And though it was in bitterness of soul to her, because she was afflicted, poor and empty, yet all this was necessary to prepare and make her willing to return home. So the Lord doth not needlessly afflict nor grieve the children of men. It was a very sad and gloomy condition with John the Baptist when he was shut up in prison, but this caused him to send to the beloved Master to have his doubts and fears dispelled, and to receive in return a blessed message of full assurance and sweet comfort; for the last word in the answer of the dear Son of God to John was, "And blessed is he whosoever is not offended in me." Therefore, though so persecuted and tried, yet John was fully rewarded in the blessed knowledge, not only that Jesus was the very Christ, but that he himself was blessed of him. For if John had been offended in Jesus, he would not have sent to him at all. And how blessed and sanctified is that affliction, however deep and bitter, that sends us to the Lord, with the prayer of the destitute; for in the house of the Lord there is fullness of grace—"bread enough and to spare"—for every child that comes "poor and needy." "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." When the distressed father, whose heart was so torn with grief and doubt, fell down at Jesus' feet and weepingly and tremblingly cried, "Lord, I believe, help thou mine unbelief," there was an acknowledgment of his own helplessness and of the Lord's power. Therefore the sore affliction of his son that thus sent him to Jesus was the way through which God greatly blessed him. And it is so in the afflictions of all the children of God; (though they do not always so understand or receive it) for

he loves them, and will withhold no real blessing from them.

Some years ago, on my return home from an association, I found both my dear little boys dangerously sick with spotted fever. A few nights later, while sitting in their room attending upon them, with a deeply smitten and unreconciled heart, fearing that I must give them up to death, suddenly and powerfully a silent voice was heard in my heart, as if the Lord spoke, saying, "Could you give up your dear little sons to die for an enemy?" I felt and said, "No, Lord." Again the heart-searching question came, "Could you give them up to die for your best friend?" With trembling emotion and tears I answered, "No, Lord, I could not." Then the same voice said, "I gave up my Son to die for you when you was an enemy, and will you withhold yours from me?" My repining was hushed, my heart was subdued and stilled, and I threw myself upon my bed and wept in sweet contrition and gratitude, feeling willing to give up my poor suffering children into the hands of the Lord, believing then that he was about to take them to himself, and feeling that he had the right to do what seemed unto him good. But the same night, to the joy of my heart, the dear little boys began to improve—and they are now strong and promising young men.

Thus "The Lord knoweth our frame, and pitieth us;" and "though he cause grief, yet will he have compassion according to the multitude of his mercies." "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?" Therefore this apostle could also say, "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 is a precious truth that "They that sow in tears shall reap in joy." And these words have often soothed my sorrowing heart. Yes, Paul assures us, dear brethren, that "our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Therefore, in conclusion, let us remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive;" and also obey the command of Paul, to distribute to the necessity of saints. "And the King shall answer and say unto them, [on his right hand] Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."

In affliction and hope your brother,
D. BARTLEY.

(See letter of brother Kidwell on page 70.)

ELDER BEEBE AND SON—DEAR BRETHREN:—Having felt for a long time that it was the duty of the brethren to give the reason of their hope in Christ, I will attempt, brethren and sisters, to give the outlines of what seems to me a poor experience, after reading in the SIGNS some of the bright evidences of those we have never met.

I can scarcely date back to the time when I first began to think of these things. When in my thirteenth year my father died, and I thought if I could only die peacefully, like he seemed to, I should be happy. But these thoughts wore away in time, and I entered young company as one of the gayest, for it seemed to me I would never tire of dancing, &c. Yet there would be times, when alone, that I would feel troubled and cast down, but could not account for it. In the spring of 1864 I went from home and my young associates to spend the summer. I determined that now I would get religion, and so set myself to reading my Testament and praying so often; and I was very strict in attending to it, so that I did not miss once. Having lived with Presbyterians for several years, I thought I must do something. I worked very hard, but seemed to get worse, and after awhile it wore off altogether. In April, 1866, I was taken sick, and my troubles came back heavier than ever. When getting better, my babe was laid very low, his life being despaired of for six weeks, and it seemed to come to me that he must suffer and die on account of my sins. I tried to pray, but I could not say anything but, "God, be merciful to me, a sinner." I was lying on the bed one day, groaning on account of sin, and it seemed to me there was a black mountain hanging over me, and if I opened my eyes it would crush me. From that time my burden seemed gone; yet I could not tell, as some do, when or how. Then I felt worried because I had not that trouble. All this time I never once thought of any one thinking that I was seeking Christ. My husband would often ask me what was the matter, saying I was not as I used to be; but I would turn it off the best I could. I went on in this way until June, when I attended meeting at Harbourton, being scarcely able to sit up; yet I felt that I must go, as it was their communion season. I felt I had never seen such a lovely sight! They looked so different from what they ever had before, although I had always been used to going there occasionally from childhood, my mother being a member. I felt that I wanted to be with them, though I never thought such a thing possible. I never had a doubt about the Baptists being the church of God, but close communion seemed to me very selfish; but in time that was made clear. One day I was reading in the SIGNS an experience, and spoke to my mother about its being so nice. She said, If you feel like that, why don't you come before the church? or something to that effect. It seemed to me like a shock, for I

had not thought that any one had ever taken any notice of me, I had been so careful in what I had said; but I felt from that time like a disobedient child. I went on in this way for two more years. We had a meeting one Saturday afternoon at a neighbor's, and I went alone. When I started my husband said in a bantering way, Tell Mr. Hartwell I would come if I had time. After meeting he asked me how I enjoyed the meeting, but I never knew what answer I made. There was a special meeting appointed at Harbourton soon after, and myself and another sister were expected. I tried to make several excuses for not going at that time, but Elder Hartwell would not listen to them; so I went, very much cast down. My husband, from the time I had asked him to take me, appeared to be in such trouble that there seemed to be no rest for him. He objected to my going, and wanted me to wait; he thought it might be that he would go with me some time; but it seemed as if I was compelled to go. I went before the church, but it seemed to me I said nothing. I was received without a question almost; and I have often felt that could the brethren know what a sin-polluted creature I am, they would see that they did not do right in receiving me so cordially. But my troubles seemed to be at an end. After meeting, one of the sisters said to me, Bring your husband's clothes to-morrow; I think he will go with you. I said I thought not. But O what joy! he had found peace while I was talking. Elder Hartwell baptized us both the next day, and we now have our names with the little band at Second Hope-well. It has been a long wintry season with us, and now it seems as though we are soon to be deprived of our dear pastor. May the Lord raise up another to fill his place, and not let us, like sheep without a shepherd, go astray. He has in his goodness provided us with means to build up a place where we can meet together; may it be for some good. Dear brother, it seemed at the opening of our meeting-house that the Lord was in our midst; it seemed to be so much enjoyed by the lovers of truth.

I have shown this to one whom I esteem much for the truth's sake, and he told me if I could write anything better, to do so; but if not, to send this. I have been waiting some weeks, thinking perhaps I might write something that would sound better; but I find it is all imperfections, so I will submit this to your judgment.

Sin is mixed with all I do. I feel a great love toward the brethren, but at times it seems as though any excuse will answer for my not mingling with them. If I did not read the SIGNS, and find some who seem to be led in the same way, I would think it was imagination. May the Lord watch over me, and keep me in the path of duty, for if I know myself, I desire to walk in the right way, with meekness and humility. I know of a truth that if I am saved, it is through the grace of God.

May you feel the Lord is your strength in your declining years, and remember this poor sinner at the throne of grace.

LUCRETIA DRAKE.

BLOOMVILLE, Seneca Co., Ohio, Jan. 21, 1878.

DEAR BROTHER BEEBE:—Having been impressed for some time to write of my little experience, I will now make the attempt, with the aid of my dear Lord and Master.

In the year 1875, at the age of sixteen years, while attending an association at the Rocky Fork Church, my mother and a sister were talking on a religious subject, and the sister asked my mother if I was a professor of religion. She replied that I was not. They both said they hoped I would be at some time. It seemed as though a dagger pierced my heart. Here was my mother and this sister hoping that I would see what I was, when I had scarcely ever thought of what I was. Here it pleased the Lord to show me what I was—a wicked, sinful creature. It seemed as if the earth would open and swallow me up. I remained and attended the meeting, until the association was over; but the meeting did not do me much good. I was in so much distress of mind that I did not know what to do or where to go. I tried to pray, but could only say, "Lord, have mercy on me, a sinner." I would sometimes kneel to pray, and could not say a word. It seemed like mocking God for me to call on him for mercy, for I thought there was no mercy for me, as I had never done anything right. I thought I would try and do something right, but the more I strove to do right, the more wrong I did. I would retire nights and try to sleep, but could not go to sleep for hours. It seemed as though I was going to die and be forever lost. How could there be any hope for such a sinful creature as I was? I tried to read the bible, but all was condemnation for me; none of the precious promises were for me. I would put the book away, but it would not be long until I would be reading again, to see if there was not something I could cling to. Sometimes the words, "The vilest sinner may return," would give me a little comfort for a while, but it would soon vanish, and my trouble would be greater than ever. I would take my bible and go off alone, for I did not want any body to see me reading, for fear they would ask me questions. I made light of religious subjects, to hide my feelings. I desired to hear people talk on religious subjects, but did not dare to go among them, for fear they would see my feelings. This trouble continued until February following. While attending a protracted meeting among the Methodists, I was relieved of my trouble. O what joy I felt, and how my poor heart praised God for his goodness and mercy to me, who was unworthy of the least of his favors. I could sing,

"O how happy are they who their Savior obey,
And whose treasures are laid up above;
Tongue cannot express the sweet comfort
and peace
Of a soul in its earliest love."

I united with the Methodist Church, but it was not long until I became doubtful. I did not hear any of the members tell of their experience, and when I went to see them they would talk about the church and the Sabbath School, but never about themselves. O how I longed to hear one of them tell their experience; but I never could get them to do so. I began to fear I had none, and that I was deceived. But when I looked back and thought of what I had passed through, I could not throw my little hope away. O how I longed to have that load of guilt and sin return, that I might see where it went; but that I could not feel again; it was gone; but instead of feeling that load of sin, my heart was light, and I was praising God. About this time I was married. My husband's folks were Presbyterians. It was not long until I began to hear that it was expected I would leave the Methodists and unite with the Presbyterians. Then it was that it pleased the good Lord to show me where I stood. I could see that I was in Babylon, and heard the call of the Lord, "Come out of Babylon." But I tarried, and at times was very much troubled, and would resolve to have my name withdrawn immediately; but as I did not know where to go for food, I remained, but did not go to meeting very often. My hunger was so great that I did not know what to do, nor where to go. I often thought of the Baptists, but my prejudice would not allow me to go there. There was a Methodist Camp-meeting held at Lakeside, Ohio, in August, 1877, and I went there and stayed a week, but returned home in a more distressed state of mind than ever. In September I went to the Old School Baptist Church, as the last place to go. I had been there but a few minutes until God showed me that this was my home. I thought I must talk to the church, but went home without telling them my feelings. My sister, with four others, talked to the church, and were baptized on Sunday. I went on the other side of the water, to keep from talking to the members. The following month my distress of mind was so great that I could neither eat nor sleep, nor do anything but walk the floor and say, "Lord, show me the right way, and I will obey." In October I united with the Old School Baptist Church, and felt as I never had before. I had at last found a home in heaven, where there will be none blind to lead the blind. O how I praised God for his goodness and mercy in bringing me to a place where I can feast on spiritual food, which my poor soul was hungering for. My prayer is that the Lord will keep me in the strait and narrow road that leads to heaven.

Do with this as you see fit, and all will be well. From an unworthy sister,

DELLA M. MCCLELLAND.

FORT SCOTT, Kansas, Feb. 17, 1878.

EDITORS SIGNS OF THE TIMES—

DEAR BROTHERS:—As I have to write on business, I will drop a few lines, which will be at your disposal.

Our city at present is under great excitement. We have had, for the past week, the evangelists (so-called) A. P. Graves and Prof. Hungerford, the former all the way from New York. Perhaps you can tell us something of him. I reckon they are a second addition to Moody and Sankey, who have figured extensively in some parts of the Eastern States, and perhaps in your own State; for I remember that sister Beebe wrote of their doings. Truly "men have sought out many inventions." These great evangelists are among the inventors, for they certainly do have some new practices. To give an idea or two, I will make a few quotations from some of their advertizing bills, which they have scattered around the town. "In the Opera House, at 3 o'clock p. m., on Sunday, Mr. Graves will address men only. Also meetings for the people, in Opera House, Sunday evening, at 7 o'clock." "Evening Subjects: Monday, *Hell*; Tuesday, *Heaven*; Wednesday, *Vain Excuses*. Thursday, Address to young men; Saturday, Address to young ladies." When Mr. Graves addressed the young men, he used for his text these words: "Run, speak to this young man."—Zech. ii., a portion of fourth verse. And, remarkable to say, these few words of scripture were all that he referred to or quoted in his entire discourse. Mr. Hungerford seems to be the "organ grinder," or rather he sings praise on that instrument. Well, there is this about it, if they are right, we as worshipers are mighty far from it. They seem to think there is no chance for the conversion of a gray-headed person. Turning to an old gentleman he said, "I venture to say that as that man is now, so he will be when he dies." What! shall all our aged friends conclude that they are too old in sin for God, who is all-powerful, to save them? Dear brethren, I continue to be a mystery to myself, but I believe the God we worship and adore is a more powerful God than theirs. All the religious organizations in the town, except the Catholics and Episcopalians, have joined with them. How would one of you, Old Baptist preachers, feel if you were an instrument in God's hands to save poor, lost and ruined sinners from their sins? Now, if these people do really believe that is true, they are not near zealous enough—do not work near hard enough. Why, you Old Baptist preachers work harder and are more zealous in feeding the sheep, than they who think they are making sheep. How can they rest one moment, while life lasts, with such a responsibility resting upon them? If the eternal salvation of a single one of Adam's race depends upon such instruments and means as this, that one will assuredly be lost. The language of our Savior is, "I give unto them eternal life." And again, "All that the Father giveth me shall come to me." "No man can come unto me except the Father which hath sent me draw him," &c. This character who thus speaks said to another class of people, "Ye will not come to me that ye

might have life." The same spirit of unbelief pervades the minds of many of the human family now, as it did the minds of the carnal Jews in olden times, when Jesus answered them, "I told you, and ye believed not," &c. "But ye believe not, because ye are not of my sheep, as I said unto you." I frequently hear it said that God draws every body. Well, if that be true, it contradicts the language of his Son, or else all the world of mankind will be saved. But he said to the Pharisees, "I go my way, and ye shall seek me, and shall die in your sins: where I am ye cannot come."

We know that nothing but the truth will do any of us any good. I, for one, am very anxious to know the truth. I do not understand the scriptures to teach that the atonement was made for all the human family, or that all the human family was given to the Son by the Father. I am aware that men say that God would be unjust to have purposed such a selfish salvation; but we must not forget that God's ways are above our ways. He knew all things from the beginning, and, unlike us, does not have to wait for events and developments to know what things will come to pass. He certainly was not mistaken in, or surprised at what Judas did. Can any one believe for a moment that Christ suffered and died for Judas? While we in our day may not know who may be God's children, or who are devils, any more than the apostles knew who it was that should betray Christ, yet he knew, and "knoweth them that are his." But I have of late been forcibly reminded of this truth, that "The secret of the Lord is with them that fear him, and he will show them his covenant." He alone can do this.

May the good Lord keep us humble, and lead us in duty's path.

Make any disposition of this you choose. I feel that it is nothing.

Your brother in hope,

M. B. WEEDON.

NOVEMBER 8, 1877.

DEAR ELDER BEEBE:—I thought I would write a few words for the relief of my mind, and give you a few hints of my little experience, if any at all.

The first for me to meditate upon was a dream I had two years ago last August. It was a pleasant dream, and I awoke in the dark and silent hour of midnight, trying to pray, and in my room I saw the most beautiful light I ever beheld; but it did not last long, and I was again left in the dark, both in nature and in my mind. I still went on in my wicked and sinful ways, thinking it would soon be gone; but alas! I had many troubles and trials, but did not think much about them until about the first of September, 1877, when my wife and myself went to Johnson Co., Ind., to the association. As I was on my way to meeting on Sunday morning, a flash of darkness came over me, and I did not know what to do, lest some one would find it out, for I did not

want any one to know it. On the next Saturday I heard Elder Bavis preach from the text, "I am black." I thought he knew of my case, and was preaching altogether to me. From that time to the present I have passed through many dark seasons. One day in September, when I was seeding, it seemed so dark to my view, that when I came home at noon I thought I would try to read the bible, and see if I could find any comfort there; but when I looked in the bible it appeared so dark that I could not read, until I came to these words, "I came not to call the righteous, but sinners to repentance." When I read this portion of scripture there came light, and I was made to sit still, and look over and over again, and read for some time. I thought that if Christ came to save sinners, I was one. There were many pleasant passages of scripture went through my mind that I never read before, but by the use of the concordance I found them as they had presented themselves to me. I never made any profession, because I always thought I had no right to; but I have thought I would like to belong to the church, but how I could get there I did not know. Where I could go, I could not live; but where I would go, I thought they would not have me, for my little manifestation would not be sufficient. I sometimes think of this little passage of scripture, "We know that we have passed from death unto life, because we love the brethren;" and I know I do love them. But the word "brethren" is more than I can claim, so unworthy as I am. 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." And as baptism has been impressed upon my mind so strongly for the last two months, and I have never made any profession publicly, I cannot tell why it is, or why I have so much trouble. I remember, a few weeks ago, as I started to my work, a distance from home, that darkness seemed to come over me, and I thought I would not let any one know it; but it grew so dark that I was obliged to stop and stand still. When I came to my right mind I found myself standing there, and trembling with fear; but I did not then, nor do I yet, know what it is that I so much feared. After my fears were gone I felt so light and happy that I thought I would have no more trouble; but alas! it soon came again.

As I am too unworthy to write anything to comfort the people of God, I will bring my letter to a close. Dear Elder Beebe, if you see fit to publish this letter in the SIGNS OF THE TIMES, do so, after correcting mistakes; if not, all will be right.

Your unworthy friend,

JOHN W. WILSON.

FAIRFAX C. H., Va., Dec. 27, 1878.

ELDER DAVID BARTLEY—DEAR BROTHER:—I seat myself to-night to try to let you know that I have not forgotten you, but you have no doubt thought I had long since, and

indeed you have every reason to think so, if long delay in replying to your letter is the proof; but I do assure you, notwithstanding my seeming neglect, you have never been out of my mind a single day at a time since I received your letter. But, my dear brother, I could not nor cannot reply, so I shall have to beg you to excuse me. My words, or *the* words, have failed, my pen will not suffice, and I am spell-bound. Your advice is such as none but a Father in Israel can give, and I tremble to say that I cannot yet take it. I have tried to think that dear Elder Bartley is mistaken, and on the sandy foundation of "perhaps" I tried to stand; but what the result was and is, you can better imagine than I can describe, for like one of old I can truly testify, if I hide in the most secret places, behold, the Lord is there. I thank you kindly, dear brother, for your great pains and manifest care for my spiritual welfare, together with expressions of your brotherly sympathy, and feel to hope that the Lord will reward you in your faithfulness; while, dear brother, there seems to await me nothing but a fiery indignation, and therefore I am cut off from the privilege of even asking you to pray for me. That article under the caption, "The Lord will provide," in the SIGNS, was my own experience, written out by dear Elder Bartley expressly for me. The Lord was good to me, and gave me Elder Bartley to write for me, so that I could feast upon it. Indeed, I have entertained a thought that Elder Bartley was thinking of me, and sat right down and wrote those very lines to me; if not, I appropriated the food contained therein to myself, and thus became selfish as well as disobedient. If so, please forgive me, for I was about using the last dust of meal, and the little oil was nearly gone, and I felt that I must soon die, and with a sorrowful heart I was gathering a few sticks to make a fire to cook *the last*, when the SIGNS came. I looked at the words, "The Lord will provide," and what a beauty I beheld; I began to read, my pathway through life was so plain, even the literal application was nearly identical. My whole heart seemed to partake of the spiritual sweetness, and the very dealings of the Lord with me, even in my sad afflictions, seemed to afford me a consolation. My mind run out to the Lord's afflicted people, and I began to say to them, "Fear not, dear brethren: this day salvation has come to your house." "Be of good comfort; weeping may endure for a night, but joy cometh in the morning." And thus I talked with the dear ones from morn till night for several days, while I was sitting here. So you see my barrel of meal has not entirely failed, nor my cruse of oil quite given out; but I do get into such straits that, to my own shame, I want to walk by sight, and then the meal and oil get so low that I am just going to eat my last and die. What a dreadful sinner I am! But you know that, and I will stop right here; and as my half-sheet

is full, and looks so much like myself, I will say for the present, Good-by. My health is not improved, and my wife's health is very bad, and has been for a long time, and can scarcely walk about the room; so one of us is not able to help the other. The brethren are all well at Bethlehem, or were last meeting. I have not been able to get there for the last two months. I hear from them through brother Kearns.

ELI T. KIDWELL.

P. S.—Dear brother, you can write—don't forget to do so; but I am not worthy your sympathy. I can't sing, I can't pray, I can't write, I can't read, I can't talk, nor I can't die. What a life! I have written over many sheets of paper in trying to reply to your letter, but they all lay in my desk unfinished; so take the will for the deed, and pardon a poor, dumb man. May the Lord bless you. Farewell.

E. T. K.

SULLIVAN, Ind., Jan., 1878.

DEAR BRETHREN BEEBE:—I have been impressed of late with the idea that there is a duty or obligation resting on those of the same household of faith to write one to another occasionally, and I cannot rid myself of the thought. What I may write I will submit to your better judgment. We are told, "They that feared the Lord spake often one to another." Being isolated from those I love dearly, I have no other mode of speaking than through the pen. Were I as gifted in descriptive powers as was John Bunyan, or some of the correspondents of the SIGNS, I would not feel the timidity that I do; but I trust the Lord will guide both the mind and the heart, for we know that we can do nothing in and of ourselves. This evening finds me meditating on the many mercies and the wonderful providence of God to poor sinners, of whom I am chief. "Blessed are they that mourn, for they shall be comforted." I feel to class myself with those who truly mourn their inward depravity, for well do I know that I am corrupt from my feet even to my head, and have need to be arrayed in mourning on account of my shortcomings, being so imperfect in the school of Christ. How apt we are to view the imperfections of others, and forget our own. Then our self-esteem is exalted, and humility retires, feeling grieved and vexed for having entertained such foes as pride and vanity, which cause one to neglect spiritual things for worldly affairs, and bring leanness to our fainting souls, which hunger for heavenly manna, for we cannot live on fleshly meat and drink. But O, how thankful I ought to be that the gracious Giver of every good and perfect gift has been so mindful of me, even when going astray. It is truly said of our Redeemer, "His name shall be called Jesus, for he shall save his people from their sins." Only to be the least of that favored people is a greater blessing than this vain world, with all its boasted wealth and pleasures, can possibly impart. Nothing on earth can fill the place of the loving

Savior's presence. But it seems that I am ever wandering in by and forbidden paths, and trying, in my feeble manner, to return unto my Father's house, for I am so tired of this hollow leanness, caused by feeding upon the withered mortal husks of sin. O how I long once more to sit at my Savior's feet, and listen with joy unto his precious truth, for this desert is a waste, howling wilderness. And then Satan is so often leering upon me with cruel eyes, and offering me a thousand beauties if I will only worship him, and tells me if I were a child of God he would not leave me so long, and that my path would be made brighter. And he often suggests to my poor soul that this is all delusion, and that there is no God of love, and we are toiling on footsore and weary all for naught, and brings a whole array of witnesses, until I fly to my secret chamber, to plead with him whom I wish to serve with a pure heart. I long to love and serve him better. I do love the brethren, and it gives me joy to minister unto their wants, when it is in my power to do so, which is not very often. My companion being an unbeliever, is not a friend to Baptists; thus I am not permitted to invite or meet often with those I love. Brethren and sisters who are situated so that they can meet together often and drink of the precious truths, cannot feel or know the loneliness or longings of those who are isolated. We may have kind neighbors and friends, but they do not speak the same language. We feel that we are in a wilderness, and we are cast down with gloom. We take up our bible to read, but all is darkness. How much then we appreciate a smile from our blessed Master. Many times we read communications in our beloved family paper, and if we are enabled to catch but a crumb, it fills our hearts, until our love goes out to the writers; though they may be strangers in the flesh, yet we feel that we have all been taught in the same school. So let me admonish you, brethren, to still write; methinks you are feeding many that are hungering. Let us sustain our beloved editors in this great cause. Are not the editorials laden with many precious truths? How much I desire to live and die with the people of God. My desire is that God may be glorified, and his name have all the praise.

Since writing the above we have had a beloved brother Thompson, from Illinois, visiting among us. He came laden with many precious truths, and we feel that he is not afraid to declare the whole counsel of God. We felt that we truly had a great feast, and trust we realize that our hope is sweet in the dear Redeemer; and may I ever be taught that my trials are given to teach me my dependence on God.

Dear brother Beebe, may God bless you richly with his presence, and spare you many years, if according to his will, and when he sees fit to call you hence, fill your place with another of his own choosing.

Affectionately your sister in hope,
ANNA M. THOMAS.

FAYETTE COUNTY, Ten., Dec. 11, 1878.

DEAR BRETHREN:—While I am writing, I have concluded to drop a few thoughts on a portion of scripture found in the prophecy of Nahum, first chapter and seventh verse: "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." In the first six verses the prophet speaks of the omnipotence of the Lord, and the final destruction of his enemies, &c. But to them that trust in him he is good. When did his goodness toward them begin? We cannot fix the beginning. In Jeremiah xxxi. it is said, "I have loved thee with an everlasting love." I cannot tell how an object can be loved that does not exist. They were chosen in Christ Jesus before the foundation of the world. Their names were written in the book of life from the foundation of the world. I know some will say that this was in purpose only. Moses says, "The Lord's portion is his people." Isaiah says, "His reward is with him." Again, "The ransomed of the Lord shall return." If they never had been there, I cannot tell how they could return. "O the depth of the riches, both of the wisdom and knowledge of God!" His goodness is manifest in sending Jesus to redeem and save his people from their sins, and in giving them all the graces of the Spirit, repentance, faith, love and hope. And he says the Comforter shall abide with them forever; that they are in the world, but not of the world, but are strangers and pilgrims, scattered throughout the world. And they never were goats; for Jesus says, "Other sheep I have which are not of this fold; them also I must bring." And having all power in heaven and earth, will he fail? Surely not. As certain as the rising and setting of the sun and moon are fixed, so is the first and second birth of all the royal family. They are taught of the Lord, and therefore know that without him they can do nothing. The prophet said, "The Lord knoweth them that put their trust in him." They are helpless as little children, and therefore have no confidence in the flesh, but trust in the Lord; and the Lord knows them, and will withhold no good thing from them. But if they transgress his laws and keep not his statutes, he will chastise them, but his loving kindness he will not utterly take from them, nor suffer his faithfulness to fail. Yes, ultimately they shall be conquerors, and more than conquerors, through him that hath loved them.

Brother Beebe, the 1243d hymn of your collection is my favorite:

"Guide me, O thou great Jehovah!
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand:
Bread of heaven,
Feed me till I want no more.

"Open thou the crystal fountain,
Whence the healing streams do flow,
Let the fiery, cloudy pillar,
Lead me all my journey through:
Strong Deliverer,
Be thou still my strength and shield.

"When I tread the verge of Jordan,
Bid my anxious fears subside;

Death of death, and hell's destruction,
Land me safe on Canaan's side:
Songs of praises
I will ever give to thee."
Your brother in the Lord, I hope,
PETER CULP.

BIG POND, Baxter Co., Ark., Feb. 23, 1878.

EDITORS SIGNS OF THE TIMES—
DEAR BRETHREN IN THE LORD:—
Through the kindness of one of my neighbors, who was reading for me in the SIGNS OF THE TIMES, I learned of the desire of brother Colman, of Manchester, Iowa, to know whether I received a letter from him containing five dollars. Allow me to say to him that I never received that letter; but about the first of December last I received a postal-card from him, which I answered by return of mail, assuring him that I had not received the money, nor have I up to this time.

Permit me to say to my beloved brethren and sisters in the Lord, who think of me in my affliction and distress, that when they desire to send to my relief they should always register their letters or procure Post-office Money Orders. I feel to thank and adore the God of our salvation, that through the abundance of his mercy he has put it into the hearts of his people to aid me in my affliction and distress, and may he continue to thus incline their hearts. I pray that he will bless them a hundred fold in this world, and in the world to come eternal life.

Now the God of peace who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will. To him be glory forever and ever. Amen.

Your brother in gospel bonds,
G. W. HAMM.

NEAR BLOOMVILLE, Ohio, Feb. 17, 1878.

DEAR BROTHER BEEBE:—When I made my remittance in December last, I told you what the Lord had been doing for us here at Honey Creek, in bringing home some of his dear children. I will now state what he has been, and is still doing for us at this place, since that time. At every regular meeting since, there has been additions to us by baptism, of such as we believe shall be saved, until the little flock at this place has increased in number twenty-six, and we still look forward with joy, believing the end is not yet, but that we shall still be blessed with an increase. And now, dear brother, I would say, that the editorial in the SIGNS on the "Unpardonable Sin," or sinning against the Holy Ghost, in reply to brother Ketcham, I receive, as I believe the testimony which God has given corroborates your views. I view it in the same light that you do, dear brother, and have for years.

Yours in brotherly love,
LEWIS SEITZ.

CHANGE OF RESIDENCE.

Elder N. N. Morris, having moved from Scyene, Dallas Co., Texas, to Mansfield, Tarrant Co., Texas, desires his correspondents to address him at the latter place.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1878.

ILLNESS OF THE SENIOR EDITOR.

We are pained to have to inform our readers that the senior editor, Gilbert Beebe, has been confined to the house for the last ten days with a badly inflamed eye. About three weeks ago he was attacked with erysipelas in the head, from which he suffered for a few days, and after that had seemed to subside the inflammation of the right eye became much worse, and now requires the greatest care and complete rest to save the sight.

There are numerous private letters, as well as communications for publication, together with calls for views on passages of the scriptures, needing replies, but under the circumstances must of necessity be deferred for the present.

EZRA III. 6.

Sister Carrie Colvin, of Georgia, asks for our views on Ezra iii. 6:

"From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid."

In the book of Ezra the priest, as well as in that of Nehemiah, and other scriptures, we have an account of the return of the children of Israel from their seventy years captivity in Babylon, and of their reinstatement in Jerusalem, and the repairing of the walls of the city, and the building of the second temple, the restoration of the laws, ordinances of the law, and of the replacing of the altars, and revivals of the offerings which God by Moses had enjoined upon them. When for their transgressions of the covenant which God had made with them they were driven away into captivity, the walls of Jerusalem had been broken down, their temple which had been built by Solomon was demolished, and their altars thrown down, and they were not able to worship in Jerusalem until their seventy years of captivity were fulfilled. But when God turned the captivity of Zion, and raised up Cyrus, to succeed Belshazzar over the Chaldean Empire, he gave them favor in the eyes of Cyrus, Darius, and other monarchs, by whom they were not only released from captivity, but under their royal patronage were sent to rebuild in Jerusalem the temple of the Lord. God, who turneth the hearts of kings, as the rivers of water are turned, inclined these monarchs of Babylon to favor the work which he designed them to do, and even to protect them from the violent opposition which they encountered from their enemies while engaged in the work.

As in the whole history of the rebellion of Israel, and their sore and long protracted chastisement, as well as their deliverance, return to Jerusalem, and rebuilding of the city and temple, and restoration of the ordinances of the Lord, we have foreshadowed to us the great events which they prefigured in the final

breaking up of the old Jewish dispensation, the destruction of the old heavens and earth, and the ushering in of the new heavens and new earth, wherein dwelleth righteousness.

While the magnificent temple built by Solomon represents to us the peculiar splendor of national Israel under the legal dispensation, as typical of the gospel dispensation which was to follow, the latter temple, built in the days of Ezra, Joshua, Nehemiah and Zerubbabel, was to be much smaller, and less commanding and conspicuous in appearance, but in reality by far more glorious. Israel in the flesh, and under the old covenant, was like the sands of the sea for multitude, but a remnant only of them should be saved according to the election of grace. And the presence in the second temple of its Builder, who is as much greater than Solomon as the heaven is in altitude higher than the earth, should fill it with his transcendent glory. While the first temple may represent Israel, in her nationality under the law, the second temple represented the body of Christ, both in its application personally to the body of his flesh, which was put to death upon the cross, and which Jesus raised up again in three days; and if applied to his mystical body, the church, or election of grace, destroyed by sin in Adam, but redeemed by Christ, and built up in the fullness of the three dispensations of times, in which God shall gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him; then shall the top-stone of the glorious temple which God has chosen for his own dwelling place be laid, with shoutings of Grace, grace unto it.

Sister Colvin will observe that the time of the offering of burnt offerings, in the type, was before the laying of the foundation of the second temple; so although Christ, who is the Foundation of the church of God, was eternally in the holy mountain, yet the laying of him as the Foundation, in a gospel sense, in Zion, was when Jesus arose in triumph from the dead, and brought life and immortality to light through the gospel.

"His cross a sure foundation laid
For glory and renown,
When through the regions of the dead
He passed to reach the crown."

Now the law and the prophets were until John. Offerings, burnt offerings, and offerings for sin, were made continually under the law while as yet the old tabernacle stood; but on them the church of God could not stand in the trying day. But now, behold! God has laid in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; "he that believeth shall not make haste."—Isa. xxviii. 16.

The first day of the seventh month was the day when the redeemed captives, after their return from Babylon, began to offer offerings. This was not the first institution of sacrificial offerings. Offerings had formerly been offered from the day of Abel, and under the Levitical priesthood, from the institution of that priesthood, had the children of Israel offered them until their captivity; but after they returned to Jerusalem they began again to offer them on that day, and before the ceremony of laying the foundation of the second temple by the hands of Zerubbabel.

We submit what we have written to the consideration of our sister, and to our readers generally.

OBITUARY NOTICES.

CORRECTION.—Through mistake the name of **Mrs. Marcia J. Mettler** was published Mettles, in the obituary notices last number.—
EDITORS.

Departed this life on the 5th day of April, 1877, sister **Eliza Ielden**, aged 75 years. She was born at Headcorn, Kent, England, in the month of April, 1802. She was brought to a saving knowledge of the truth, as held by the Old School Baptists, when about thirty years of age, was baptized, and became a member of the Calvin Baptist Church at Smarden, Kent, England. The dear sister lived in the full knowledge that she was bought with the precious blood of the glorified Redeemer, and no matter who came along with Lo here or Lo there, she could not mix with them.

Brother and sister Ielden have enjoyed many Sabbaths, singing the hymns of Beebe's Collection, and reading the SIGNS OF THE TIMES, and nothing was more precious to them, save the bible.

In the dear sister's last sickness she had no doubt, but looking from the Dakota homestead to the heavenly mansion, she patiently awaited her Master's call. She was a devoted wife and a good neighbor, and was generally beloved. She could sing,

"Ah, I shall soon be dying;
Time swiftly glides away;
But on my Lord relying,
I wait the happy day."

W. C. KNIGHT.

Brother **Thomas Maulsby** departed this life on the 19th day of January, 1878, at his son's residence, three miles east of Losantsville. He was born in Knox County, Tenn., Jan. 6, 1805, and died Jan. 19, 1878, aged 73 years and 13 days. When young he moved to the state of Ohio, and in 1833 moved to Randolph County, Indiana, and settled on the farm he still owned at the time of his death. He was an industrious man, and was loved by all who knew him. During his time here in Randolph County he accumulated a sufficient amount of this world's good to give all his children homes, and a short time ago he distributed his property to his children. His wife, sister Maulsby, died some six years ago. Brother Maulsby was baptized in the fellowship of the Nettle Creek Church, some twenty-seven years ago, where he lived a worthy and acceptable member until his death. During his last illness he bore his affliction with christian fortitude and resignation. His testimony was that all was well with him. His remains were followed by a large procession of relatives and friends to the Little Creek Church-house, where the funeral services were conducted by the writer, who tried to preach from the words, "But I would not have you to be ignorant, brethren," &c.—1 Thess. iv., to the close of the 17th verse.

JAMES MARTINDALE.

HAGARSTOWN, Ind.

It becomes my painful duty to announce the death of my dear uncle, **Levi Cooper**, who departed this life Sept. 27, 1877. If he had lived until Oct. 1, he would have been 60 years of age. His disease was dropsy and fat around the heart, from which he suffered many months. About four weeks before his death, one side of him was paralyzed, which rendered him entirely helpless; but he was patient under all his sufferings, and was never heard to complain. He was willing at the Lord's appointed time to go where sickness and sorrow are not known. He was a firm believer in salvation by grace. He joined the Missionary Baptists some years ago, but being dissatisfied with them he united with the Old School Baptists, whom he was ever ready to defend against all the Arminian sects. His house was always open to the Old Baptists, but being quite a distance from the church, he was not always permitted to meet with the brethren. His funeral was preached by our beloved brother George W. Murry, on the second Sunday in October. He leaves a wife, two sons, and many friends, besides the church, to mourn their loss. May the Lord comfort and console the bereaved family.

A. COOPER.

ASTORIA, Fulton Co., Ill.

POETRY.

ACROSTIC.

What more precious mission than preaching
the Word,
In the blessed assurance, "Called of the
Lord?"
Let the world and its votaries blame and op-
pose;
Let thy friends of the past become thy worst
foes;
In these trials of faith thy strength shall in-
crease,
And prove the blest promise, "Ye shall in me
have peace."
Men-made preachers of various isms abound
Loving all doctrines—thus proving unsound.
Burdened they are not, but quite at their
ease;
Each text can be read, and distorted to
please;
No opening the month, that the Lord may it
fill;
Each sermon is written with their own hu-
man skill,
Decorated, embellished, designed to amuse;
In so varied a form, it must needs meet all
views.
Christ's love must constrain, the gospel to
preach;
Taught of the Lord, ere thou'rt able to
teach.

M. HELTINGS.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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.

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.

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.

THE EVERLASTING TASK
FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address,
GILBERT BEEBE & SON,
Middletown, Orange Co., N. Y.

HOPEWELL

Young Ladies' Seminary,

MERCER COUNTY, N. J.

The Fall Session will open September 12, 1877. The patronage of our Old School Baptist brethren is earnestly desired.

For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of the sisters Boggs, and being personally acquainted with the teachers and proprietors, we confidently commend it as the only first class institution of the kind that is entirely free from all sectarian influence, within our knowledge, in which our daughters may be thoroughly educated, at a reasonable expense, and every care taken for their comfort and moral training. We hope the institution may be liberally patronized, especially by our Old School Baptist friends who are opposed to the popular theory of teaching religion as a science.—EDITORS.

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AND
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VOL. 46.

MIDDLETOWN, N. Y., APRIL 1, 1878.

NO. 7.

POETRY.

HE OPENED NOT HIS MOUTH.

As a lamb to the slaughter my Jesus was led,
As a sheep before shearers was dumb;
When scourged and reproached he held down
his head,
But words of retort he had none.
His heart, mind and thoughts were perfectly
pure,
From blemish or blot he was free;
Of the law's jots and tittles himself was the
doer,
Its curses he bore on the tree.
Was ever such love as the love of my God,
The love that could make him my sin,
Which drew from his body Immanuel's blood,
To cleanse me without and within?
Surpassing all knowledge, exceeding all worth
Is Jesus the Lamb unto me;
For though I am mean and ignoble by birth,
Such a sinner he loveth to see.
He draws me away from the baubles of time,
He bathes me in seas of his love,
Inspires in my heart hallelujahs sublime,
Whilst he calls me his sister, his dove.
Like a bird in its cage, I am longing to fly,
My pinions I fain would expand,
And soar to the regions beyond the fair sky,
Remote from this wilderness land.
There, there shall I warble the notes of his
love;
~~There, then and forever I'll sing,~~
And make the fair arches of bliss, when above,
With Jesus' sweet praises to ring.
What has he not done for a sinner like me?
What sorrow and anguish he bore!
The curses of God he endured on the tree,
And sweat drops of blood from each pore.
The thorn's piercing crown was wreath'd for
his head,
The fruit of the curse to express;
In anguish, yet silence, Immanuel bled,
And dyed with his blood all his vest.
A victim he hung, when exposed on the tree,
Away from each lover and friend;
All earth, hell and heaven then seem'd to
agree
Their vengeance against him to blend.
In love and compassion and meekness he bore
The taunts which were thrown in his teeth;
Our Joseph, the archers afflicted him sore,
The waves roar'd above and beneath.
The Father in anger, too, hid his fair face,
No smiles would he cast on his Son,
Whilst he was enduring the shame and dis-
grace,
And suffering for what I had done.
The depth of his anguish was reach'd when
he cried,
"My God, O my God why hast thou
In wrath and in fury thy presence denied?
Why forsaken of thee am I now?"
This, this was the cup that he shudder'd to
take;
That the cup might pass from him he cried;
But the sword can't be sheath'd till against
him it wake,
And deep in his heart's blood be dyed.
All honor and glory, all blessing and praise,
From millions of voices shall rise,
To him, the Redeemer, the Ancient of days,
The monarch alone of the skies.
O Jesus, my Savior! thou art indeed kind,
To grant me such earnest of this!
Sin, sorrow and death I shall soon leave be-
hind,
And bathe in thy ocean of bliss.

CORRESPONDENCE.

THE POOR IN SPIRIT.

How easy it is to meditate upon a
subject which answers to our present
experience. We do not have to force
attention to it, and laboriously search
and study to find out its meaning.
On the contrary, we would find all
efforts to keep our minds away from
it entirely vain. Upon whatever else
we may try to fix our thoughts, they
will soon be found hovering again
around that subject in which we are
vitaly interested. And as a general
thing, if one's communications are
profitable at all, it is when they are
upon such a subject, which he cannot
help thinking about, because his heart
is there. Sometimes I have felt my
mind to be liberated in contemplating
a portion of scripture to which my
attention has been called by the re-
quest of christian friends, and have
experienced much benefit therefrom.
But I hesitate more and more about
writing in response to such requests,
deeply as I feel the kindness and
confidence thus expressed towards
me, and much as I desire to satisfy
according to my ability the expressed
wishes of dear and esteemed kindred
in Christ, lest I should be speculating
upon the word of God, instead of
simply delivering to the brethren
what I have received of the Lord.
Kind friends, to whose requests
through the SIGNS and by private
letters I have not yet responded, will
see in these exercises of my mind,
and in my limited leisure, the reason
of my apparent inattention. I feel
that I am very ignorant upon spiri-
tual things, and the last one that
should be asked to give an opinion
upon mysterious and controverted
portions of scripture. Indeed I am
often tempted grievously to question
whether I have ever had any true
spiritual understanding of the word
of God. But hitherto the Lord has
been pleased to make a way for my
escape from the power of such tempt-
ations, giving me some new tokens,
or calling my mind with fresh power
to former evidences, that I have been
taught by his Spirit. My desire is
that I may not presume to write or
speak upon any scripture without
good evidence that I have the light
of the Spirit's teaching upon it. Yet
I cannot help often fearing that I do
so. Some things in the bible, upon
which there are different views among
the Lord's people, will at one time
look quite clear to me, so that I would
be ready to assert my opinion quite
positively. Then again I will see
some strong considerations favoring
an opposite view; from which I con-

clude that the Lord has not yet re-
vealed that portion fully to me, and
have been thankful that I have been
withheld from writing upon it. A
few of the subjects upon which my
views have been requested are of this
kind.

The poor in spirit. How wonder-
ful are these words, and how strik-
ingly distinct the characters which
are presented to our minds by them.
The word "poor" is often and quite
generally used in a comparative sense.
Thus we may speak of a man as poor,
because he has but little property
compared with many of his neigh-
bors, although he may have sufficient
to satisfy his actual needs, and even
to supply many comforts. But the
intrinsic signification of the word is,
wholly destitute of property, or of
whatever is absolutely needful.
Therefore, in law, the word "poor"
signifies that one is so destitute of
property as to be entitled to mainte-
nance from the public. One may
even have no property, and yet if he
can earn by his daily labor all that
he needs, he cannot be called abso-
lutely poor. Loving to work, and
satisfied with his wages from day to
day, he may even be called rich in
comparison with the man of wealth,
whose riches afford him no content-
ment of mind.

In spiritual things, righteousness
is figuratively represented as riches,
for that is what the holy law of God
requires, and it is therefore absolute-
ly needful for our support under that
law. Without that necessary pos-
session wherewith to satisfy the con-
stant demands of the law, and obtain
the manifested favor of God, in whose
favor alone is life, one is poor in
spirit. But all the race of Adam are
in reality destitute of this righteous-
ness; and we know this expression
as used by our Savior does not in-
clude them all. Therefore we are led
to notice that this expression, "poor
in spirit," must necessarily refer to a
condition which is experienced, and
does not apply to those who are igno-
rant of their sinful and condemned
state. These are satisfied with them-
selves, either regarding themselves
as already rich in righteousness, or
confidently expecting to obtain by
their works all that is needful before
they die. The poor in spirit are such
as are made to see and feel their utter
destitution of all that the law re-
quires. They may formerly have es-
teemed themselves rich and increased
in goods, and may have made a proud
display of their spiritual wealth,
whether obtained by their own efforts,
or received by inheritance from their
parents. But when the law began

to open to their view their full in-
debtedness, and payment was called
for and pressed upon them, then they
discovered to their dismay that these
riches of theirs would not be received
by their awfully just Creditor, but
were all rejected as entirely worth-
less, and even as vile, filthy and
wicked counterfeits, so that the very
offer of them was charged as a crime
upon their conscience, greatly aggra-
vating their debt.

How terrible is such a discovery to
the sinner. With what anxious,
trembling earnestness he now sets to
work to do better, and obtain riches
that will be accepted. But he finds
all his efforts vain, and sooner or
later discovers that he not only has
no righteousness, but has no possible
way of ever obtaining any. The
work he has been doing, instead of
meriting God's favor, looks to him in
itself sinful; and the work which he
now sees to be justly required, he has
no power to do, any more than the
bad tree has power to bear good
fruit, or the corrupt fountain to send
forth sweet water. He is hopelessly
poor in spirit. And how awful is
such a condition, when we consider
that such a one is under the curse of
the law. Those who have not con-
tinued in all things which are written
in the book of the law to do them,
are condemned. The apostle there-
fore speaks of the law as a ministra-
tion of condemnation and death. And
how appropriately is that legal dis-
pensation spoken of as the night.
Darkness covered the earth, and
gross darkness the people. By the
quickened sinners is that darkness
sensibly felt. No light to show a way
of escape from death. No way of
holiness to be seen. But their way
is "through the wilderness; through
a land of deserts and of pits; through
a land of drought and of the shadow
of death; through a land that no
man passed through, and where no
man dwelt."—Jere. ii. 6. And how
little do they dream that this is the
way the Lord is leading them, as his
chosen people, from the Egyptian
bondage of sin into the fruitful land
of promise, to a city of habitation
which is built upon the goodly moun-
tain of his holiness, and established
there forever.

These poor in spirit cannot hide
their poverty, but must continually
proclaim it with sighing and tears,
begging for help. And how clearly
and sharply defined is the distinction
between them and those who are rich
in their own esteem. They are con-
tinually presented together in the
scriptures, and the contrast is thus
made to appear with such distinct-

ness that no mistake can be made, neither by the rich, whose self-esteem and haughty, contemptuous bearing towards the poor are increased by the comparison, nor by the poor, who grow more self-abased and humble in the presence of those they esteem as righteous. Lazarus, poor, sick, full of sores, and hungry, lies at the rich man's gate. The publican, with a soul so oppressed by a sense of his vileness that he dare not lift up his eyes to heaven, stands within sight of the righteous pharisee, but far off. Mary, weeping abundance of tears upon the Savior's feet out of a heart broken on account of sin, stands in the same presence with the pharisee, who felt himself good enough to ask the Savior to eat with him; but she stands behind Jesus' chair, while Simon sits confidently and complacently at his side. Blind men, altogether born in sin in the Jews' esteem, sitting by the wayside begging, are looked coldly down upon by the proud passers by, and even rebuked by them when constrained to call aloud for help to Jesus as he passed by. Lepers stand afar off, looking longingly towards the crowds of unafflicted. The poor, the maimed, the halt and the blind, cast out of the houses and synagogues, are seen helpless in the lanes and streets of the wealthy and populous legal city; while in the highways, where the rich and noble of all lands are traveling, are wretched Gentile beggars, whose only shelter and resting place is found in the hedges by the wayside. So everywhere the poor in spirit are contrasted with the rich, and their sad, pitiable, and hopeless state made thus more strikingly to appear.

But now the morning light approaches to those who thus sit in darkness and in the shadow of death; the light of a morning long foretold in prophecy, but never understood in its true character, nor expected by those upon whom it is to dawn, until the blessed moment when the Sun of Righteousness arises upon them with healing in his wings. "And Jesus, seeing the multitude, went up into a mountain; and when he was set his disciples came unto him." This mountain, we learn from Mark, was apart from the multitude, and that "he called unto him whom he would, and they came unto him." Thus he is represented as ascended into the mountain of his holiness, calling whom he will unto him in his holy hill of Zion, and sending forth upon them the radiant, benignant beams of his salvation. "And he opened his mouth and taught them, saying,"

Blessed are the poor in spirit, for theirs is the kingdom of heaven. O the sweetness, the blessedness, the unspeakable glory of these words to those who are waiting before him. The poor in spirit! The very ones who are under the curse of the law, who are despised and avoided by the righteous children of Abraham, and who are most of all abhorred by themselves. These blessed? Can it be possible? These vile creatures, sunken in the horrible pit of de-

pravity, ashamed to look up, and almost afraid to call upon a just God for mercy? Have we heard the words aright? Yes! In that sweet, powerful voice which cannot be mistaken or misunderstood by those unto whom it is addressed, that voice which comes softly as the breath of spring over the fields, yeth with a trumpet force that even the dead shall hear, Jesus speaks these words: Blessed are the poor in spirit. Here is light and salvation. This is the full opening of that morning which the holy prophets declared should arise, and whose approach was heralded by the angel and the heavenly host, and by John the Baptist. They proclaimed that the Savior had come, and that his salvation and kingdom were at hand. But how and unto whom that salvation was to appear was yet a mystery, hidden from the understanding of all. But now the glorious, glowing face of the Sun appears above the horizon, and looks full upon us in these words of living light. They do not merely tell the good news of salvation, as the words of prophets and angels did, but they bring the salvation itself to us, as the beams from the Sun bring to us his own energy of light and warmth. Here the eternal purpose of God is revealed, and what a rapturous surprise to those who sat in darkness, and looked for death and destruction, when the light and power of that purpose fell upon them; not the rich, but the poor in spirit; not the righteous, but sinners. This is the way of salvation, which was hidden from all eyes until this Sun of Righteousness arose, and started forth upon his course through the new heavens, sending forth his light with such a living energy that no darkness can remain even in the corners of the earth, "and there is nothing hid from the heat thereof." Salvation is now seen and felt to be "not according to our works, but according to God's own purpose and grace, which was given us in Christ before the world began." How good this is for the poor in spirit. Blessed are they; already blessed, while yet poor and helpless, awaiting their doom. These are the elect of God as they appear when first manifested in the world by the work of grace begun in their hearts. Blessed of God before the foundation of the world, they are now made to see their vile, helpless, condemned state, and thus become poor in spirit, that they may be prepared to experience and understand the glory of that blessing. It is because they are blessed of God that they now cry and groan on account of sin. But after the sorrow comes the joy, after the groaning the songs of deliverance, after the wretchedness of extremest poverty an eternal crown.

For theirs is the kingdom of heaven. Infinite munificence! To the poor that we meet, how little can we give even in our utmost willingness. And how little do we give, even of what we may be able to bestow. A piece of bread, a little piece of money, an hour of time, and our consciences are quieted, and possibly gratified by our

benevolence, though the object of our charity may be suffering on the morrow. But when we have been enabled and made willing to fully satisfy the temporal needs of the one who has appealed to our sympathies, and even if we could confirm that supply for the future, yet what deeper and greater needs may lie far beyond our utmost power to reach. As we thus consider our limited power, and our selfish spirit which so greatly limits even that, how wonderful appears the glorious power and infinite goodness of God our Savior. Here are two extremes: the extreme of poverty on the one hand, and of riches on the other. With no stinted hand, in no limited measure does our dear Jesus give to the objects of his goodness and compassion. The riches and power and glory of a kingdom, compared with which all the kingdoms of earth are less than nothing. And this kingdom is theirs; was theirs before they became experimentally poor in spirit; was theirs before they were born; was prepared for them before the foundation of the world; and all this poverty of spirit, with the wretchedness and pains and sighs which it causes, is only the appointed path through which they must come into the possession and enjoyment of it. Poor in spirit, poor in legal righteousness, that they may be prepared to glory in the righteousness which is of God, by faith. "Hearken, my beloved brethren: hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

We may continue the contemplation of this subject hereafter, if the Lord will. And may the rich power and enjoyment of it keep us from the power of vain thoughts and wandering ways, and fill our hearts and our tongues with the praises of the Lord continually.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Feb. 28, 1878.

SULPHUR HILL, Ind., March 2, 1878.

ELDER BEEBE AND SON—DEAR KINDRED IN THE LORD—If one so little and unworthy as I might claim a relation in our Redeemer's kingdom:—For the first time in my life I will attempt to tell something of the dealings of the Lord with me, if such they were. I was like all the rest of Adam's race, born in sin and shapen in iniquity. I have had the fear of death and torment on my mind from my earliest recollection, and truly I have been tried and brought very low on account of my wicked and sinful nature. I have seen myself such a wicked rebel in the sight of an all-wise Creator, as to hate myself, and everything that I did I despised, it was so much like myself. I could not think one good thought, nor speak one word of kindness to any one. I went along in this way for a considerable length of time, getting no better, but growing worse all the time. I felt so distressed on account of the awful condition I was in, that I wished to be alone, and did not want any one to see me. My sins

were bearing me down as a cart with many sheaves. I would cry unto the Lord in my distressed condition, but that did not seem to do any good, for he turned a deaf ear to my cry. I would have exchanged places with the birds, or the beasts of the field, for while in this awful condition I envied them their happiness, and thought they had no souls to save, yet I must be forever lost, or banished from his peaceful presence into the regions of misery and woe. Yet I was enabled to say with the poet,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

It seems like I have been brought up alone in the world, as far as religion is concerned. I stood alone not knowing that any one believed as I did, and went a mourner all my days. While in this awful condition I was very ignorant, and did not know that any one else ever had such thoughts, troubles and distress of mind on account of their sinful nature. I knew I had acted very strangely to those around me, and especially to my mother, who would use hard sayings to me. She would ask what ailed me, and say she believed I was going crazy. My troubles at this time were so great that my appetite failed. Through all this I would cry unto the Lord to have mercy on me. When I retired at night I was afraid to go to sleep, lest I should die, and endless torment would be my doom. I traveled along in this way for months, growing worse all the time. I tried to ask the Lord to have mercy on me, a sinner, but that did not seem to do me any good. One evening I laid down, never expecting to see another rising sun, for my troubles were so great. My sins had risen like mountains before me, and my cry was, "O wretched man that I am! who shall deliver me from the body of this death?" While in this distressed condition I had a dream, which I hope was not all a dream, for I have not much faith in them. I dreamed of dying, and of starting to the regions of misery and woe, for I thought that was my doom, and I was certain of going there. I dreamed of traveling along until I saw at a distance a light, the brightness of which is something that cannot be told by me; but before I got to the light I awoke with a calm and peaceful mind, my burden of sin and guilt was gone, and I arose to praise the Lord. Now I wished I had some one to tell what great things the Lord had done for me. I felt so happy then, to think my troubles were all gone. I could see the way to happiness, and all torment was removed from my soul. I was enabled to praise the Lord for his goodness, that he had not left my soul in hell, nor suffered his righteousness to fail. In the midst of all this the bible was my delight. I never had the privilege of hearing the Old School Baptists in my younger days, as I do now, not knowing where to find the ones who preached the doctrine that I believed, that salvation is of the Lord from first to last. Then the subject of

baptism presented itself to my mind, and I studied so much about being baptized, that I would dream of it nights. Thus I have been led, not knowing where to find that I loved; but I trust that the Lord in his good time led me in the way I should go, which causes me to be more dependent on him, for his mercy suffereth long, and is kind. Finally my mind was directed to the Old School Baptists, and I was surprised to hear them preach Jesus the only way, the truth and the life to fallen sinners. I could rejoice the more in God my Savior, for leading me along in the way he had, and for the first time in my life I heard Elder Wilson Thompson preach on the christian experience. I was surprised, and thought every word he spoke was to me. I dropped my head, and could not look up, for I thought every one was looking at me. It was a mystery to me, to think that he could tell me everything that ever I did. I thought some one had been telling him all about me, for I could not see how he knew my thoughts, when I had never told any one the state of my mind. This was when I was very young, about twelve or fourteen years of age. Then there were some other troubles came up to mar my happiness, which caused me again to think that I was not a child of grace. Then the flesh and the devil tormented me, and my poor old mother caused me a great deal unhappiness, for she knew nothing about religion. When I tried to attend the regular meetings I was scolded, and forced to stay at home. They would tell me the Baptists were a selfish people, and that they did not care anything about me; but whether they cared for me or not, they were the people I wished to join. I looked upon them as being a happy people, and thought they were good, while I was nothing, and it was like heaven to me to meet with the people of God. I feel at times that I am blessed in going to meeting, for I enjoy that peace of mind that the world can neither give nor take away. I have seen a great deal of trouble in trying to go to the house of God, but when I did get there I have been well repaid, for I have enjoyed many precious seasons with the Baptists, although not a member. The people I most love are at the Conn's Creek Church. They have been very kind to me, when my own people would scold me, and say that no good would come of me. They (the Baptists) have watched over me, and cared more for my welfare than my own people, whom I left, and have tried to follow the Lord, for which I desire to be thankful to him, who has led us thus far, and will continue to lead us all our journey through. I have been scolded by my mother for trying to follow the Lord and his people, which I think are the Old School Baptists. They are the salt of the earth, a city that is set on a hill, that cannot be moved, whose builder and maker is God. I have had the privilege of attending the meetings very regularly during the last ten or twelve years, for which I desire to be very thank-

ful. It seems like I have had to pass through great tribulation to enter the kingdom. Sometimes I think I have not done as I should, that I am too disobedient and rebellious; for when I would do good, evil is present with me, and how to perform that which is good I find not, for I am as a cage of unclean birds.

I have written enough at this time. What I have tried to tell, is what I experienced when quite a little girl; but I will try to give my reason for writing this. About two years ago last June I joined the church, but did not tell anything, nor give the reason of my hope, if I have any. I feel like I have climbed in some other way, but I hope I have an interest in the blood of Christ. I tried to answer the questions they asked me, but I felt so little and unworthy, and wondered how they could take me in and fellowship me. I said to Elder Bartley, I don't see how you could shake hands with me. He said they were glad to welcome me. I will have to acknowledge that Elder Bartley was the cause of my joining the church when I did, for he knew very well the reason why I stayed away. He gave me such a scolding that Saturday and Sunday, that I thought I would never go back again. He said there was one who stayed out of the church on account of her relatives, and she was afraid she could not tell anything as she ought. But that was not the only reason, for my littleness and unworthiness kept me out. The day I was baptized was the happiest day of my life. It was one duty that I had studied so much about, in following the Lord into the watery grave, to arise with him and walk with him in newness of life. I had stayed out a great while, but I was always at their regular meetings, and could not stay away with any comfort. I am the youngest member of the Conn's Creek Church, and the last one that joined their number. Elders Weaver and Sammons are our regular pastors, and several visiting preachers have been at our late meetings, so we do not lack for preaching. They are able speakers, as much so as some who write for the SIGNS OF THE TIMES.

I have written enough at this time, and why I wrote this is a mystery to me. I am so ignorant and unlearned, as you can see, that I cannot find words to tell anything as it should be told. Do with this as you think best, and all will be right with me.

From your unworthy little sister, if one at all,

LETTA HENDRICKSON.

MOLALLA, Ore., Feb. 20, 1878.

ELD. G. BEEBE AND SON—DEAR BRETHREN:—As I have got through the business part of my letter, and having considerable blank paper left, I have concluded to pen a few of my thoughts on the subject of the new birth, or rather that part of the language of Jesus to Nicodemus, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." But, my brethren, as

there has been so much written upon this subject by your able correspondents and yourself, it looks like almost presumption in me to make the attempt; but I have all confidence in your judgment, that if I should write anything that is calculated to darken counsel, and that which would not comport with the scriptures of divine truth, you would reject, and not publish it.

As we believe the language used by our Lord to Nicodemus was figurative, as many other scriptures are, if we can make a correct application of the figure, in applying it to its antecedent, we can behold a beauty in it, which otherwise is a dark mystery to us. It appears that in the days of Christ he spoke to his disciples by parables, emblems and figures; and when he spoke to Nicodemus, it appears to me he spoke in figurative language. As he spoke to his disciples at a certain time in parables, they asked him, "What might this parable be?" "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables," &c.—Luke viii. Hence, my dear brethren, there is none that can know the mysteries of the kingdom, or can enter into it, only those who are born of God, unto whom it is revealed by the teaching of the Spirit of God. And as water is an emblem of purity, so must the child of God, or the new man, be born, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.—1 Peter, i. 23. Who was the apostle referring to when he said that this new man or child must be born of incorruptible seed, "by the word of God?" The same that the apostle John said, "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. So that if we are born of God, we are born of that pure fountain of living water. I said that water is an emblem of purity; and Solomon said, "Every word of God is pure: he is a shield," &c. Why is every word of God pure? Because a pure fountain cannot send forth an impure stream. Hence John could say, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Rev. xxii. 1. We read that "God is love." John, in his first epistle, and at the fourth chapter, commences it in language like this: "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." And Peter has warned us against such, saying, "But there were false prophets also among the people, even as there shall be false teachers among you." And he goes on to tell us for what purpose. Then, my dear brethren, have we any cause or reason for surprise, when we see or hear those teachers, who are undertaking to teach the people that to be born of water and of the Spirit, is to go into the literal water and be baptized, or plunged beneath, and call it a birth? If that is what is meant by the lan-

guage used in the text, I have misunderstood it, with many of my brethren besides. The Savior said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," which is in the genitive case; consequently, if the idea or hypothesis is correct, that which is born of the literal water is water, so that its mother is water, and the child, if it may be so called, is nothing but water. Such a doctrine, so taught by any body of professed christians, must show them to be blind guides; but Christ, in answering his disciples concerning the scribes and pharisees that came to him to interrogate him, said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. xv. 14. Hence we will let them alone, and try and adhere strictly to the language of the apostle Paul to the Galatian brethren, in describing who is the mother of God's people, when writing to them on the two covenants. He said, "But Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 26.

Now, my dear brethren, I will try and give my views of what the figure represents, or what it is emblematical of. To be born, is to be produced, or to be brought into life; and whatsoever the child is born of, is a part of that which it is born of. Hence the Savior could say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And he said, "Verily, verily I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." I have said we read that "God is love;" and John informs us in his first epistle, fourth chapter, saying, "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." Hence we will apply the figure which Christ used to Nicodemus, in which he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And John said, "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." "If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Paul said, "Now if any man have not the Spirit of Christ, he is none of his." Then if we have the Spirit of Christ, it is an evidence that we are born of the Spirit. Hence to be born of love, or of God, (and God is love,) and to be born of the Spirit, is an evidence of a living principle within, which cannot be received from human nature; for Paul tells us that "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. Why, Paul, cannot the natural man discern them? Let us hear Paul's reason: "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. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you."—Romans viii. 7-9. Here, then, is the reason given by the inspired apostle. This is a living principle in every renewed mind, which is called the new man; or, as Paul said to the Ephesians, "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." This new man Paul calls a treasure, of which he said, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7. And which he defined when writing to the church at Colosse, and said, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."—Col. i. 27. Hence, if we have Christ in us, we have a principle of love within which cannot be corrupted. Christ said to his disciples, "Greater love hath no man than this, that a man lay down his life for his friends."—John xv. 13. Hence, my dear brethren and sisters, this love is like water, because it flows from breast to breast; and this is the reason why, when I take up the SIGNS OF THE TIMES, and read the communications of my beloved brethren and sisters, scattered as far apart as their locations are stated in the SIGNS, giving their experience, and the way and manner in which the Lord has called them by his grace, first to show them their lost and ruined state and condition in consequence of sin and transgression, and their recovery by and through the life, death, resurrection and ascension of Jesus Christ, without any of their works, or the works of the creature, giving God all the glory, my love flows to them, although strangers in the flesh, and feel to say within myself, How glad would I be to take them by the hand, and make manifest to them that love which is enkindled in me towards them, which the world knows nothing of. And why is it so? It is, I hope, because God hath given unto me that "faith which works by love." And John tells us, "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."—1 John v. 1. So that this love flows, like a stream, one to another. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should re-

ceive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"—John vii. 37-39. The Lord, speaking by his prophet Isaiah, said, "Fear not, O Jacob, my servant; and thou, Jeshurum, whom I have chosen. For 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 their offspring."—Isa. xlv. 2, 3. Hence we come to the conclusion that the water here spoken of is nothing less than the love of God poured upon Jacob, or Israel, who is a figure of the church of God. And the psalmist David, in his forty-sixth Psalm, being inspired, said, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her: she shall not be moved; God shall help her, and that right early." O what a blessed consolation to every heir who has received that holy spirit of promise, of which Paul was speaking in his epistle of love to his Ephesian brethren, saying, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that holy spirit of promise." I understand that the child of God is born of water (or love) and of the Spirit when there is a manifestation of that seal made known to the child by that holy spirit of promise, which Paul says "is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers." Behold the stream of love which flowed through the apostle to all the saints. Solomon understood it so, for he said, "The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook."—Prov. xviii. 4. Hence the Savior, in speaking to the woman at the well of Samaria, in reference to the literal water taken from Jacob's well, said, "Whosoever drinketh of this water shall thirst again. 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."—John iv. 13, 14. Hence, my dear brethren, I believe every one of the children of God, who have been born of the Spirit of God, can bear testimony in their experience to the truth of what the inspired apostle John said to comfort the poor, doubting, desponding children of God: "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, be-

cause we love the brethren. He that loveth not his brother, abideth in death."—1 John iii. 13, 14. Here still flow the streams which make glad the city of God, and will continue to flow, to water the church of God, as long as there is one left in this militant world; for as every stream of literal water continues to flow until it finds its level in the ocean, so will that pure river of water of life, (or love,) clear as crystal, flow from the throne of God, until every heir of God shall be landed safe in the kingdom of ultimate glory; for the Lord hath said, "Because I live, ye shall live also." Then they will be gathered home to the ocean of God's eternal love, where they can sing the song of Moses, the servant of God, and of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Well might the poet sing,

"Angelic hosts cannot explore
This deep, unfathomed sea;
'Tis void of bottom, brim or shore,
And lost in Deity."

Dear brother Beebe, do with this as your better judgment may dictate, and all will be right with me. I remain your brother in the bonds of the gospel, and in much weakness,
MICHAEL LOVERIDGE.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN:—Inclosed you will find the experience of sister Williams. Having obtained the consent of the writer, I felt as though I would like to have it published, if it is in agreement with your minds. As I have received comfort in reading it, I felt as though I would like to have others enjoy it with me. I would say that our family paper, the SIGNS OF THE TIMES, comes to us richly laden with sweet communications from the brethren and sisters. The editorials are full of marrow and strength to the poor, hungry, thirsty soul. I esteem it as a great blessing to our Father's family, scattered as they are throughout the world, that there is a way in which they can unburden their minds, and speak one with another of what the Lord has done for their souls; and may you, dear brother, if it is the Lord's will, be spared to us to comfort the poor, tried, tempest-tossed children of God. May you in your declining years be blessed much with the presence of the Lord, in the prayer of a poor sinner saved by grace, if saved at all,
MARVIN VAIL.

JERSEY SHORE, Dec. 30, 1877.

DEAR BROTHER MARVIN:—As you so earnestly requested me to write to you at our last meeting, and as it has been much upon my mind for some days, I will endeavor to relate to you some of the exercises of my mind, and the way in which I humbly hope the dear Lord has been pleased to lead me; and I hope he will direct my thoughts, for I know that if he does not, it will be in vain for me to write. It is with much fear and trembling that I make the attempt, feeling my weakness so much, and my inability to write anything to the purpose.

It was near the close of the year 1874, that my mind became greatly troubled, and I knew not what was the matter with me; but I had become dissatisfied. I had been with the Methodists four years, and thought I was a christian. I had always been very punctual in attending upon the so-called means of grace, and now I thought surely I must be a backslider, for I had no enjoyment now when in their meetings. I thought the trouble was in me, for they all seemed so happy, and I thought they were all good but me. My trouble was so great that I knew not what to do nor where to go. I still went to meeting, but the more I went the worse I felt. The dear Lord was pleased at this time, I hope, to reveal to me my lost and ruined condition, that I was a poor, miserable, vile sinner. All my life had been spent in sinning against him, a just and holy God. Dear brother, I cannot describe my feelings when the great sinfulness and depravity of my heart was brought to my view. I had no rest night nor day, and my burden seemed to grow heavier. It would leave me for a short time, only to return with greater force, until it seemed heavier than I could bear. My days were spent in mourning on account of my sins, and many nights I laid down to sleep thinking I would not be alive when morning came. I thought the Lord would be just in taking me away, for there seemed to be no mercy for such a vile, polluted creature as I felt myself to be; and I could not see how he could be just in saving one so vile and sinful, for I felt that if my soul were sent to hell, his righteous law approved it well. There was mercy for others, but none for me. In this way I was led for two months or more, until I had gotten to the end of my chain, and could go no further, when I was stripped of all my strength, and was made to see that nothing that I could do or ever had done was of any avail. It was in the beginning of the year 1875, when one night I had been to my brother's until a late hour, and O how wretched I felt. When I started home it seemed to me I would never get there alive, I felt so bad. I got home some way, I hardly knew how. I felt as though I wanted to be alone, so I went to my room and fell upon my knees. I felt it to be the last time, for I could not live long in this state; the anguish of my soul no tongue can tell nor pen describe. I thought once more, and it would be the last time that I would ask God to have mercy upon me; but I was unable to utter a word, while my burden seemed to press me down, so that I lay prostrate upon the floor. There I laid in anguish, when this prayer arose to my lips, "God, be merciful to me, a sinner." I felt that it was my last prayer, for I was weak and helpless as an infant, but at that instant it seemed as though a voice said to me, Thy sins are forgiven. My burden was gone, and I looked up, and beheld my dear Savior upon the cross, and then it was shown me that he died for me. I was upon my

feet in a moment, and the praises of God flowed from my lips. I thought I shouted aloud, though I do not think a sound escaped my lips. I felt light, joyous and happy, and the room seemed full of a beautiful light. I started to tell the glad news to some one, when I found that it was the hour of midnight. All were wrapped in slumber, but what a time of rejoicing I had. I retired to my bed and fell asleep, and it was the sweetest sleep I ever had. When I awoke in the morning all was calm. I was kept in this peaceful state for many days, and then doubts and fears came. I often thought of telling my brother my troubles, but something kept me from it. The summer following the Lord was pleased to send Elder Durand to this place. He stopped at my brother's over night and preached there, and I went to hear him. It was the first gospel sermon I ever heard, and it seemed that every word was for me. His text was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He told my feelings and the way I had been led much better than I ever could, and O what a feast it was to my poor, hungry soul, and my heart went out in love towards him. I had always hated and despised the Old Baptists; but behold old things had passed away, and all things had become new. Those poor, despised people whom I so disliked, my heart seemed to go out to in love. I now had a desire to attend their meetings, and to be among those dear people; but I did not think they would or could receive me, for I felt I was not good enough to be among them. But they did, and to this day it is a wonder of wonders to me what I could have said, or what they saw in me to love or fellowship. This I do know, that I am nothing but a poor, vile sinner, and instead of getting any better, I feel my weakness and sinfulness more every day; and if I am saved, it is alone through the free and sovereign grace of God, and unto his name be all the praise, honor and glory given.

From your poor, unworthy sister,
MATILDA WILLIAMS.

CATSKILL, N. Y., March 4, 1878.

VERY DEAR ELDER BEEBE:—The inclosed experience of our esteemed brother was sent to me some time ago, but owing to darkness of my own mind I did not translate it sooner; but on reading it over again and again, I thought it would be wrong to keep it away from our dear people, the Old Baptists, providing you see fit to publish it. His journey has been so crooked and long that we all can truthfully exclaim, The Lord's ways are not our ways, nor his thoughts ours. He will have all his sheep, no matter where he has to go after them. I am delighted that it is so, and exclaim with the psalmist, "In the multitude of my thoughts within me, thy comforts delight my soul." My way is hedged in on every side, and I see no way of escape. My only comforts are now, that above me the passage is not closed. I am

able to sigh, groan and tremble at his majesty. That passage is still open to me, and I wait upon the Lord, hoping that he will surely send deliverance to captive Zion. I long to see you all, and partake with you of the rich provisions of God's house, for such I know there is; and even were it as the infidel and worldling has it, all delusion, I like to be deluded in that way, for it is the only way to make me happy.

Inclosed you will please find two dollars, which will pay for our SIGNS for 1878. We cannot do without it while here below. Many a cheering message we receive through them from dear and esteemed kindred far and near. We are all well at present, and hope you and your family are enjoying the same great blessing. Remember us all to the dear saints who love the Lord in sincerity and truth. Often we speak of them, and in our minds travel with you to your appointments. Let us hear from you if you can find or spare time. Your words always come from a pure fountain, through a clean vessel. While we hear of many things good in themselves, yet, coming through dirty vessels, we can't relish them.

Yours in the bonds of the glorious gospel,

J. GEORGE BENDER.

UTICA, N. Y.

BELOVED BROTHER BEEBE:—Inclosed you will find a sketch of my experience, which you will please, according to the request of many of our dear brethren, translate, and if Elder Beebe sees fit, to publish. I am sorry to make you so much trouble; may the Lord reward you and bless you for it.

In the name of Jesus, Amen.

Knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ has shown me, (2 Peter i. 14) I have thought it would be for his glory and honor to bear witness of what he has, in his exceeding grace, shown unto me, a poor sinner.

I was born on the 24th of July, 1812, in Bavaria, Germany. My parents were Roman Catholics, consequently I was brought up in the same faith, and that with zeal and rigor. Not only at home, but also at school I was subject to the same instruction. From the impressions which that kind of teaching made upon my mind, I believed I would have to keep the law of Moses, pray much and often, fast and give alms, attend the celebration of mass, &c., and thereby gain the grace and favor which is in Christ Jesus. Also that all the departed saints in heaven, especially the Virgin Mary, would and could intercede with her Son, before he would or could have mercy on a poor lost sinner; and if that did not accomplish the desired end, there was another place besides heaven and hell, called Purgatory, where those who were not the worst sinners would have to go through a process of purification, whereby they would be cleansed from their sins; and those who had committed sins unto death, had not confessed to the priest, nor

done penance for, nor received the absolution from him, would go to hell. Do you wonder, dear brother, that one has, through fear of death, remained all his life in bondage, under such teaching?—Heb. ii. 15.

One day while I was attending school as usual, one of the teachers, a man of blameless character, conscientious, and fearing God, put the question to the whole school, "Are Protestants Christians?" [All those who are not Catholics are in Germany called Protestants.—J. G. B.] Not one of the scholars answered; but I, in the pride of mine heart, because there was no other to answer, stood up and said, loud and distinct, No. But I was both ashamed and amazed when the teacher spoke, with veneration, "O yes;" but he added, "The Roman Church teaches that the faith of Protestants is weak and feeble, for they expect to be saved without works." At another time, while he was teaching us about the sacred rite of baptism, he said, "In the first christian church they did not baptize as they do now in the modern churches, but people had first to be taught and instructed before they were fit subjects for baptism, and then it was done by going into the water, completely immersing them in the water, to signify that they were buried with Christ, and were now dead to sin; then they were raised again, facing the people, they were brought out of the water, showing they had risen again with Christ, and were going to walk in newness of life."

When my school-years (eight years) were over, and I had learned my trade, (tailor) I had a great desire to travel, to perfect myself more in my business; but in a monarchical government like ours was at that time, it was not very easy for me to travel or go abroad; but I used to go very often to a chapel in which was an altar, upon which were fourteen images or dolls, called the fourteen helpers in need. I knelt down before them and asked them to intercede for me with God, that he would enable me to carry out my project of traveling; and I promised if he (God) would hear me I would keep his commandments, lead a pious and religious life, with the doing of good works. I at last gained my request, and was enabled to go, with a firm belief and will that as soon as I got among other people I would live up to what I promised to do. But alas! as soon as I got among my fellow-workmen I was enticed to go with them to saloons, and all other places of amusement. There I saw and heard things at which I at first trembled and shrunk, and asked my companions if they did not fear sinning thus against a holy God; but they only laughed at me. Then I thought and concluded that I had never known how I ought to enjoy myself, but I would now try—conform to the fashions of the world at large, take as much pleasure as I could; and I did after that fashion. I forgot my vows entirely, I learned to drink more and better every day, and really thought I was meriting the favor of God. My reasonings were,

that God made the world and all in it for our enjoyment, and it would be ungrateful in us if we let the pleasures of the world slip by without enjoying them. Thus I lived like a swine, wallowing in the mire where it was the deepest.—Phil. iii. 18, 19, Romans vi. 20, 21. My eyes are now flowing with tears as I look back upon those times.

After this I was drafted into the army and had to become a soldier. In the service I could not live to that excess I did when I was a freeman; but I was only like a horse having a bit and bridle, as soon as the restraint was taken away I lapsed into the same old rut again.

But now I have to write something that I had rather leave out; but as I am not writing for my own glory and honor, it will do no harm to confess all my failings. I became acquainted with a young lady whom I loved dearly, (if I could only love my Savior as I did her) she was the idol of my heart; but she proved unfaithful to me. Only those who know this by experience realize how such a thing cuts the natural heart; but I realized thereby that the world was false, transient and perishable, (2 Peter i. 4) and deceitful.—Eph. iv. 22. But this was the plow-share the Lord used to bring my heart away from the world and lead it to himself.—Isaiah xxviii. 24-26.

About this time I received two tracts, one with the heading, "One thing is needful," and the other, "Christ the only refuge from the coming wrath." I read both, and really felt convinced that I was an undone sinner, and from that time the impression never left me, nor had I any rest. These two headings were continually in my mind; they went to bed with me and got up with me. My mind was constantly occupied, and when about my business my thoughts were absent. My fellow-workmen often had to call me the second time before I was aware any one was talking to me; and they often asked each other what would become of me yet, and were satisfied I was losing my mind.

About this time I became acquainted with a party who were much dissatisfied with the preaching in the State Churches, who came together every Sunday afternoon in a hired room. They had no preacher, but they read sermons of old-fashioned preachers who were then all dead, but whose sermons yet spoke. I attended there myself, and although Jesus was held up as the only refuge and righteousness before God, I could not understand it, (1 Cor. i. 30) for I was taught that we had to earn the grace of God by good works; and so I followed our first parents' example, for it was born within me, and I followed my own inclinations. As soon as I found I was naked, I made aprons of fig-leaves, to cover my nakedness and shame, and tried to do it with all my might. I was bound to establish my own righteousness, justify myself, make myself agreeable and well-pleasing in the sight of God. I did my best to avoid all sin and evil, and he longer I tried the more burdened

and heavy laden I became; for the contents of those tracts had taught me that after all, in the end, it depended on me to obtain grace.

But "Passion Week" came along, and the sermons which were read by those above mentioned people, were treating on the suffering and death of Christ. When I heard them I broke down completely, and especially when I heard and felt that I, poor sinner, had caused that suffering, and that for my sins he bled and died. It sounded continually in my ears, You are no better than those murderers who have pierced him; and what is said in Zech. xii. 10, "And they shall look upon him whom they have pierced," (Rev. i. 7) was fulfilled in me. Surely, thought I, if all other men are saved, I must be lost, lost, lost. This sounded in my ears from morning till evening, and from evening through the night, till morning. I thought of a holy God in heaven, who was just, and I a poor, broken down sinner, with my hopes and staff in which I trusted also broken, and had to go about in this condemning frame of mind for six weeks.

But now the leader, who used to read the sermons to us, was called away from home, and I was chosen to fill his place. The sermon was from John xix. 31, &c., of the taking down of the body of Jesus from the cross. The author of it had used these words: "Now, poor sinner, look once more upon the mangled body and his bloody wounds, and pour out your bleeding heart once more before him. His suffering is now at an end, his painful pilgrimage is over, and he is gone to his Father. Imagine what joy it must have been to the great High Priest to take one sinner with him to his Father, as the reward for the travail of his soul and his bitter death, namely, the thief on the cross." When I read these words I received the evidence and knew that even as my sins were the cause of his death, even so his holy life, suffering and death were the effect of my sins being forgiven. At this instant the ten thousand talents fell from my breast, and as I had to weep before over my sins, so had I now to weep over the forgiveness of them. I was in the spirit on Golgotha, and saw the face of Jesus, pale and wringing with death. He beckoned to me, and seemed to say, Yes, for thee also have I laboured, that thou mightest live, *even thou*.

O, dear brother, if I had not experienced this, even to this day could I not have any hope for life or salvation. I cannot describe it, for it is a supernatural revelation, a foretaste of heaven. It is something of what the apostle Paul says, 1 Cor. ii. 9-12. It seemed as if my joy would melt me in tears. But now I did wish to partake of the Lord's Supper, to show forth his death, even his, in whom I had found salvation from everlasting death. But I did not wish to remain away from the Romish Church, even for a moment. Such a step looked to me like an utterly impassable mountain. But I had first to go and confess my sins to the priest; yet I would

rather have told him what the Lord had done for me, for I believed the Lamb of God had taken away my sins. And as the Lord had had me in hand all that year before, cutting, bruising and trimming me at every point, I could not tell him of any, what men generally call great sins, or outbreking ones; but I told him all I knew myself to be guilty of. He looked at me strangely, doubting that I had told him all, and said I should tell him all. I told him I had, and he at last absolved me, and I went forward to the altar to partake of the communion emblems; but the priest only gave me a wafer—no cup with wine. A light flashed through my mind at once, and I began to see. But I wondered who had given the Pope power to keep the cup with the wine from the laymen; for I knew Jesus had said, in Matt. xxvi. 27, "Drink ye all of it." Then I was positive that the Pope was not the servant of Jesus Christ, for Jesus had given to no man power to take away what he had instituted, nor add to that which he gave. A chilling fever came over me, my hairs felt as if they turned upwards, and I left the house. This was the last time I ever visited or attended any Roman Catholic service. But now the question arose, To what church shall I go? In the State Church of the whole Grand Duchy, they only counted eight believing ministers; that is, such as believed that Jesus possessed both divine and human nature; or in other words, such as held fast and believed in the old doctrine and confession of the apostles. The rest were all Rationalists. I therefore joined neither party, but kept fellowship and intercourse with those people whose meetings I used to attend.

After the above mentioned blessed revelation of the Son of God to my poor heart, I remained for about six months in blessed communion with my Savior; yet I did not enjoy all the blessedness that we have in Christ Jesus; (Philemon 6) I only knew him as John preached him; (John i. 29) but not as Paul had; (1 Cor. i. 26) neither did I understand the righteousness which is acceptable before God, (Rom. iii. 21-27) nor the depravity of my nature.—Rom. iii. 10-18. I knew that my sins were forgiven, yet I believed that with the same power I used to sin, I was now enabled to shun evil and do good. If the Lord had left me there, I soon would have become a perfect saint, in my own estimation. I had already become proud of my position in religion, and when I heard others tell of and lament over the sins which were cleaving to them, I thought it was their own fault, and if they kept as near the Savior as I did, they would feel the same joy and blessedness. I did not understand that the Savior stooped so low to me, but I thought I kept myself so near to him; but it came different. I tried with all my powers to live holy and pure; I did not wish to utter one idle word, nor have one bad thought in my heart. I watched myself closely. But I discovered a bad nest in my

heart. I was given a good deal to jesting, and was often caught uttering idle words, or, to say the least, unnecessary words. This gave me pain and grief, and the above mentioned comforts, joy, fellowship and foretaste of heaven, were gradually passing from me. My thoughts were worse yet, for I perceived I could not even think one good thought, except it were given me from above.—James i. 17. And I saw plainly that in me, that is in my flesh, dwelleth no good thing.—Rom. vii. 14-25. And as the body of Jesus was full of blood and wounds, from head to feet, so there was nothing sound or healthy in me.—Isa. i. 26. I saw at once that to be justified before God, I needed a different sanctification from what I was trying to attain; for everything in and about me was polluted with sin, and how to obtain help and advice at that critical moment I did not know. Satan was also let loose against me, to buffet me and strike me with his wicked fists, so that I had the most abominable and blasphemous thoughts in my heart, even such as had never entered before, when I was in nature's darkness. But I fail to describe it.—2 Cor. xii. 7. I became much cast down, my flesh began to waste away, and some of those who used to hear me speak at their meetings, when they saw my gloom and sorrow, said one thing, and others who knew of my great enjoyments formerly, said something else. But none of them knew my true condition. I found it portrayed in Bunyan's Pilgrim's Progress, where Christian was going through the dark valley of the shadow of death, and in John Arnett's second volume of True Christianity, the eighteenth chapter, which treats on spiritual temptations. I wondered how he, two hundred years ago, could describe so vividly and truly my poor soul's condition, just as if he had it right before him and could look into it.

At that time I envied the world, for they could enjoy the things of the world, and to me it appeared like a barren, dry, hard rock, and even the heavens appeared like iron and brass, and seemed to be locked and shut up to me.—Psalm xxii. 2-4, also Psalm lxix. 2-4. And although I sighed often to God, who had in former times been so merciful to me, yet I received no answer. I felt grieved and heavy laden because I could not even weep as I used to. I was dry, hard and cold. But I cannot tell it with pen and ink. And if I, at the time the sermon of the taking of Jesus from the cross was read, had a foretaste of heaven, I was sure now that I had hell in myself.

On one Sunday afternoon, as I was walking about Darmstaett, towards the Castle, I exclaimed all at once, "Why, O Lord, didst thou suffer, that I should be born? Not even tears are allowed to me." But before I had uttered the last syllable, a flood of tears were given, or rather allowed me. As I entered the garden of the Grand Duchy, my heart felt free and more at ease; but I cannot describe this fully; my description would be-

come too lengthy; but I remained in this frame of mind until I saw that Jesus was *my* wisdom, (Jer. ix. 23, 24) justification, (Isa. xlv. & liii. 11, Rom. iii. 26) sanctification, (John xvii. 19) and redemption, (1 Cor. i. 30, 31) or in other words, I did not find any lasting peace as long as I trusted in part. What Jesus had done with or to me, when it turned, (my experience) what he had done for me, it was complete.—Eph. ii. 4. He is my peace; and although I have to contend with many doubts and fears, unbelief and great temptations, with all the cunning and artful devices of Satan against me, (Eph. vi. 12) I am confident that he who has begun the good work within me will perform it until the day of Jesus Christ.—Phil. i. 6. And although my heart often condemns me, the Lord is greater than our hearts.—1 John iii. 19, 20. He cannot deny himself. What he has done within me is to me the earnest that he will perform what he has done for me.—Rom. viii. 33, 2 Tim. i. 12. For he is able to keep what I have committed to his care or charge.

With this peace came other temptations to perplex me. The question arose, "What will ever become of me when I get old?" You know, brother Bender, at that time a person could remain in another State or Government only to a certain age, and settling down for life was not very easy without money. The little property which I was to receive from my parents I renounced entirely, solely to escape from the clutches of the Catholics; for in my State people were very fanatical in their religion, even the magistrates and judges, and the future looked to me very dark and gloomy. In this frame of mind I bowed my knees to our heavenly Father, and plead his promises, Psa. xxvii. 8, & Matt. vi. 33. I said, as the disciples did on one occasion, "Lord, we have forsaken all and followed thee; what shall we have therefore?" What will become of me when I get old?"—Psalm lxxi. The answer to it is in Matt. vi. 34. Indeed the whole chapter gave me comfort, instruction and strength. I fulfilled my day's work conscientiously, and cast my care upon the Lord.—1 Peter v. 7. In this way quite a while passed, until I received a call to an institution at Vaiserwerth, on the Rhine. I served there about four years, traveling for the institution most of the time, and when at home, taking care of the sick. At last I was enabled to come to America, in 1848, where I found many denominations and perfect religious freedom. In New York City I joined a Reformed Church, whose pastor's name was Guldin. He preached the doctrine of free grace and election, yet he baptized (or rather sprinkled) children, and had missions and Sunday School. Notwithstanding all those errors, I heard many things which were sound and very comforting.

About this time I was called upon by the American Tract Society to become one of her colporters, and as the Lord had made use of the sentence on the above mentioned tract

title-page, I consented to go, and I thought if I could only put into the hands of the people some of those tracts, it would meet with the same result, in some cases at least. I traveled for ten years with a good conscience, distributing tracts and selling books. This gave me an opportunity to get acquainted with all kinds of preachers, and I became thereby aware that the most of them did not know anything about the new birth. The Lutherans, for instance, believe that the sprinkling of children is the new birth. And if the preachers do not know, how can their disciples know? Or, like priest, like people. Many times I gave, through my open and bold confession, considerable offense. At one time I was driven, with my wife and little children, from Utica, because I said we must be born again, by the operation of the Spirit of God, (John iii. 3-5) and that it was wrong to admit drunkards and gamblers to the Lord's table. I moved to Troy, and only a month after, to Albion, a small village near by. On my way there, and in sight of their meeting house, I inquired what denominations there were in it. They told me, "The first meeting house belongs to those who want all to go to heaven with them; (Methodist) the second, themselves and some others would go; the third, did not believe any but themselves would go to heaven and be saved." I thought within myself that I must certainly go and hear their preacher preach. I did go, and was certainly amazed to hear him preach on the new birth. He told mine own experience, and I wondered how any child of God could object or take offense at such preaching, for there was so much comfort and consolation in it. This preacher was to me what Aquila and Priscilla were to Apollos, for he taught me the way of God more perfectly.—Acts xviii. 24, &c. He took his proofs and arguments from the depths of scripture, and I was established in the doctrine of God's free and unmerited grace in Christ Jesus, more and more, and grew in the knowledge of God.—Col. i. 11. This preacher's name was Bellingier. Yet, notwithstanding all his light in regard to divine things, he sprinkled children. From there we moved to Albany. We kept two boarders who were Baptists; one of them was our dear brother Boes, who is now a member of the O. S. Baptist Church of this place. He was at that time a single man. We often attended with him his meetings, and one day while the preacher was dwelling on baptism, all at once he spoke very loud, and said, "Unless ye submit to being baptized, ye will all go to hell." As soon as we got home and sat about the table, I spoke and said, "To-day Mr. Van Puttkammer preached untruth, for I know if I should die to-day I would be saved, for the ground of my hope for life and salvation rests not in water, but in Christ Jesus." Brother B. replied, that he had never heard such preaching in a Baptist house before, and was very sure or certain it would never be acknowl-

edged as gospel doctrine. He then gave me a book in regard to baptism but when I took it I thought, surely there can be nothing new in it, but what I have already seen and read; but as soon as I opened it and began to read, my spiritual eyes did open, and I saw more distinctly than ever that baptism and the Lord's Supper belonged only to God's elect and chosen children, and that to be buried with Christ in baptism, immersion is the only figurative mode. I not only felt a wish and desire to be baptized, but also a duty; but I did not wish to be baptized by any man who made baptism a condition of being saved. I therefore wrote to a German Baptist minister at Rochester, that I was a believer in an unconditional salvation through Jesus Christ, and that I wished to be baptized upon that profession. He sent for me, and I was baptized upon the profession of my faith in God's free, unmerited grace, through his death and resurrection, and enjoyed through the covenant with God the blessing of a good conscience.

A short time after, I came in my travels to Hudson, where I got acquainted with you, beloved brother Bender. You gave me the SIGNS OF THE TIMES, and in looking them over I saw there were among the American English-speaking Baptists two schools of Baptists, and that my faith and experience was in perfect harmony with the Old School.

Shortly after, I moved to Utica again, and on the first Sunday in May, 1860, I attended a meeting of Baptists (New School) in Bleeker Street. The text was in Romams vii. 6. The preacher said, among other things, that if any served God in the Spirit, they would give towards the expenses of the church, to the Bible, Mission and Tract Societies; that he knew a man who was supporting himself by his daily labor, who gave the first money he earned towards the establishing of a seminary for making preachers. I thought to myself, all these things can any man do in an unregenerated state, if he has only got the money.

On the following Sunday my beloved wife with myself went to Elder Hill's meeting, (Old School) and there, for the first time, did we hear the pure sound of the gospel, and from that time attended regularly. My blessed, but now departed wife, was shortly after baptized by Elder Hill, and I became a member of that body by experience, not by letter.

And now, in conclusion, if my poor scribble should be printed, many of the dear brethren and sisters will no doubt shake their heads while reading it, and say, It is incomprehensible how a child of God can walk so long in darkness, and only after going through so many false and by ways, get into the right way; and I doubt the genuineness of such a conversion. To such dear brethren and sisters I would say, first, I have often doubted the genuineness of it myself; but all doubts, says Thomas Van Vempren, are from the devil, and we must hurl them back to hell again, from whence

they came. Secondly, I have no other experience to relate. If this is not genuine, I can effect nor give any other; but I have the blessed assurance that "The gifts and callings of God are without repentance."—Rom. xi. 29.

Your brother, I hope, in the bonds of the gospel,

JACOB SCHACHTEL.

CYNTHIANA, Posey Co., Ind., March 4, 1878

ELDER G. BEEBE—DEAR BROTHER IN THE LORD:—Since I last addressed you, I have received several letters from brethren, both south and west, requesting me to continue my remarks on Fullerism, giving all the data upon the subject; and as I promised so to do in my last, I will, by your permission, resume the same. I consider the subject vitally important to all true Old School Baptists in the present day, a time when that party are trying to palm off on the church of God, for the true gospel, the greatest innovation that she has ever been troubled with for many centuries.

Previous to the days of Fuller, the Particular Baptists generally stood upon firm gospel principles. No doubt there was some sprinkling of Arminianism among them, but it had not culminated or come to a head until his day. Consequently his party now claim the Confession of Faith put forth by the Baptists of England and Wales in the year 1643, and subsequently adopted by the American Baptists, at Philadelphia, one century later, viz: 1743. But even supposing that the Fullerites do try to claim that document, I think the preface attached to it condemns them, for it says, "We, the ministers of, and messengers for, upwards of two hundred congregations in England and Wales, regularly baptized upon profession of our faith in Christ, and denying Arminianism." This latter clause cuts them off entirely, for it is a well known fact that they are as rank Arminians as were ever Wesley, Whitley, Clarke, and others that might be mentioned. For the information of my brethren that have written to me, I will say, the first account of the rise of Fullerism, as stated in my last, was in the year 1791. And it is somewhat singular that this greatest innovation of modern years was concocted by Fuller and Ryland in a little back parlor of Dr. Ryland's, in the city of Bristol, England, Dr. Ryland, at that time, being pastor of the Baptist Church in that city. There they fixed up the plan for the party to unite upon. Mr. Fuller had previously preached a sermon, at the request of Dr. Ryland, from 1 Tim. i. 15, which was immediately published, under the title of, "The gospel worthy of all acceptance." This was put forth as a "feeler," and subsequently divided the English Baptists, as it has done us. Now I wish to make a little digression here. All that have read Dr. Ryland's beautiful hymn, commencing, "Sovereign Ruler of the skies," will wonder how a man holding such sentiments could indorse such a de-

parture from the truth. I cannot place it in any other light than a morbid thirst after the wealth and popularity of this world, and which we see carried out by his successors in the present day.

But to resume, no sooner did Fuller, Ryland & Co., see that their scheme would take among the English Baptists, than they commenced the herculean task of converting the world by missionary enterprise. This took place on the 2d of October, 1792. They had previously ordained Wm. Carey as a missionary, to try their system in the rich country of India, and at that association they collected five pound for that purpose, which made an Old Baptist sister exclaim, "What! is the cobbler going to convert India with five pounds?" (For Carey was a shoemaker.)

This is the data of missionism among the Baptists of England, and of course, it being according to the feelings of the flesh, thousands fell into the vortex, the argument being used by them, "Shall we be behind Christendom in so great an undertaking?" Let it be remembered that they charged fifty pounds Sterling for any person, at that time, to have any participation in the business, an amount equal, in our currency, to about two hundred and fifty dollars. And you will find the same plan pursued by their party in America, after they became organized here. I do not know that they charge as much now as they did then, but the principle is the same. As they have increased like the locusts of Egypt, since that day, they can afford to take less.

Thus, brother Beebe and brethren, I have given you a glimpse of the rise of Fullerism in England, or at least as far as my confined limits will allow me. My object is to show you that previous to the year 1791, such a thing as a Missionary Baptist had not been known among the English Baptists. It is well known that it had long existed among the Roman Catholics, and subsequently among her children and grandchildren, such as the Episcopalians, Presbyterians, Methodists, &c; but such a thing as a Baptist missionary was unknown until the date given. I now proceed to give the brethren its rise in the United States. As I have already stated, the London Confession of Faith was adopted at Philadelphia in the year 1743, and I think that the English Baptists visited them almost every year; and when Fuller's principles were introduced into this country, some years after they were in England, there were those found that gave it their hearty support from the same principle that their English brethren did, viz., a desire to see the Baptists become like the nations around them, wealthy and popular. The date of American Missionary Baptists is May 18th, 1814, exactly sixty-four years in May next. This is their age without dispute. Luther Rice at that time was a Presbyterian clergyman, but upon the offer of giving him an office of profit, he joined them, and was sent out as a mission-

ary when he had been a Baptist but eighteen months. The same might be said of Judson and others. Now, as a matter of course, the doctrine once held by them must undergo a revision; the old doctrine of the Baptists must be superseded by something that will be more palatable to the worldly stomach; the gospel doctrine of election, predestination, and that sinners are saved alone by the sovereign grace of God, is too old-fashioned; hence many of these people altered their abstract of principles, so that they could introduce their Means system. Hence, protracted meetings, anxious-benches, and all other Arminian appliances, must be introduced, and woe to that brother, that has the fear of God before his eyes, who feels bound by the word of the Lord to expose these abominable practices. I tell you, brethren, his name will be cast out as evil, and he will be subjected to all the persecution that they are masters of. The only difference between them and the Catholics of a former period is, that the inquisition is abolished, and the fires of Smithfield burn no longer. Arminianism is the same principle, whether in Catholic or Protestant, and the only difference is, we are now protected by the law of the land.

I now come to speak more particularly of the Baptists south and west. Fullerism, or Missionism, made its appearance among them shortly after its introduction at Philadelphia. The Minutes of the Red River Association for 1816, show that Luther Rice made his appearance there as a correspondent from the Philadelphia Association, with his Missionary documents. The late Elder Daniel Parker was there, a messenger from the Wabash District Association, and opposed Rice's plan to make that body a dependent on that system; and eventually the Red River Association divided on that issue in 1825. But at the same time, prior to this there were two parties among the Baptists, both in Virginia and Kentucky. They were known in Virginia by the name of Separates, headed by the famous Sam. Harris. The others were the Regulars, headed by Elder Williams. These two parties eventually united on what was called the Nine Articles of the General Union. The last article was grossly Arminian, and in a little while they again separated, the Arminian party claiming the name of United Baptists, a name which that party now wears in Kentucky. But still we see that Fullerism is embraced by many calling themselves Old Baptists, more properly speaking, Means Baptists. I find many of them holding Fuller's doctrine, "general atonement and special application," and that the preaching of the gospel is the means of quickening sinners, &c. O that these people could read the defense of the doctrine of particular atonement, by that man of God, William Rushton, of England, together with the dying declaration of Mr. Fuller in the English Baptist Magazine for 1815. It looks to me that that is sufficient to convince every Baptist of the fallacy of every one of Fuller's ideas.

Now, brother Beebe and brethren, I hope you will bear with me. I have hastily run over much ground, and barely took a glimpse of this great and (to me) mighty subject. Had I time, I could extend this matter to a much greater length; but circumstances bid me come to a close. I pray that God may bless his truth to the comfort of his dear people, and bring them out of the Babylonish captivity in which many of them now are, is the prayer of your poor and unworthy brother,

JOHN H. GAMMON.

DEAR BROTHER BEEBE & SON:—

When I mailed my last letter to you, [see letter on page sixty-one, present volume,] I neglected to mail this, from brother Frank E. Lacy, in connection with mine, to be published in the SIGNS, if you think proper to publish either or both.

Yours truly,

P. J. BURRUSS.

SHELBYVILLE, Tenn., Feb. 8, 1878.

ELDER P. J. BURRUSS:—You are to me an entire stranger in the flesh, but your article in No. 3, present volume of the SIGNS OF THE TIMES, has brought you very near to me in the spirit. This is my apology for addressing you. Your views upon the subject of adoption assimilate my own more nearly than any others I have ever seen or heard, save as I read in holy writ, and I feel to give you my hand in hearty approbation. In the doctrine of adoption, as taught in the scriptures, I see the doctrine of the resurrection clearly illustrated. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Because the children were partakers thereof, Jesus also himself took part of the same, that he might be a merciful High Priest, to make reconciliation for the sins of his people. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. We have received the spirit of adoption, whereby we cry, Abba, Father. This, my brother, I judge to be the birth of water spoken of by our Lord in John iii. 5, which is indeed, as he said to the Samaritan woman, "in thee a well of water springing up into everlasting life." This is the "first fruit of the spirit, whereby we are sealed unto the day of redemption," even "that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." This spirit beareth witness with our spirits, verifying this truth, "The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This enables us, though we are in tribulation, to rejoice in hope of a glorious resurrection through Jesus, "the resurrection and the life." So "while we are in the flesh we groan, being burdened, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Then "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," we

shall then fully realize all that Christ Jesus, our Lord and Redeemer, signified by the birth of water and spirit; and our bodies will then have been made spiritual, and we will then "enter into the kingdom of God." While we are in the flesh, we "have not already attained unto the resurrection of the dead, nor are we already perfect;" but we desire "to apprehend that for which we are apprehended of Christ," "that we may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means we might attain unto the resurrection of the dead."

I feel comforted by your article, and encouraged. We are in an unsettled condition, in some respects, in our associations hereabouts. The convention movement is feared by me, as I am apprehensive it has not its origin from that spirit of charity, "which is the bond of perfectness." "Whatsoever is not of faith is sin," and "faith works by love," and "love purifies the heart."

But I must close my hasty, and to you, unsolicited and unexpected epistle. May God give you grace and strength as your needs require, and enable you to wield the sword of the Spirit to the pulling down of the strongholds of Satan, and the establishing of the saints in the most holy faith of God, and our Savior Jesus Christ.

Yours in the bonds of love to serve for Jesus' sake,

FRANK E. LACY.

RENNICK, Randolph Co., Mo.

ELDER BEEBE AND SON—DEAR BRETHREN:—Through the kind providence of God I have been permitted to read your valuable paper for the last seventeen months. I am so well pleased with it that I want to say to the dear brethren and sisters, write on. It is one of the greatest privileges of my life to read the writings of those I so dearly love, who tell so much of their own travels, which I can bear witness to. It pleased the Lord to show me my wretched condition when I was eleven years old. I have not words to tell you how it was with me. One thing I remember well; I often tried to think it was imagination. Time passed on, and for nearly three years my troubles grew stronger and stronger. On the fourteenth day of October, 1854, I was alone, and it appeared to me that my oppression was greater than I could bear. The day was dark to me. I never had fully given my case into the hands of the Redeemer, for I had thought there was something for me to do. But I was then made to fall to the ground, and to cry out,

"Here, Lord, I give myself away,
'Tis all that I can do."

Then the great struggle was over, and I was willing for Christ to rule over me. It pleased him to remove my great load of guilt and oppression, and to put a new song into my mouth, even praise unto God. Time passed on, and I wanted some good people to know my secret, yet would not tell them for any consideration.

I tried to live in obedience to the commands of my Lord and Savior, but after about three years had passed, I began straying away, and then wished I had offered myself to the church in former days. At times I would almost give it up, but I thank God to-day for the reason that I did not, for I was kept by the power of God. Thus I traveled on, sometimes the road being smooth, and sometimes very rough. I went to hear all denominations preach, and became very much interested in the matter, for I wanted to know the truth. I had due respect for all good people, but I had a love for the Old School Baptist that hovered around me. I felt it a task to offer myself to the church, but on the first Saturday in November, 1866, I offered myself, was received, and on the following day was baptized by our worthy pastor, Eld. J. W. Akers, formerly of Indiana. I have but one reason to-day, for wanting a place among the Old School Baptists, and that is because I love them all, and believe they preach the doctrine that will do to live on and die on. I do not desire the popularity of this world, but long for a seat with the blessed.

Brethren Beebe, you will please excuse me for consuming your valuable time, as I expected to write but a few lines. I commenced, thinking of the great building that should go up without the sound of a hammer, the materials being already quarried and fitted for the building, each stone having a place to fill. But I will close. Do as you think best with this. May God bless you both, and enable you to defend the truth while here on earth, and finally save you, with all the redeemed of the Lord, is the prayer of your unworthy brother,
WILLOUGHBY C. WILLIAMS.

HILLSBORO, N. C., March 16, 1878.

DEAR FATHER BEEBE—If I may be allowed the privilege of thus addressing you:—Seeing in the SIGNS that you were going to drop from your list all you had not heard from in a long time, and as you have been sending it to my mother for so many years, and as she cannot write to thank you, I must, though I feel so low down, and unworthy to address one whom I love and esteem so highly for the truth's sake. I feel that I cannot do without the SIGNS, as I have heard but one gospel sermon in twelve long months. This will give you some idea of how highly I appreciate the paper. The editorials and the many experiences of the saints which are there recorded give me many happy moments while reading; and if my sin-polluted heart deceives me not, I do love the Old Baptists, and all who believe the doctrine they advocate. But I am much of the time cast down. How I hate my sinful, worldly-minded self, and how much I do regret that I ever allowed any one to think I had a hope, when I walk so far from what a Christian should. I fear I am deceived, and have deceived others; but I grasp the promise, "We know that we have passed from death unto life, because

we love the brethren." Pray for me, dear father Beebe, that I may be built up in the most holy faith, and may be at last added to the blood-washed throng, if it is consistent with his holy will.

I know it will be a gratification to you to know that my mother has at last, after thirty odd years of disobedience, joined the church. I never saw such a change. She now seems so happy, and goes on rejoicing. She says she feels like she wanted to take up in her arms all the little lambs who are bleating around the fold and take them to the church, so great has been her happiness since she was baptized. She says she would like so much to write to you, if she could, and tell you of her travel from darkness into light. There were added to Mt. Lebanon Church last year thirteen bright converts.

We cannot express our heartfelt thanks for your kindness in so long furnishing us gratuitously with your valued family paper, and cannot ask you to continue it, knowing how great must be your loss from non-paying subscribers. My mother is a poor widow with five children, the eldest and youngest being afflicted, so that neither can work at all, and she does feel to thank God for your kindness, and hopes you will remember her.

And now may Israel's God be with you, shield and protect you in your declining years, and at last crown you with a crown of righteousness, is the prayer of one of the least, if one at all.

Written by Augusta Faucette, for her mother,

SARAH H. GARRARD.

CRAWFORDSVILLE, Ind., March 3, 1878.

MY DEAR BROTHER AND SISTER BEEBE, AND OTHER FRIENDS:—For a long time I have desired to send you my best love, and now as I am sending a few remittances for the SIGNS OF THE TIMES, I have concluded to send a few words in the same envelope. I have been many years traveling along the road in which the apostles and prophets traveled, the road that leads from banishment. We trust we read many comforting experiences of others in our family paper, and they so exactly correspond with our experience, that many times we take fresh courage by the way. Now I take this opportunity to speak comfortably to Jerusalem, to stir up your pure minds by way of remembrance. Husband and I both are very feeble, not able to visit our near and dear companions with whom we have walked in company to the house of God, and we feel that our journey in this life is nearly done. His memory has so failed that he can hardly attend to any business, and my hearing is poor, so that preaching does not comfort me like it did once. But we feel that the Lord is good, and his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of every land, from the east and from the west, from the north and from the south. We

as a church in this place feel that we have no abiding city here, but are sojourners as all our fathers were. Five of her members have died since last August.

MRS. CHILION JOHNSON.

ARCADIA, Ohio, March, 1878.

ELD. G. BEEBE AND SON—DEAR BRETHREN:—I inclose two dollars to pay for the SIGNS this year. I have been taking them for several years, and am not willing to do without them. They speak of that salvation that has a joyful sound.

Where the words *saved* and *called* are used in the same connection in the scriptures, the word *saved* comes first, as in 2 Tim. i. 9: "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." "Jude, the servant of Jesus Christ, to them that are sanctified by God the Father, and preserved (saved) in Christ Jesus and called." The words *saved* and *preserved* are synonymous; and where the salvation of God's people is brought to view, it is in the past tense, as in 1 Cor. i. 18: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." Also Titus iii. 5: "Not by works of righteousness which we have done, but according to his mercy he saved us." Also Isaiah lxiii. 5: "Therefore mine own arm brought salvation unto me." It has been and still is a source of great comfort to the humble writer, that the salvation of God's people is a finished work, and does not depend on anything we have done or can do. If it did, I should have no hope; "And their righteousness is of me, saith the Lord." And again, "This is his name whereby he shall be called, The Lord our righteousness."

"When God the righteous Judge shall come
To call his ransomed people home,
Shall I amongst them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at God's right hand?"

J. P. CONAWAY.

APPOINTMENTS.

If not providentially hindered, Elder Benj. Parker will be at Overton, Texas, on Friday evening before the fourth Sunday in April, on the north bound train, and will endeavor to preach at Concord Church, Rusk Co., on the fourth Sunday, and Saturday before, and meet such other appointments as the brethren make at night.

Your brother in hope,
NOAH T. FREEMAN.

INFORMATION WANTED.

Will some of the Baptists living in a healthy part of Florida, and handy to the church, write and give me a general description of the country, of the society, the price of land, and the prospect of making a living with a small capital? Address,

E. D. VARNES,
TRIVOLIA, Peoria Co., Ill.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1878.

THE SENIOR EDITOR'S ILLNESS.

In our last issue we announced the illness of the senior editor, and doubtless many are anxiously awaiting the arrival of this number to learn further concerning his sickness. We are happy to be able to give encouraging news, his principal affliction at present being the inflammation about the right eye, which at times has caused a great deal of distress in that side of the head; but for the past few days he has been greatly relieved, and his physician now has no apprehensions of the sight being destroyed, providing proper care is exercised to not strain the eye by attempting to read or write. The healing is very slow and tedious, and may confine him to the house for some time yet, but with due patience and care we think our readers may hope yet to read the announcement of his full recovery.

Early Christian Experience of the Senior Editor.

[We have from time to time received urgent requests to republish the early experience of the senior editor, and as his pen is now laid by on account of his affliction, we think we could not occupy the space under the "Editorial Head" with any matter of more general interest to our readers.]

In complying with the request of brother E. Rittenhouse, expressed in his communication published in the preceding number, we will attempt to give our readers a brief sketch of our early experience; and this, from necessity, we must do with fear and trembling. It is not our privilege to relate such striking and wonderful incidents in connection with our experience as some of our brethren have, and for this cause we have always felt some backwardness in attempting to give a relation of our first religious exercises of mind. Nevertheless, being now particularly called upon, we feel it to be our duty to lay before our brethren such evidences of regeneration as we have had to live upon for more than forty years.

I was born in the town of Norwich, Connecticut, on the 25th day of November, 1800. My mother was a member of the Baptist Church of that town; my father, though remarkably friendly to the cause, never made any profession of religion. The general state of religion, and of religious society throughout the New England States, was such as the present generation know but little about. The old Puritanic superstitions, though checked and weakened, were by no means passed away. The Baptists and other sects dissenting from the standing orders, sore from the lash of Puritanic persecution, had become very tenacious for their rights to worship God under their own *vines* and *fig-trees*, without the dictation of those who had so long oppressed them. From these circumstances, at that day, the general theme of preach-

ing among New England Baptists was christian experience, and a resolute contention for New Testament baptism, and an exposure of baby-sprinkling, and the old Abrahamic covenant system of legalism, as held by all Pedo-Baptists of the Eastern States. Little attention was paid to setting forth the special application of the atonement to the people of God. Effectual calling, and the certain perseverance of the saints, with many other important items of the doctrine of the gospel, were earnestly insisted upon by our churches. Andrew Fuller's heresy had not yet been dreamed of in America, neither had any of the popular institutions, Missionism, Sunday Schools, Tract or Bible Societies, or Theological Seminaries, ever been heard of among the Baptists of our country. The Baptist preachers of that day were plain, old-fashioned men, and the church did not try to outstrip the theatre in extravagance and vain show. The Presbyterians and Congregationalists still retained a corrupting interference with the common schools, and their catechisms and creeds were taught as a part of the education of the children, and their clergy were in the habit of visiting the schools and making what capital they could for their respective orders, and the pupils were taught the wickedness of neglecting either to pull off their hats when the parish parson was passing by, or of going to sleep without saying their prayers.

From my earliest recollection I was subject to occasional serious reflections on the subject of religion. From the period of my infancy until about the year 1808, Elder John Sterry, pastor of the Baptist Church, stately preached at my father's house once in two weeks, and on the alternate weeks at another house in our neighborhood. I had frequent opportunities of hearing preaching and religious conversation; and as far back as my memory can trace, I was in the habit of feeling a deep interest in the preaching, and more especially in the christian conversation of those who visited at our house. It is not possible for me to tell precisely at what time, or under what circumstances, my first impressions began; but among the earliest that I can remember was a solemn sense of the importance of being prepared to die, and appear before the judgment bar of God. It seemed to me that I had some sins which must be removed before I could feel safe in leaving the world, but I had no distinct idea of redemption through the blood of Christ. It did seem to me that if I was diligent in attending to the concerns of my soul, that the Lord would be induced to love me; and that after I had done all that I could, if I should still lack a sufficient righteousness to justify me before God, the Lord would overlook the deficiency, and somehow or another would take the will for the deed, and so rescue me. But my impression was that I must first do my part of the work, and this I felt a consciousness that I had not done; so, if I

should die in the state I was in, I feared that I should be forever lost. From this period of my indistinct recollection I was in the habit of making resolves, from time to time, that I would lead a sinless life, and thereby seek for a preparation for heaven. But, alas for my resolutions! no sooner was I exposed to temptation, than they were either forgotten or violated, and then sometimes I felt almost in despair. I do not think I could have been more than six or seven years old at the time I now speak of. The Baptist Church to which my mother belonged was three miles from our residence, and I frequently, on Sundays, when it was not convenient for me to ride with my parents to that meeting, would attend a Methodist meeting at a school-house within a few rods of our door. On almost every occasion I there found much to excite my childish mind. I really thought that those who took the lead in these meetings knew whereof they affirmed, and I frequently returned home from their meetings under the most frantic excitement of mind, pledging myself most solemnly to the Lord, that if he would spare my life a little longer, I would quit sinning and attend to preparing myself for heaven. My excitement of mind was not confined to my wakeful hours; I frequently had frightful visions in my sleep. I at no time felt safe to fall asleep without first saying my prayers; but sometimes when I had performed that task, I did feel as though I had balanced accounts with divine Justice, and that the Lord would spare me until morning on the condition that I would on the next day begin a new life of perfect righteousness; but at other times I have felt a conviction on my mind that the Lord had no confidence in my vows and prayers, I had so often made and broken them. Some dreams, that very much alarmed me during this period of my childhood are still vivid in my recollection, and the feelings of guilt, and sensations of horror that I endured, can never be forgotten. I have many times awakened my parents with my piercing shrieks, when in my dreams I have come to the crisis, and thought the hour had arrived in which my guilty soul must sink in endless misery; and after being fairly awakened from my indescribably horrid sensations, I have again fallen asleep and dreamed them all over again. It was rather remarkable that whether awake or asleep, for weeks together, except at short intervals, these frightful visions, or the horror of them, followed me continually.

My mind had been exercised along in this manner perhaps for a year or two, sometimes in deeper agitation than at other times, for when I felt as though I had become tolerably good, had prayed much, and had resolved much, &c., I have felt comparatively calm; but when I happened to think of some wicked act or mischievous trick I had been guilty of, which was often the case, then I have felt more deeply stung with remorse and bitterness. On one occa-

sion, when at the Methodist meeting, I sat near to an old man who was a member of the Methodist class, and to whom I went to school. I was struck with his venerable and pious appearance, and it seemed to me that if I could only become as perfect as that old man, I should have nothing to fear. Well, the fact that he had attained to that state of perfection, proved to me that such a state of perfection was attainable, and a new idea struck my mind, and I resolved to take him for my model, and imitate his course. Soon the old gentleman left the narrow slip where was sitting, and went to a bench in the centre of the school-room, to kneel down in prayer-time, and I immediately followed the example, and knelt down by his side, and essayed to groan when he groaned, and to sigh and say amen just when he sighed and said amen, and I did feel for a time as though I had at length hit upon a plan by which I should get religion. But like all the rest of my plans, this also failed me, for I soon found that my righteousness was like the morning dew, all dried up as soon as the sun shone upon it. Time passed on, marked with many incidents so indistinctly recollected as to forbid an attempt to narrate them. If I mistake not, in the latter part of 1807 I was brought to entertain some new reflections concerning the utter depravity of my heart, and to feel the hypocrisy and abominable wickedness of all my former religious course. The character and perfections of God seemed to break upon my mind in a different light from what I had previously regarded them, and I began to discover that even my saying of prayers, and repeating of verses, and my resolutions and determinations to serve the Lord, were by no means what I had taken them to be; and now, although my horror and guilt did not exceed what I had felt before on some occasions, my entire stock of *means* was completely swept by the board: I could no longer take refuge under the idea of praying, or promising to refrain from sin. It seemed to me that the whole fountain of my heart and nature was so polluted that nothing acceptable to God could flow out from me; my prayers looked to me but little if any better than the very worst sins that I had ever committed. This brought me to the *stand still place*. To go back to my former views was impossible; to proceed onward was out of the question, for I could not advance one step. I felt convinced that if I were plunged into hell, God would be just—that I deserved it. I did not feel, as I have heard some say, that I was willing to be damned. The very thought chilled my soul with indescribable horror; yet I could see no way of salvation for me. Now like a worm upon a bed of embers, no change of my position could relieve my anguish. To pray, I felt forbidden; and yet the desire of my soul went involuntarily forth most fervently, "God, be merciful to me, a sinner."

Up to this time, I am not now conscious that I ever had had any con-

ception of salvation through Jesus Christ as a Redeemer. I recollect of having entertained the notion, probably from some expression I had heard made at the Methodist meeting, that Christ was willing and even anxious to save me, and everybody else that wanted to be saved, and that he was continually interceding with the Father, and trying to prevail on him to save sinners, and that he was also interceding with sinners, to allow him to save them. But the gospel plan of salvation had never been revealed to me. I felt impressed that I had but little time to live, and it really seemed that I must die and perish in my sins. Sin had now become a burden to my soul, not only because it exposed me to hell, but because it was hateful in itself. It seemed to me if I must sink to hell, that it would be a privilege if it were possible even there to be kept from blaspheming the name of the Lord; but I desired above all things the privilege of praising God.

One afternoon I felt an unaccountable drawing to go to the barn, and there once more try to pray; the impression was fastened on my mind that there was but a step between me and the judgment bar of God, and to be composed I could not. I went to the barn and fell upon my knees, and felt inclined to pour out my last cries and supplications to that God who alone, I was now convinced, could save me; when, as I knelt down, it seemed to me that I heard something like the shaking of a leaf, or the moving of a straw, that frightened me. I looked round to see if any one was there to see me, and that moment I felt as though my prayer was rejected, for I had feared the eye of a fellow-creature when in such an awful strait. In vain did I try to utter words of prayer—I could not articulate one word; I felt almost deprived of feeling—almost as inanimate as a log of wood or a stone. I returned to the house with a heavy heart. I felt as though the dye was cast, and God would not allow his throne to be dishonored by such prayers as I had to utter. I at length laid down upon my bed; I will not attempt a further description of the despair that rested on my poor, sin-disordered heart. In spite of myself I fell into a kind of sleep—I am not conscious that I had any dream or vision. When I awoke I could only recollect the depression of my spirits before I fell asleep; but when I awoke I was singing a verse of a sonnet of Watts', which I had learned from a primer, and it seemed to me as though all the scenery of nature was changed, everything seemed to be praising God in the sweetest harmony, and I thought I had a view of Christ as my Savior. My load of guilt was gone, and from that hour to the present I have never felt the same sense of wrath and exposure to hell that I had felt for years before that time. Hundreds of times have I labored to recall that conviction and distress—that sense of guilt and horror of despair, in order that I might note more accurately the leadings of my mind

and the manner of deliverance, and thereby I have thought I might become satisfied either that it was a work of grace or a delusion.

In all these exercises I had no idea that I had become a christian, or had passed from death unto life; my load of guilt was gone, and with it all fear of hell, and all the terrors of the law, and I seemed to be completely lifted above myself. So good and gracious and glorious did God appear to me, that I seemed almost to forget that I had an existence. I saw nothing in his character or perfections that I would have altered. I do think if I had had a thousand souls, I could have freely committed them all to him to dispose of for time and for eternity. I now believed that at some future time I should be converted and become a christian, and I rested perfectly easy on that point, but above all things I desired to be engaged in praising God.

Two or three years elapsed, and my father moved his family into the vicinity of the meeting-house of the Baptist Church, and I became a constant attendant at that place. I had a keen relish for the social assemblies of the saints of God, but I had discovered that I was utterly unworthy of a place among them; still I lived upon the confident hope that the Lord would one day make me a christian, and meet to be a partaker with his saints in light. But before that could be realized, I saw, or thought I saw, what would have to be done. I found in me a law which warred against the law of my mind, and this I expected would be removed as soon as I should become a christian. I sometimes felt careless, and prayerless, and strangely indifferent about the things of the kingdom. These feelings, I promised myself, should no longer lodge within my breast if I became a christian. But in anticipating the day when I expected to be born of God, I did love to be in the company of those who love God, and to hear his gospel preached, especially when the preacher was led to dwell upon the sovereignty of God, and the absolute perfections of his being, of his wisdom and goodness.

In the year 1810, as I had been expecting, an old-fashioned Baptist revival commenced in the church, and many sinners seemed to be really pricked in their hearts, and cried out, "What shall we do?" I heard of one and another, from time to time, who were said to be under conviction, and now I thought that the time had come for me to be converted, and I began to pray for conviction, and that I might be the next to be struck under conviction. For my life I could not help rejoicing with those who did rejoice, but I could not feel the distress of the convicted; therefore all my joys seemed to be premature. I heard the experience of many, and when they described their convictions, I often thought of what I had experienced two or three years before; but I had been such a sinner since that time, that I could not indulge a hope that my former exercises were christian experience. I

saw the happy converts flock to the baptismal waters of the river, (for there were no tubs fixed under the Baptist meeting-houses of that day,) and I often thought that I would give all that I possessed on earth if I could only feel that I had a right to the unspeakable privilege of baptism. Thus I labored and toiled and struggled, trying to dig up Moses, whom God had buried, or in other words, to be convicted, until the revival had begun to subside, and I began to fear that I had been deluded in the strong hope that I had entertained that I should some day be converted to God. But finally, in the latter part of the year, being closely questioned by an aged sister in the church, my mind was taken back to review all the ground which I have attempted to narrate in this article, and finally constrained to hope that what is here related might after all be an evidence that God, for Christ's sake, had forgiven my sins, quickened me by his Spirit, and made me an heir of immortality.

With this encouragement I laid the matter before the church on the Saturday before the second Sunday in December, 1811, and was cordially welcomed by the unanimous vote of the members of the church to the privilege of baptism, and subsequent membership in the church. On the next day I was baptized by Elder John Sperry, (the pastor of the church,) in the river Thames, and on the same day received into the full communion of the church by the right hand of fellowship.

I could write a volume on the subject of my subsequent experience, of clouds and darkness, storms and tempests, conflicts and victories, which I have experienced since the happy day when I was permitted to lay this "Sinful body beneath the yielding wave, An emblem of the Savior when he lay in his grave."

In many of my conflicts, even a review of all that I have written in this narrative, has failed to confirm my hope that I am a child of God and an heir of glory; but there have been some blessed seasons, when I have been enabled confidently to hope and trust in the mercy of God. Of late years, I think I have derived as satisfactory an evidence of my adoption, from present as from past experience. The thought that I was such a mere child, in my first exercises, and so many of those exercises so indistinctly recollected, and the dates of many of the most prominent of them not known, has often made me fear and tremble in years that are past; but the present evidence that the cause of God is precious, that the gospel of Christ feeds and comforts my soul, that I love the brethren, that I do rejoice in the contemplation of the glory of God, and love to hear his blessed name exalted and his power extolled, amounts, at times, to an evidence to me that I am alive, and I know if I now live, that I have been quickened and made alive. I feel confident sometimes that I have seen the kingdom of God, and if I have, I know that I am born again: for,

"Except a man be born again, he cannot see the kingdom of God." I was, as stated in the foregoing, born in 1800, hoped in the mercy of God in about 1808, was baptized and admitted to membership in the Baptist Church at Norwich in the year 1811, being at that time about eleven years and four weeks of age; began to improve my gift in a public manner in 1817, was licensed to preach the gospel by the Ebenezer Church in the city of New York, under the pastoral care of Elder Jonathan Van Velsen, in 1819, ordained at Ramapo, Rockland County, in this State, by a regular presbytery called by the Old School Baptist Church at that place, in the year 1823. I have now been a member of the Baptist Church forty years, lacking about six weeks, and have been trying to preach Christ and him crucified about thirty-four years; and yet as poor, dependent, dark and barren as ever, and more and more thoroughly convinced that without Christ I can do nothing.

UNION MEETING.

DEAR BROTHER BEEBE:—Please publish that a union meeting of Santa Rosa and Liberty Churches will be held at Santa Rosa, Sonoma County, California, on Friday and Saturday, and including the second Sunday in May, at which time and place it is expected that Deacon Gowen Clifford will be ordained to the work of the ministry, and brother Sellers Deacon of Liberty Church.

A cordial invitation is given to all of like precious faith to meet with us at that time, if they can. Judging from the past, we are encouraged to expect a good time, in witnessing the outpouring of God's Spirit among us, without which it is vain to talk of worshiping him. May the blessing of God continue to rest upon us, and upon all them that obey him. We expect brother W. H. Wriston and others, perhaps, from the Sacramento, at that time.

Brother Beebe, please publish this imperfect scribble, that the people whom we love may know that there are a few on this coast who fear God and desire to keep his commandments.

I have been a subscriber to the SIGNS OF THE TIMES for about twenty-five years, and this is the first time I have written for publication. May the grace of God sustain you in the valley and shadow of death, and may you fear no evil.

Yours in hope of a blessed immortality beyond the grave,
JAMIMA J. WHEELER.
SANTA ROSA, Cal., Feb. 23, 1878.

MARRIAGES.

On the 5th day of March, 1878, by Elder Wm. Morphew, Mr. Eli Jones and Miss Mary Lewis, daughter of Dea. Benjamin and Rachel Lewis, all of Lucas County, Iowa.

By the same, on the 14th day of March, 1878, at the house of brother A. Benson, in Clarke County, Iowa, Mr. Joseph F. Sherer and Miss Amy E. White, all of Clarke County, Iowa.

OBITUARY NOTICES.

IN MEMORY OF OUR LATE PASTOR.

The all-wise, omniscient and omnipresent God, who is the rightful Sovereign of the universe, and from whose hand we have received blessings innumerable, and who hath manifested himself unto us in tokens of love and favor, uniting us together in the bonds of love and the fellowship of the gospel, enabling us to walk together uninterruptedly in the doctrine and ordinances of the church, to the praise of his glory, for more than one hundred and fifty years, witnessing that faithful testimony, that he will never leave or forsake his people, hath again, in his inscrutable providence, sent the sable messenger, death, with deep affliction, by calling home our beloved pastor, **Elder P. Hartwell**, who for nearly twenty-five years had so faithfully served the First and Second Hopewell Churches, and endeared himself to all, as pastor and friend. It was the pleasure of our heavenly Father to impart to him the pastoral gift in an eminent degree. His untiring labors of love among us will ever be gratefully remembered by all, as we call to mind his wise counsel, deeds of kindness and words of comfort administered in times of sorrow, giving to each a portion in due season; drinking with his brethren every cup of sorrow, and pouring out to them the cups of joy; gathering them to the fold, and leading them out into green pastures, and beside the still waters; witnessing that he was called of God, an able minister of the New Testament. While he was kind and courteous to all, even to those that opposed themselves, having a good report of them without, he was uncompromising in the doctrine of the gospel, salvation by grace alone, the total depravity of the human heart, the eternal vital union of Christ and his people, the final victory of the saints, and entrance through our Lord Jesus Christ into the unfading realms of glory.

The church, with the bereaved family of our dear pastor, realize the great loss we sustain in the departure of one so faithful in the cause of God and truth, and in all the relations of life; whose large experience and extended knowledge of the scriptures, by the grace of God, enabled him to meet every case with love and compassion, directing us to the Rock that is higher than we are, and to God the Judge of all, who alone can make drops of sacred sorrow rise to rivers of delight, and give us assurance that the last words of the apostle Paul to Timothy are applicable to our dear departed brother, "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 to me only, but unto all them also that love his appearing."

May the Lord sanctify this dispensation of his providence unto us, keep us in the unity of the spirit and in the bond of peace, and in due time send unto us another of his servants, like unto him he has taken from us, who shall declare unto us the whole counsel of God, build us up and establish us in the faith, and gather in the ransomed of the Lord among us, that we may continue to witness against false teachers, and the name of our God be glorified.

By order of the church, Hopewell, Mercer Co., N. J., March 1, 1878.

ELIJAH LEIGH.

Sister **Dorcas Tuttle**, wife of brother Eugene Tuttle, departed this life Feb. 5, 1878. Her disease was typhoid fever and abortion. She was sick about eleven days. Her age was 22 years, 1 month and 12 days. She was born in Seneca Township, Lenawee County, Mich. Although she was the idol of all her friends and relatives, and especially of her husband, yet when the summons of death came she had to go the way of all living. Her sufferings were very great, but were borne with patience and christian fortitude. She was a member of the Old School Baptist Church of Fairfield, and was baptized by the writer about two years ago. She manifested great love for the doctrine of salvation by grace, confessing that if she was ever saved it must be by the blood and mercy of the Lord Jesus Christ. She manifested a perfect willingness, if it was the Lord's will, to bid

farewell to her relatives and friends, and this sinful world. I was there when the spirit took its flight. She fell asleep, I do believe, in the kind embrace of her blessed Lord and Master. She now rests in the cold and silent grave, until the second appearing of her blessed Savior, when this mortal shall put on immortality, and this natural body shall be raised a spiritual body. We truly feel that we have lost a near and dear friend.

I tried, though in much weakness, to speak a few words of comfort to the dear friends and relatives, from Luke xxiii. 46. May the dear Lord sanctify this event of his providence to their good, and go with them through all the uneven journey of this life to which his people are incident in this unfriendly world.

I also send a few lines of poetry composed by our dear sister Sarah Wyman, on the death of our dear departed sister.

And must it be that one so young,
So fair, so sweet, must die?
A flower in nature's garden bloom'd,
So frail, so sweet, so fair,
It could not bear the heat of noon,
But breathed the morning air.
One darling child is left to cheer
A heart now sad and lone;
Little Eddie 'll know no mother's love,
For all her work is done.
How sweet, how peacefully she sleeps,
No cares disturb her now;
Her dear eyes closed, no more to weep,
And cold her marble brow.
But O, we know we'll meet again,
When all our toil is done;
In mansions bright, prepared in light,
By God's beloved Son.
How sweet to think, when life is done,
We, too, shall Jesus see,
And dwell with those now gone before,
Throughout eternity.
THOMAS J. WYMAN.
WESTON, Lenawee Co., Mich.

I am requested by sister Martha Wilcox to send for publication in the SIGNS the obituary of her husband, **Hira Wilcox**, who died Aug. 20, 1877. He was born October 4, 1817. The disease that terminated his earthly career was bloody flux.

The subject of this notice made a public profession of religion many years ago, by joining the Methodist Church; but for many years before his death he paid no attention to his place in said church, but went to Baptist meeting with his wife. Although he did not agree with us in doctrine, yet he was a warm friend of the writer of this notice. He had been for many years a poor, afflicted man, and when attacked with the flux his strength soon failed, and death soon followed. His funeral was preached by a Methodist minister, as that was the church of his choice, and sister Wilcox thought it would be showing due respect to him. After the funeral his remains were placed in the cemetery in Delaware.

ALSO,

DIED—Aug. 8, 1877, **Jeremiah B. Strawser**, youngest son of sister Dorothy and Samuel Strawser, and grandson of Hira and Martha Wilcox, aged 15 months. His disease was bloody flux.

ALSO,

DIED—On the third Sunday in October, 1877, **Sarah Rebecca Hanover**, eldest daughter of Nathan and Sarah E. Hanover, and granddaughter of the writer, aged about 12 years. Her disease was diphtheria.

Thus, dear brethren, you see that death is sparing neither old nor young, but is doing the Lord's bidding. O that we all may be resigned to his will, and say from our hearts, "It is the Lord, let him do what seemeth him good."

"It is the Lord, enthroned in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine."
JOHN H. BIGGS.

ASHLEY, Delaware Co., Ohio.

DIED—On Thursday night, Feb. 28, at the residence of his parents, near Bryn Zion, Kent Co., Delaware, **Corbit Foxwell**, son of Tilghman and Ann Jemima Foxwell, aged 19 years.

We none of us have any security against inroads of the destroyer, and he may enter the family circle of any of us to rob us, at any time. But the instances are few where his visits have been so frequent, so afflictive, and so oft repeated, as in this family. Once, and again, and again, has the dread messenger appeared, until eight children slumber side by side in the Bryn Zion Church-yard. In bright, budding childhood, in blossoming, hopeful youth, and in matured manhood, the stern, relentless summons came.

Mrs. Foxwell has for years been a faithful and devoted member of the church. Mr. Foxwell's has been known a long time as a place of hospitality and kindness, of which brethren, sisters and friends from different parts of the country have been privileged to share. Three children remain to sister Foxwell out of eleven, (he having been married before) the one now taken being the youngest of four. It is sad to look over that family row and count the little mounds, all that remain of that once affectionate and interesting family of children. Few mothers have been called to fathom such a depth of sorrow and bereavement. Rachel wept for her children, and refused to be comforted because they were not. For some wise purpose unknown to us, a very bitter cup is given to some, and it may not pass except they drink it.

"Why did death's grim angel enter
O'er their threshold with his darts,
Bearing from their home the centre,
Sunlight, anchor, of their hearts?"

So far as I ever knew, our departed young friend was an amiable and interesting youth, endearing himself to every one around him. On the following Sunday the remains were consigned to their resting place beside brothers and sisters gone before, in the presence of a large concourse of weeping relatives and sympathizing friends.

(From the New York Herald.)

The entire community of Norfolk, Va., was shocked yesterday (March 6th) at the sudden death of Judge Asa Biggs, which occurred at twelve o'clock. He was taken suddenly ill while engaged in business at his office, shortly after eleven o'clock, and upon going at once to his residence he expired a few minutes after being placed upon his bed. The deceased was about 71 years of age, and was well known through the states of Virginia and North Carolina, being a native of the latter, and in *ante-bellum* [before the war] days had a national reputation both as a jurist and politician. Previous to his departure from North Carolina, he had been in public life for fully thirty-five years, having been a member of the Convention of 1835, which formed a State Constitution. He represented his district in the Congress of the United States during the administration of President Polk, being frequently re-elected. Subsequently he was elected by the Legislature to the United States Senate, but resigned his seat in that body to accept the appointment of United States District Judge for the District of North Carolina, under President Pierce's administration. After the breaking out of the late war, he received the appointment from the Confederate Government of District Judge for the same District. After the close of the war he practiced law for a few years, but upon the radical Supreme Court issuing, in 1869, its famous order disbarring most of the lawyers of respectability in that State from practicing in the Courts, he became disgusted with affairs in his State and removed to Norfolk, becoming a partner with his brother in the house of Biggs & Co. He also engaged in the practice of law, being associated with Hon. W. N. H. Smith, who is the present Chief Justice of the Supreme Court of North Carolina. Judge Biggs was an earnest christian, and a member of the Primitive Baptist Church. He leaves a large and interesting family overwhelmed with grief at his sudden death.

Our much esteemed and highly beloved brother, William C. Lipscomb, was born June 7, 1804, in Spotsylvania Co., Va., and died Dec. 20, 1877. He left two children behind to mourn his departure, his dear companion and four darling babes having gone before him, and one precious son grown to manhood

was killed in battle at Petersburg, Va., fighting in defense of his much loved sunny South.

Brother Lipscomb was a model man in every respect, both as a citizen of his country and as a member of the church, to which he was greatly attached, always filling his seat unless providentially hindered. I am confident that no man or woman can be found to bring a charge against him of anything mean or dishonest; but very many are left behind who can bear witness to his many acts of kindness and benevolence. He had served as Clerk of our church (Beau's Creek) from 1844 to the time of his death. Our brother was not a very great talker, but he was a great walker, and we are confident that his works do follow him. In his death I deeply feel that I have lost both a friend and brother, the church an orderly and zealous member, and the country one of its best citizens. But we mourn not as those who have no hope, for we are confident that our loss is his gain. O that we all could bow submissively to the hand that holds our destinies. May he whose thunder shakes creation watch over his children, and save them with an everlasting salvation, is my prayer.

ANDREW WOODS.

HUNT'S STATION, Tenn.

DIED—March 18th, 1878, at Brewsters, Putnam Co., N. Y., of scarlet fever, Mary Evalyn Little, daughter of James D. and Virginia B. Little, and granddaughter of Eld. G. Beebe, aged about seven years.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., APRIL 15, 1878.

NO. 8.

POETRY.

JESUS OUR ONLY THEME.

Jesus! O what a wondrous theme,
 For mortal tongues to sound;
 Awake, my heart, to sing his name,
 And make his praise resound.

Jesus! a Savior, born to die,
 That I, a wretch, might live;
 He rose, and now above the sky
 Hath endless life to give.

He saw me bound in chains of sin,
 And on the downward road;
 And gave his life to ransom mine,
 And bring me home to God.

Jesus! the name is so divine,
 Let all the saints below,
 And saints above, and angels, join,
 And endless praise bestow.

I. N. VANMETER.

CHRIST THE GOOD SHEPHERD.

Ye tempted lambs, no longer fear;
 The words of your Redeemer hear;
 "I am your Shepherd," hear him say,
 "And I will be with you alway."

"I lay my life down for my sheep,
 And in my arms the lambs will keep;
 They hear my voice and follow me,
 And where I am there they shall be."

"I will forever by them stand,
 And none can pluck them from my hand;
 My Father gave them unto me,
 And I will ever with them be."

Though Satan tempt, and worldlings mock,
 He tells you, "Fear not, little flock;"
 For you the kingdom is prepared;
 For you a blood-bought, free reward.

Nothing that is, nor things to come,
 Shall keep us from our peaceful home;
 Not things beneath, nor things above,
 Shall separate us from his love.

Though roaring lions rage around,
 And wolves are in sheep's clothing found,
 If we but trust in Christ alone,
 In safety we may travel on.

Our life is hid with Christ in God,
 And he will guard us with his rod;
 Old Satan spreads his snares in vain,
 For those that have been born again.

For Christ has conquered all his foes,
 And from the grave triumphant rose,
 At God's right hand to intercede
 For all who truly feel their need.

Though foes within and foes without
 Will often cause the saints to doubt,
 Yet if the conflict should be long,
 Remember your Redeemer's strong.

If you for his assistance plead,
 He is your friend in time of need;
 He will deliver you again,
 His love forever is the same.

Put all your trust in Christ, your Head,
 Whose precious blood for you was shed;
 He is the christian's dearest friend,
 He loves them freely to the end.

Though in the flesh a thorn have we,
 His grace shall all-sufficient be;
 Come unto him in fervent prayer,
 And he will break the tempter's snare.
 Though you may fear that you will fall,
 Like David by the hand of Saul,
 The weakest saint will gain the day,
 Though numerous foes obstruct the way.

Not one shall be pluck'd from his hand,
 But all shall reach the promised land,
 Forever there to sing above,
 The wonders of redeeming love.

JONAS HERSHBERGER, SEN.

CORRESPONDENCE.

VARNA, Marshall Co., Ill.

ELDER G. BEEBE & SON:—DEAR BRETHREN:—When I read the editorial reply to Peter L. Branstetter, in regard to the sin against the Holy Ghost, I said to my wife, "That is the first thing I ever recollect of seeing from Elder Beebe's pen (and I have been taking the SIGNS eighteen years) that I could not fully indorse." I felt a desire to write you a letter at the time, but fearing it would look like me, and fearing I could not write in that forbearance and christian humility which should characterize all our communications, and especially when there is a controverted point between us, I smothered the desire, till I read your reply to Elder Ketchum, in which you said, "We are glad to witness a spirit of inquiry among our brethren in regard to the true meaning of the scriptures, when such inquiries are made in the brotherly way in which brethren Ketchum and Varnes have written." Then I felt a stronger desire to write than before. With much fear and trembling I will try to give my views on the subject, which differ from both yours and Elder Ketchum's, and are perhaps peculiar to myself, as I have never heard them expressed by any one, and O may the spirit of humility rest upon me.

Brother Beebe cannot reconcile the idea that one of the redeemed family can sin against the Holy Ghost, with final perseverance and ultimate glorification of all the redeemed family; hence he gives it all to the ungodly world. Elder Ketchum takes the other horn of the dilemma, and gives it all to the believer, to those who are under law to Christ. Now I will try to reconcile these apparent paradoxes, and take it as it reads, that all manner of blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men, whoever they may be.

I will begin by quoting the text, Matt. xii. 32, with explanatory notes, which I think is the key to the subject. "And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, [the Jewish dispensation] neither in the world to come," [the gospel church, which was not yet set up, hence was to come.] If any object to the term world being applied to the gospel kingdom, I will refer to John iii. 16, 17: "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. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." And the end of the Jewish dispensation is called the end of the world. "But if I cast out devils by the Spirit of God, then the kingdom of God is come to you," or about to be set up. And John preached, "The kingdom of heaven is at hand."

We will now examine the nature of the sin against the Holy Ghost. It would seem that the Pharisees did commit that sin when they said, "This fellow doth not cast out devils; but by Beelzebub, the prince of devils;" for that was apparently what called forth the expression of the text, concerning the unpardonable sin. They did not speak against him as the Son of man, but against the power by which the miracle was performed, saying it was by Beelzebub. But Jesus says it was by the "Spirit of God." Hence they spoke against the Holy Ghost; that is, despised his power and looked upon it with contempt. For further proof, I will now come to Heb. x. 28. "He that despised Moses' law, died without mercy, under two or three witnesses." Mark the expression, "despised;" not violated, or broken; for if it had been, there were provisions in the law for offerings to be made, that the offender might make sacrifice and live; but there was no sacrifice provided for him who despised the law, but he must die, and that without mercy, "and all the people shall stone him." Thus there was a difference between violating the law, and sinning willfully, by despising the law, looking on it with contempt, which looks much like the sin of the Pharisees when they spoke against the Spirit of God by which Jesus cast out devils.

Now, to prove that the obstinacy of the Jews was speaking against the Holy Ghost, I will quote Acts vii. 51, 52: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets [who spake as they were moved by the Holy Ghost] have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." Thus they went on from persecuting the prophets and stoning them that were sent unto them, till they reached their crowning act of blasphemy, the crucifixion of the Lord Jesus Christ. Then their cup was full. And to prove that they

were never forgiven all this, I will quote Matt. xxiii. 34-36: "Wherefore, behold, I send unto you prophets and wise men and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." So they were utterly destroyed as a nation, died without mercy, or scattered, to become a reproach and by-word. Thus they were not forgiven in this world—the Jewish dispensation.

But I now turn to the other part of the subject, viz: no forgiveness in the world to come for blasphemy against the Holy Ghost, which, as I said before, I understand to mean the gospel kingdom. First, I will explain my understanding of a willful sin. If I tell something which I think is true, but find out afterwards that it is not, though it is false, it is not a willful sin, because I thought I was telling the truth, but through ignorance was mistaken. But if I tell a malicious falsehood, and know at the time it is a lie, that is a willful sin; one that I could plead no justification for; one that would cause remorse of conscience whenever I thought of it, as long as I live. Now turn again to Heb. x., commencing at 26th verse. "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." Is this a subject of grace, that sins willfully, or knowingly, and that after he has received the knowledge of the truth, for such there remaineth no more sacrifice for sins, no offering to ease their guilty conscience, but, on the contrary, a certain fearful looking for of judgment and fiery indignation? Is this a christian? I think so; but one that has lived after the flesh, and must die. Then, if he that despised Moses' law died without mercy, (verse 28) "of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?" Now here is the type and the antitype—despite to the law, and despite unto the spirit of grace; but

the sorer punishment to the latter, for he sins against more light and knowledge. "For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. The Lord will judge his people. It is a fearful thing to fall into the hands of the living God."—Verses 30, 31.

I will now turn to Matt. xviii. 23: "Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And 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 plead for extension. "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." His fellow-servant plead extension. "And he would not, but went and cast him into prison, till he should pay the debt." "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." Now the nature of his sin is such that he trampled on that mercy and forgiveness which he desired for himself, and did despite to his lord. "Whom God hath exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins."—Acts v. 31. Thus the wicked servant has to suffer by the tormentors till the debt is paid. What a fearful looking for of judgment and fiery indignation! Yet the parable is likened unto the kingdom of heaven. The relative value of the debts of these two servants is: a penny, 14 cents, x 100 = \$14 00; a talent, \$16 60, x 10,000 = \$16,600,000.—Hitchcock's table of bible money. O what an enormity! Yet look at one who has been forgiven all his sins, which are fitly represented by ten thousand talents, making a brother an offender for a word, taking him by the throat, and demanding satisfaction. Verily he shall be delivered to the tormentors till he pays all.

One more proof-text. Heb. ii. 2-4, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders, and gifts of the Holy Ghost, according to his own

will?" This brings me now to speak of the two salvations spoken of in the scriptures. There is no more fruitful source of error than the blending of these. Our Savior said to the Jews, John v. 39, "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Now, they were not promised eternal life for complying with the requirements of the law; but they made void the law by their traditions; and, true to the inherent principle of free moral agency, which every one possesses naturally, they expected eternal salvation by the offerings under the law; hence they became very righteous in their own eyes, had whereof to boast, and were very zealous to make proselytes. Again, if we take the promises in obedience, and punishment for disobedience, contained in the New Testament, and hang eternal life or death on them, would we not run right into Arminianism? Yea, is not that the error of all the Arminian world? "Work out your own salvation [time] with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."

I will now make a few remarks about eternal salvation, and turn again to Hebrews x., and request the reader to keep the bible open there, in order to see the connection of the proof-texts. The apostle commences this chapter by contrasting the offerings made under the law, with the great offering of Christ, which the former only typified. They being a shadow of good things to come, and not the very image of the things, could not make the comers thereunto perfect. "For it is not possible that the blood of bulls and of goats should take away sins," (only in a ceremonial sense).—Verse 4. (9th) "Then said he, Lo, I come to do thy will, O God." (10th) "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." (11th) And every priest standing daily ministering and offering oftentimes the same sacrifices, which can never take away sins; (12th) but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." (14th) "For by one offering he hath perfected forever them that are sanctified." These sanctified ones must be made acquainted with this by the Executor of the Father's will. (15th) "Whereof the Holy Ghost also is a witness to us; for after that he had said before, (16th) 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 iniquities will I remember no more." Thus you see there is not one condition in it; all depends on the will of God. Read again verse ten. Now this offering is so efficacious in its nature that (18th) "where remission of these is, there is no more offering for sin." "Death hath no more dominion over him. For in that he died, he died unto sin; but in that he liveth, he liveth unto God." (19th) "Having therefore, brethren, bold-

ness to enter into the holiest by the blood of Jesus, (20th) by a new and living way." Now comes the conditional part, the "common salvation;" for the other is finished, and our life is hid with Christ in God. Now that we are in the new and living way, (22d) "Let us draw near with a true heart, in full assurance of faith." (23d) "Let us hold fast the profession of our faith without wavering; (24th) and let us consider one another, to provoke unto love and to good works. (25th) Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." Now, if any one walks after the flesh, so as to neglect these things, with many more that might be referred to in the scriptures, and goes on to sin willfully, even to have trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace, he must stand sorer punishment than was inflicted under the law, when all Israel stoned him. It requires unanimity to expel a member. So all Israel (spiritual) must cast a stone (vote) at him. Thus he is severed from the body, becomes an unfruitful branch. Christ is the Vine, and the Head over all things to the church, which is his body.

Now, dear brother, I come to where I must make a point and arrive at a conclusion. Were the sins mentioned in verses 26-29 against the Holy Ghost? If so, I will try to prove that they are saved in the ultimate glory, which will establish my proposition, and the key unlock the mysteries of this mysterious subject. I take the position that they are against the Holy Ghost, and I think I have proved it. And now for the proof; and in so doing, I shall address myself to the characters. Poor, tried and tempted one, you have realized what this sorer punishment is. For you know him that hath said, "Vengeance belongeth unto me; I will recompense, saith the Lord;" (30th) and again, you realize, "The Lord shall judge his people." You also realize, (31st) "It is a fearful thing to fall into the hands of the living God." You are like Esau, who for a mess of pottage (fleshly gratification) sold his birthright. Esau represents the flesh, and Jacob the spirit. The inheritance passed to Jacob. Poor one, you have only made a bad bargain, and lost your inheritance (or standing) among them that are sanctified. And now, for your comfort, (32d) "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, (33d) partly whilst ye were made a gazingstock, both by reproaches and afflictions, (34th) knowing in yourselves that ye have in heaven a better and enduring substance. (35th) Cast not away therefore your confidence, which hath great recompense of reward. (36th) For ye have need of patience, that after ye have done the will of God [i. e., suffered what a merciful God put on you] ye might receive the promise.

[of the life that now is, and of that which is to come.—1 Tim. iv. 8.] (37th) For yet a little while, and he that shall come will come, and will not tarry" one moment after ye have done the will of God.

Some may say, Are all blasphemies punishable by death, or cutting off? I think not. 1 Tim. i. 13, "Who [Paul] was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief." But does he plead justification because he did it ignorantly? No, for the thought seemed to sting; for he says, "It is not meet that I should be called an apostle, because I persecuted the church." But he adds, "By the grace of God I am what I am." "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes; but he that knoweth not his Master's will and doeth it not, shall be beaten with few stripes." "To him that knoweth to do good, and doeth it not, to him it is sin." Therefore there is a sin unto death, and there is a sin not unto death. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it." [i. e., desire to keep him in the church.]—1 John v. 16. For Paul commands to withdraw from every brother that walks disorderly.

There is a subject I wish to mention before I close, which will be digressing a little, yet stands somewhat in connection with the foregoing. The subject is, whether a member, who has so far walked after the flesh that the discipline of the church and the good of the cause requires that they should be expelled, or cut off from the body, can ever be properly restored. Now, some have taken the law-view of the subject only, and have concluded that they cannot; that the law knows no mercy; and he that despised Moses' law, died without mercy. But such must recollect that the law was only a shadow of good things to come, and not the very image of the things; for the sternness of the law shows that offenders in the gospel church shall not escape punishment. "For the law was given by Moses, but grace and truth came by Jesus Christ." "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." For an example, I refer to the case in the church at Corinth, [1 Cor. v. 1] where was such as was not so much as named among the Gentiles. Paul says, verses four and five, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." And Satan desires to sift them as wheat. Then in 2 Cor. ii. 6 he says, "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swal-

lowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him." "Brethren, if a man be overtaken in a fault, ye which are *spiritual* restore such a one in the spirit of meekness, [not with fleshly demonstrations, as the servant who took his fellow-servant by the throat and demanded payment of one hundred pence, after having been forgiven the enormous sum of ten thousand talents] considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi. 1, 2. "Let him that thinketh he standeth, take heed lest he fall."

Brother Beebe, I have written more than I expected to when I commenced, but the subject seemed to open up to my mind. I have left out, for the sake of brevity, many things which I would have liked to mention; but such thoughts and views as I have written, I forward to you, hoping you will be enabled to throw aside all that is inconsistent with the scriptures of divine truth, and prove all things, and hold fast that which is good.

"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."

Yours in love of the truth,
JOHN DOWNEY.

HUNTSVILLE, Ala.

ELDER G. BEEBE & SON, AND ALL LOVERS OF THE TRUTH:—Many times the thought has come into my mind to write a sheet or two for publication in the SIGNS OF THE TIMES, and has as often been dismissed, or set aside. My feelings of inability to set forth in due order those glorious things which I humbly hope the Lord of life and glory has done for poor, unworthy me, have heretofore deterred me from making the attempt. It seems to me, however, that the time has come when no communication from a believer in Christ Jesus shall be considered invalid for want of special form. Therefore, under these considerations, I will endeavor to pen a few lines for your disposal, the Lord being my helper.

My first serious impressions were received in the state of Ohio, where I was living and growing up about as other boys were in the neighborhood around me, until I was about fifteen years of age. Their amusements were my amusements, and I enjoyed myself as they did. But upon a time, as "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth," so it seemed with me. I could not tell how, but I had received something that was new to me—something I had not known before. Words would fail to express my feelings at that time. Inwardly I was praising God; all was serene, peaceful, joyous, a glorious peace which I had not known before. O, those golden, happy days! I would that I

could live them over again. I saw no trouble, I felt no trouble. Happy days! All nature seemed to be singing and rejoicing. All things had assumed a different aspect; they never had looked so before. I was happy. Those were the happiest days of my life, so great was the change produced by the implanting of the tender blade of divine mercy, the spirit of the Lord Jesus Christ, in the heart. And why could not those glorious, golden days continue? Language would fail me, were I to attempt to describe those happy days. But I was still in the flesh, and as a matter of course such complete, full and glorious feelings of happiness could not continue ever. I had been accustomed to attend the meetings of various denominations, and surely I knew no special difference in the preaching; but now I soon saw and felt that there was a difference, and a very great difference, too. Now my attention was drawn to the bible, especially to the New Testament, as it never before had been. I now loved to read it; it did my soul good. O how different it was from all other books. One day I attended Baptist meeting, Eld. G. Reeve, of Ohio, being the minister. It seemed to me that he had his eyes fixed on me nearly all the time, and that he was directing nearly all his discourse to me. At first I thought he was going to expose me, right then and there, before the whole audience. If I could have seen any way to get out of the house, without being seen, surely I would have disappeared. I was not ready yet to let it be known. I could scarcely sit still on my seat, so great was my agitation. But upon second thought I saw how it was; that he did not know what my feelings were, because I had told no one at that time. I saw plainly how it was; he had traveled the same road himself, had passed through the same ordeal, had experienced the same things, and that was why he was able to tell me so plainly about my own feelings. I was able, it seemed to me, to follow him in his discourse, and understand him. It seemed to me it was all the work of the Lord, and not my own; no, not the least particle my own. I had found the words, and did eat them. It seemed to me that salvation is of the Lord; that if I am saved it is by grace, and not on account of anything I have done or am able to do. I left the meeting-house that day fully satisfied that I ought to make known my feelings to the church, and be baptized, and recognized as a member of the church; but, strange as it seems to me to this day, I could not make my wants known. Time and again I retired to some private place and prayed God to enable me to go and tell the church. I saw plainly enough that it was my bounden duty to be baptized and join the church, but still I could not. Then I began to see that the amusements of the past had lost their attractions for me. I went with my associates to balls and parties, but I could not enjoy myself as they seem-

ed to, and as I had done before. So there I was; I had no home, no real home, it seemed to me; for when I went to Baptist meeting, where I most loved to be, I did not feel at home altogether, because I was not known as a member; and on the other hand, the world had lost its attractions for me. It was then that the warfare and trouble began; for often those things which I would not, I did; and those things which I would, I did not. And now what a sinner I was. Often in secret I would pray God to have mercy on me, a sinner. "God, be merciful to me, a sinner." I seemed to have found the words, and did eat them. If I am not deceived, the Son of man had come, and had given me an understanding, so that I understood salvation is of the Lord, and not of man; that there was no justification to be had from obedience to the law; that if a man could live up to all the requirements of the law, there was no salvation there. I had then, as now, no confidence in the flesh; all my trust was in the God of heaven and earth, as it is now. And surely it is a reality; otherwise, during my long years of traveling and wandering among the brush, it would have left me, most surely; but it is still with me, and I am persuaded that it never will leave me. Here I would say, that so long as the awakened sinner, one who has passed from death unto life, that has been delivered from the thralldom of sin, Satan and darkness, and brought into the marvelous light and liberty of the gospel of Jesus Christ, stays away from baptism and the church, to him it is a sin, and he will be chastised for it. If any such shall read this, to them I would say, "Awake, thou that sleepest, and arise from the dead." Come out from Babylon. The Lord's people will gladly receive you. In so doing you will do your duty, and avoid chastisement. You will make glad the hearts of those who have gone before you in baptism and the church. And you will then sit with your brethren and sisters in heavenly places, the Lord's blessing resting upon you. The God of heaven and earth has blessed his people with all spiritual blessings in heavenly places in Christ Jesus. So come out from the world, and make yourselves known. The anointing which God gives his people is the teacher, and the bible is the school-book. And this same anointing taught me; for I know I contended in argument many years, long before I have any recollection of reading the scriptures, (or if I had read them, I did not understand or notice) that the "inward man," is perfect and holy, even as God is perfect and holy. And now I read in the scriptures that "Who-soever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (Having, of course, reference to the inner, or spiritual man.) So then, as the Spirit of God is the teacher, the great spiritual teacher, we have no need to go to the so-called Theological Seminaries, for biblical instruction; no, not at all.

Jesus Christ chose poor fishermen to be his disciples, qualified them for the ministry, gave them what they should preach to the people, and was with them at all times, and under all circumstances. When they stood before the people, preaching, he was there with them, and sustained them. Such was the order of things in the days when Jesus Christ and the apostles were on the earth, and I am not aware that the order of things has been changed. Our God is the God that changes not, and it is his unchangeableness that always sustains, rejoices and encourages his children. Having made the promise that he will be with them, and never forsake them, and their life being hid with Christ in God, makes the thing a certainty. Jesus is the Head, and the church, the bride, the Lamb's wife, is the body. And as the Head lives in glory, and lives forever, so also will the body, every member, not one left out. I reckon there would be no joy in heaven if one little one was left out, until it was brought in and restored to its proper place in the building, the New Jerusalem, the home of the saints. God gives his children a foretaste of the joys and glories, while in this world, which he has in reserve for them in that glory-land above, where all is peace and happiness. In all my long years of wandering, it was the hope of immortality, (Jesus Christ in the believer, the hope of glory) that has sustained me at all times. Though great and many have been my fears and anxieties, sometimes almost despairing, yet it seemed to me that the Lord of life and glory had always sustained me, and will sustain every member of the church, the bride, the Lamb's wife; for they must all be gathered in glory. Jesus Christ will not accept a mutilated or imperfect bride, and it takes all God's people to make the bride perfect and complete. She must be beautiful. She must look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. So we see that salvation stands parallel with the atonement. All that Jesus Christ suffered and died for will be saved, or rather are saved already. Not going to be saved, provided they will break off from their evil ways and turn unto the Lord; for we know that the natural man discerneth not the things of the Spirit; he does not know them, neither can he understand them. The natural man cannot please God, because he is enmity against God; he is nothing but sin. And the christian now, as well as David of old, is able to say, "He [the Lord] brought me up also out of a 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." They shall all be taken up out of that horrible pit; they shall all be quickened, or made alive. The doctrine of Foreknowledge, Predestination and Election is beyond the comprehension of the natural man, because the Son of man has not given him an understanding,

to enable him to understand; but the children of the atonement shall all be taught of the Lord; and Jesus says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." By grace they are saved, through faith, and that not of themselves; it is the gift of God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again, "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." Again, "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." "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;" not according to their works, but according to his own purpose and grace, which was given every child of God in Christ Jesus before the foundation of the world. "And whom he called, them he also justified." Christ bear their sins and iniquities, which were laid on him, and he paid the debt in full that stood against the church.

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be."

"And whom he justified, them he also glorified." They are in safe keeping; they are kept by the power of God; and ultimately all the redeemed of the Lord shall meet in that world where sorrow, sin and death are felt and feared no more. What a happy people, when all the redeemed of the Lord from every land shall join in that song, "Worthy is the Lamb that was slain from the foundation of the world." O the joy and the glory and the happiness which the God of heaven and earth has in reserve for his dear people! That glorious country needs not the light of the sun, nor the moon, nor the stars; for the glory of God and the Lamb is the light thereof. The saints of the most high God shall be gathered there from among all people, nations and tongues; from the east, from the west, from the north, and from the south. Happy people! A chosen generation, a royal priesthood, a peculiar people, formed of God for himself. And of that happy number I hope I am one. The children of the heavenly King will all be congregated there in glory, around the great white throne of God, to sing the song of Moses and the Lamb forever and ever.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Yours in hope of eternal life,

T. A. LUCAS.

RUTLEDGE STATION, Ga., Feb. 10, 1878.

ELDER BEEBE AND SON:—With your permission I will write a few lines for your valuable paper. It has been some time since I have written an article for its columns; not that I feel more competent now than I have heretofore felt, for I am confident that I am a poor, ignorant, imperfect creature; but I do hope there is a principle within me that loves those who testify of Jesus and all his saving benefits. I can call back a period in my memory when I did not feel this love for and union to these people that I hope I so dearly love. I have seen the time when sin and all its horrid surroundings were my element. I drank in sin as the ox doth the water, in fact, that was my element; and it would be so now, but for the hope that Jesus has taken my sins, vile and black as they were, and bore them in his body, and suffered, bled and died upon the cross over eighteen hundred years before I had a manifest being upon earth. Consequently I had no agency in my natural or spiritual birth, if I am in possession of the latter. I am sure I had a natural birth, or have been born of the flesh, and I sometimes hope I have a spiritual birth. I well recollect, when I was a careless boy, and attended meetings of various orders, that my chief object was to see and be seen, and to hear things to criticise. I had enough common decency to sit patiently until services were over; then this sinful creature would show of what origin it was. And to my shame, I have often been guilty of getting mad when my father, Elder James H. Montgomery, now deceased, would be treating upon the discriminating doctrine of predestination and election, and the final perseverance of the saints. I was so generous in my notions, as I thought, that if God did not save everybody, or give everybody a chance to be saved, he was an unjust God. We often see and hear religionists of this fast age preaching up a chance system. O what a delusion!

But to return. In 1840 it pleased God to remove my mother by death. I had often heard her counsels to the children, and to the poor writer, of how children should demean themselves; in fact, she was a devoted christian. About the first serious impressions I recollect of having were about this time. I was then in my thirteenth year. O how miserable I was then, a poor, sinful boy, without a mother, without God, and without hope in the world. In 1841, about the middle of June, I was attacked with typhus fever, and was hopelessly sick. All the sins that I had ever committed in my life appeared to rise like mountains before my eyes. I tried, in my weakness, to ask God to spare my life, and if I only should get well, I would live a different life from what I ever had before. I would pray three times a day, and do a great deal of good works to merit salvation. The Lord did spare me, and I went on for a time with my routine of prayers and good resolutions, until I felt to be almost perfect; so

much so, that when I would see those who were professors doing and saying things that they ought not, I would say, "I am ashamed of such conduct; I would not be guilty of such conduct myself." So much for my self-righteous notions. I soon became careless, and quit doing so much, and would go on to my wild practices again; but when some one of my acquaintances would get sick and die, O how miserable I would feel, and to my works I would go again. I recollect a schoolmate of mine was seriously ill, and father was sent for and urged to pray for him, which he did, and the young man got well. But after a while he became more profane than ever, and I asked him if he did not promise the Lord that if he ever got well he would do better. He said, "Yes, but I was scared into it, for I thought if I died then I would go to hell; but now I will go on until I get sick again, and then I will call on God again. He will not let me die if I will call on the preacher to pray for me." O what delusion! And there are thousands so deluded now. I took to reading the bible, hoping to find some relief there. I had been reading for several months, off and on, and I well recollect one time, in 1843, when my father and step-mother had gone to sit up with a niece of mine, who died; then my brother and step brother retired, and my sisters and step-sisters also, and I thought now was a good opportunity to read the bible, for this was all the book I wanted to read. I could not keep my mind on my studies at school for several years afterward as I should. To my surprise, on the night above mentioned, father and mother came in quite unexpectedly to me about midnight, and found me reading the thirty-fourth chapter of Isaiah. Father asked where the boys were, and I told him. He said he was glad to find me reading the bible, and was in hopes I was thinking about the salvation of my soul. Dear child of God, that was to me one of the deepest daggers that had ever penetrated me. I thought, Now you have done it; you have deceived father, and you are the worst creature out of torment. In an instant I closed the book, and it was the darkest and most sealed of all books for a time to me. Next morning father asked me about my condition, but I evaded his questions by telling him I was reading to improve myself in reading. He told me that Elder James Henderson would be around soon, and he would find out all about it. That was another trial, for I was actually afraid of him. Sure enough, he did come. I shunned him all I could, but to no purpose. I answered him about like I did father. He encouraged me, assuring me that whenever God began a good work, he would perform it until the day of Jesus Christ, or the set time. There was a constant desire within me, "Lord, grant that time in my case." From then until the 14th night in February, 1849, I perhaps was as miserable a boy as ever lived. It was when all my efforts had failed,

and Jesus in all his saving power appeared to me, and spoke peace to my troubled soul, in these words, "And I say unto thee, Thou art Peter. And upon this Rock I will build my church, and the gates of hell shall not prevail against it." O, my dear christian reader, there was a short period then and there which I never have forgotten. I thought then that the balance of my time I should spend in praise to Jesus for such rich displays of grace bestowed upon the most undeserving wretch upon earth. I can look beyond that night and see myself one of the most miserable beings upon earth; and since that night I hope that by an eye of faith I viewed Jesus as my sin-bearer, who has met all the demands of law and justice. He has paid the debt, and released the captive sinner from under the law and its curse. O what a wonder of wonders, that God should stoop so low as to assume the debt of his people! "He sent redemption unto his people; he hath established his covenant forever. Holy and reverend is his name."—Psa. cxi. 9. Hundreds of years elapsed from the time these words were uttered by David, until Christ was born of the virgin Mary; but when the fullness of the time was come, Jesus was born. Isaiah breaks out in language like this, "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. 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 will perform this." When we refer back to what the prophets testify of, the coming of the Messiah, and all the signs and wonders preceding his coming, can we for one moment doubt but what the scriptures are a perfect chain, all harmonizing in the one grand chain, of a union of Christ and his people? Some of the most beautiful illustrations are brought to view when we read, in the Song of Solomon, "There are three score queens and four score concubines, and virgins without number." (Yes, dear christian reader, and they are not all dead yet.) "My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her." (No twin-sister, as we hear it sometimes said now-a-days.) "The daughters saw her and blessed her; yea, the queens and the concubines, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" When we contemplate the grand and moving cause of the mission of Jesus here upon earth, we must attribute it to love; for we read, "I have loved thee (bride or church) with an everlasting love: therefore with loving-kindness have I drawn thee." None but Jesus can draw his people together; they are the recipi-

ents of this love. The beloved disciple, John, exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be (not might be) called the sons of God." There are connecting circumstances all through the volume of inspiration that teach us who they are.

If we only have the assurance that we are embraced in the covenant ordered in all things, (pertaining unto spiritual blessings,) and sure, we will be sure of the blessings and comforts of the same. "For this is all my salvation, though he maketh it not to grow." As the saint grows older in years, he grows more out of self, and more in the knowledge that, "if a saint, the least of all," and the most undeserving of the favors and mercies of God. Like Paul, when he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" One consoling thought connected with this desperate and deplorable condition with him was, "I thank God, through Jesus Christ our Lord. So then, with the mind I myself (how personal!) serve the law of God, but with my flesh the law of sin." Dear reader, I am made at times, I hope, to rejoice that such language is left on record, for I can witness with Paul, and he could witness with the prophets, and the chain will run through all time, to all the saints under similar trials and temptations. There is not a particle of difference with the christian in regard to the grace or favor bestowed upon an individual. We often quote Paul as an example, who was specially favored of God, in the miraculous manner in which he was apprehended by the power of God while on his way to Damascus. He says, "But by the grace of God I am what I am." And, "Who am less than the least of all saints." Without Jesus, what can a poor sinner do? Nothing. Then, if Jesus has done so much for his people, what manner of persons should they be? Jesus, while here on earth, especially addressing his disciples, tells them, "If ye love me, keep my commandments." If we have the evidence that Jesus has been precious, in giving us grace when we did not deserve anything but death and banishment from his presence forever, then we should not confer with flesh and blood, but we should go to the King's household, (not Babylon,) and tell what great things Jesus has done for our souls; go on and obey all that the scriptures have taught us to do, enjoy all the rights and privileges of the church, forsake not the assembling of ourselves together, as the manner of some is, doing all that is required of us as members of the body, if it is only to the administering a cup of cold water to a disciple, in the sense of the scriptures. O, dear saints, how beautiful it is to see a church fully alive to her obligations one to another. If we should call a pastor to serve us, would it not look very bad in us to say to the pastor, "It won't do to give you of our earnings, for you would soon get puffed up. You have got grace enough to keep

you humble; you can do very well to be poor. Your wife and children can do as ours do: the best they can." While at the same time, if your pastor does not attend you regularly, you are ready to complain, and the complaint generally comes from those who do the least for the pastor. I am confident these remarks are cutting, but not more so than true. Your pastor may come to you regularly, and often not more than half the male members are present on conference days; they perhaps will miss two or three conference meetings. Perhaps a committee will have to be sent to see such delinquents, who will report at the next conference, "I had to attend to my business; I am so sorry." But they will have business again, with the same results following. The pastor will receive the excuse as valid, when he might make the same excuse, and the church would hardly hear him. There are reasons which are justifiable with both members and pastor, for non-attendance at conference, and such only ought to be recognized.

In conclusion, I do maintain that when a church calls a pastor to serve them, they ought to administer to his temporal needs; not give him a salary, but give liberally as the Lord has blessed them. I have seen the lack of this in some churches, and I now see church-houses not attended, for the very lack of duty by her members. Facts are stubborn things. Brethren and sisters, one and all, if I never write another line, I am confident that there are those who are remiss in duty. These lines are not penned in malice, but in love. O that the Lord would keep us all humble and at the feet of Jesus, and at the feet of one another. May we not be wise above what is written, is the desire of a poor old sinner.

D. F. P. MONTGOMERY.

NEAR AUBRY, Kansas, Feb. 18, 1878.

DEAR BRETHREN BEEBE:—Inclosed you will find two dollars for the SIGNS OF THE TIMES for the present year. I have received five copies since my subscription for 1877 expired. Dear Elder, I hope you will forgive me for my neglect in not informing you sooner that I have received your most welcome paper regularly during the past year, for I should not like to do without it, and this is the third letter I have commenced writing to you since the new year came in. I am away out here in Kansas, and do not hear any preaching only through the SIGNS, there being no Old School Baptists near me. There are plenty of Arminians, but I do not think I would be edified if I were to hear them preach. Dear editor, I have often thought I would like to relate a little of my experience, although I am only a poor sinner; but I am not ashamed to own my Lord and Savior.

I date my first convictions back to the time when I was sixteen years of age, when I lost a dear brother. He was drowned in the Sandusky River, Ohio, near the home of my parents, who were grief-stricken on account of

their son. But I thought the Lord took him away because I was so wicked, and that he was too good to be left with such a sinner as I felt myself to be. I felt condemned, and thought I never could go where he was if I did not turn to the Lord and seek salvation, as was preached from the Arminian pulpits. I resolved time and again that I would not sin any more, then I supposed I could join the church and live a christian life; but woe was me, for by some disobedience or act on my part my religion was all gone. As time wore on I associated with those who engaged in the amusements of the world, and finally I seemed to become hardened in sin, or given over to hardness of heart. To please my youthful friends, I joined in their follies, although my conscience often checked me, and told me that it was not right. But to go back a little. I was not drawn away with the allurements of this world until nearly a year after my father died, which took place a little over two years after the death of my brother. My mother lived eight years a widow, and then she was taken home, for she died in the triumphs of faith. She experienced a hope in her youth, and joined the "Bible Christians," or "Disciples," in Virginia, and then came with her parents to Ohio. After her death the world appeared dreary to me, and I had no pleasure in gay company, but wanted to be a christian. But now I was self-righteous, and thought I could be a christian out of the church as well as in it; I mean the Methodists, or United Brethren. Time passed on until the year 1862, when I began to be troubled about the future, and thought my time was short on earth. It appeared to me that I could see black clouds looming up at the day of judgment against the wicked, and there was no hope for me. I tried to pray the Lord to have mercy upon me. Hearing of a revival about three miles away, I persuaded my younger sister to go with me one day to hear the young converts talk, and if there was anything good there I wanted to hear it; but I came away, feeling I had not been edified. Soon after this there was a protracted meeting held near where we lived, and I attended it. After preaching there nearly a week, one of the preachers requested all those who desired the prayers of the church to rise up; and feeling very much distressed in mind, I rose up. On the night following there was a call for mourners to the bench, and not one went forward, but I was looked upon with searching eyes. It turned into a prayer meeting, and one of them prayed for the stubborn-hearted sinner who had asked the prayers of the church. Night after night they kept up the call, and finally I went forward to the mourners' bench for the first time in my life, to know for myself if there was anything good to be found there. But my heart seemed hardened, and I could not pray as I ought, nor shed a tear. I went there the third night, and then I made up my mind I never

would go again. I made my way out of the house as soon as I could after the meeting was dismissed, and on my way home took an outside path, making haste to get away by myself. All at once I stopped and looked up to the stars above me, and I thought I could see a crucified Savior, by faith, looking down on me in peace. I began to praise his name and rejoice, and when I reached my home I felt as if I was raised up from the earth, and wanted to praise him aloud. Once in the night I awoke myself calling out, "O the blessed Savior," and I thought to go to the morning meeting and tell them where I was blessed; but I began to doubt, and fear that I was deceived. I could not get that load of sin back again, and I began to search the scriptures, and pray to the Lord that he would purge me from my sins, and try me as gold in the fire. At the close of the protracted meetings one of the members asked me if I was not going to join the church. I told her that I was not fit to belong to a church. I did not then understand the Old School Baptist doctrine, but I had heard Elder Seitz preach a few times, and was intimately acquainted with his daughter, who lived near by, and we often conversed together. I began to love the Old School Baptists, but for fear that I might deceive them, or was deceived myself, it was not until something over a year that I felt it was my duty to go and tell the church my little experience. Elder Seitz was expected to preach, at what is called the Hershberger school-house, on the fourth Sunday in June, 1863, and on the Saturday before there was to be a church meeting at brother Hershberger's house. But before the time came I tried to pray for a token to be given me in some way, that I might know it was right for me to go before the church. I opened the bible, and the first words my eyes looked upon read like this, "Go forward, open ye the gates." I do not recollect where it is, but it gave me courage, and accompanied by Elder Seitz's daughter, I went to the church meeting. I could not tell them all I wanted to, but was accepted, and baptized the next day by Elder Seitz, and became a member of the Sycamore Church. O what peace of mind I enjoyed, and my song was,

"O how happy are they who their Savior obey,
And whose treasures are laid up above;
Tongue can never express the sweet comfort
and peace
Of a soul in its earliest love."

But I have had to pass through some fiery trials since then. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Peter iv. 12. And Christ said to his disciples, "In the world ye shall have tribulation."

"The soul that would to Jesus press,
Must fix this firm and sure:
That tribulation more or less
They must and shall endure."

Dear brother Beebe, I have written more than I intended. I submit this to your faithful judgment, and if you cast it aside it will be all right.

Yours in hope of eternal life,
CAROLINE CAUGHEY.

PARIS, Ky., March 15, 1878.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—I find I am again behind with my subscription to your valuable paper, the SIGNS OF THE TIMES. It seems the longer I take it, the harder it would be for me to do without it, especially when I have been so long afflicted, and deprived of the opportunity of hearing any preaching. Your editorials are comforting and consoling to my poor heart, and afford me great pleasure in perusing them, as well as the many precious communications of the brethren and sisters. I am often made to rejoice so that it sometimes melts my poor heart in tears to read them, especially when I am very much interested in a piece, and find it was written by some dear sister. Then I would say to them, Write on, for you don't know how often you may cheer and strengthen the heart of some poor, little, weak, starving lamb of your Father's flock.

Dear brother Beebe, I am still suffering with rheumatism, and it has been about two years and four months since I was able to walk a step; still,

"The Lord is good to me,
My hopes he will secure;
He will my shield and portion be
As long as life endures."

I think I can see the hand of the Lord in all my trials and afflictions. His grace has sustained me to the present time, and I can truly say with Paul, "By the grace of God I am what I am." It may seem strange to some, but I find it is good for me to undergo some trials and afflictions in this world; for 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, which is given unto us, and our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

I thought I would try and write a little sketch (by the help of God) of my travel (as I hope) from darkness to light, and from the power of sin and Satan to serve the true and living God. I was born on the 27th of August, 1813, which makes me over sixty-four years of age. I was raised by Old Baptist parents, but grew up a perfect pharisee, and thought I could get religion when I pleased, and live a christian life as well as any one. I was often advised by my neighbors, who were Reformers, to join the church, as they said I was such a moral, upright young man, it would set a good example to others. But whenever I was tempted to join them, there seemed to be something like a powerful loadstone which held me back. I was married in 1836, and my wife, being a member of that church, called for a letter, which she held for some time. I told her I did not think she was doing her duty, but she said she did not intend to join them again unless I did, for she did not believe what they preached, and it was no comfort for her to go to their meetings. She had an experience of grace in the heart, something

I knew nothing about. But in the spring of 1838, I think, I commenced to break up a very tough piece of sod, which was spongy, and difficult to do well, and I found myself fretting and scolding my horses and plow, when neither were to blame. I stopped my horses, and all at once I felt a terrible weight of guilt that seemed to press me down, and before I was aware of what I was doing, I found myself on my knees at the handles of my plow, trying to ask God for mercy on me, a poor, helpless sinner. Time rolled on. Guilty and depressed in spirit, I would often seek some secluded place, where I would try to pray to God for mercy; but finding no relief, I came to the conclusion that it was of no use to try any longer, that the Lord had forgotten to be gracious, that there was no balm in Gilead for me, and I must be forever lost. I commenced planting corn. I was laying off my ground, my hands planting after me, and while they were at one end of the field, and I at the other, I felt so burdened in spirit that I thought I would try once more to pour out my petition to God, hoping he would eventually hear my prayer. I got over the fence, which was a very tall one, and fell upon my knees to pray, but cannot tell one word I said; but when I arose it seemed like a heavy load rolled from me, and I felt light and cheerful, so much so, that I had to use extra exertions in holding to the fence in going over to keep from falling. The sun seemed to shine more beautiful and brilliant than I ever saw it before, everything seemed to be praising God, and I went on with my plow with a light step, and felt truly as the poet said,

"Jesus, all the day long,
Was my joy and my song;
O that more his salvation might see;
He hath loved me, I cried,
He hath suffer'd and died
To redeem such a rebel as me.
"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 thought when I went to the house at noon I would tell my wife what a glorious change had come over me; but on my way something seemed to say to me, You had better not, it may be all imagination, that I had caught the shadow and missed the substance. So I held my tongue, and said nothing about it. Soon after this I became very much distressed again, but it was not altogether like my former troubles. There seemed to be something for me to do, but what it was, or how to perform it, I knew not. So I really wished for my old burden back again, thinking I might learn how it left me. I would often repair to some secret place, where I would be alone, as I thought, (but I believe now my God was with me,) to pray to the Lord to direct me what to do, to teach me my duty to him in all things. I always felt timid in traveling after dark, but on those occasions I would go out the darkest nights there ever were, and felt no fear whatever. The love of God drives away

all fear. So I traveled on, more or less in trouble, not knowing what to do, until July or August of the same year. One Sunday morning I felt as though I had not a friend on earth. To be by myself, I wandered off in my corn field, as though I wanted to see if there were any stock trespassing. I saw a beautiful shade-tree on before me, and I thought I would stop there and try to pray; but before I reached it something whispered in my ear, That is not a suitable place, so I passed on. Soon I came to another, and there I fell on my face, and tried to pray to God for mercy, and wisdom to guide me in the way I should go. When I arose to my feet my burden was all gone again, and I felt to rejoice in God my Savior, and to have no confidence in the flesh; a joy unspeakable and full of glory; and I could then say, Salvation is of the Lord. My mind was then directed to the church, for my great desire was to take up my cross and follow my Lord and Savior into the liquid grave. I had formerly visited the Old Baptist meetings to see and be seen, and thought they were the dryest old set of people I ever saw together. But now what a change; they seemed to me to be the loveliest old men and women in the world, and I craved to be with them, for I truly loved them. When the door was opened for the reception of members I went up, having no power to hold back, and my wife accompanied me. I often wondered why they received me, for I never could recollect one word I said to them. One thing I only know, my eyes were all the time in a flood of tears. They were well pleased with my wife's experience, but she was not aware they would require her to be baptized, and was not prepared to accept it, thinking at that time it would be a disgrace to be baptized the second time. After the meeting was dismissed some of the old sisters collected around her to console and comfort her. One said, O that my daughter would come to meeting and talk like you did. Next morning we met at the water's edge, and while waiting for the members to meet, my wife was very much distressed, as several of her relatives were around, who were all Reformers. I saw that old father Rush (who was then the pastor at Stony Point) was uneasy, walking back and forth along the water's edge, and I walked towards him. He came to meet me, and asked if I was still in the same mind I was in the day before, and I said I was. I thought that all the people on earth and the devils in hell could not influence me to turn back, for I felt sure that the course I was trying to pursue was not of my own works, that I was building upon a sure foundation, which nothing but the power of Almighty God could shake or destroy. When I was immersed I felt a joy and peace of mind no tongue can tell, and I do not believe any one can receive or experience it until they are born again, born of the Spirit, born of that incorruptible seed which liveth and abideth forever, and take up their cross and follow their Lord

and Master through evil as well as good report. My wife soon became convinced, and satisfied to be baptized, but preferred joining at Elizabeth, if I would take a letter from Stony Point and come there too, to which I readily assented. The Lord will teach his children their duty in his own time. When God commences a good work, he will carry it through to the day of Jesus Christ. I was soon appointed Treasurer of Elizabeth Church, and soon after was ordained one of her deacons, an office, dear brother Beebe, which I felt too unworthy to try to fill; but as the brethren would take no excuse from me, I came to the conclusion that as I had given myself to the Lord and the brethren by the will of God, it was my duty to submit, trusting in the Lord to guide and direct me. Since then I have had seasons of refreshing from the Lord which raised me, as it were, to the top of the mountain, then low down in the valley of despair. I often thought I would ask the brethren to erase my name from their book, feeling too unworthy to have a name among the people of God; but before I could get to meeting something would say to me, Where would you go? The words of the blessed Redeemer to Peter came into my mind, "Will ye also go away?" Peter's answer was, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that thou art the Christ, the Son of the living God." I have passed through many trials, temptations and afflictions, which I look at now as all for my good, for all things will work together for good to them that love God, to them who are the called according to his purpose.

But I fear I shall worry your patience, and will therefore bring this scribble to a close. First, I must give my full sanction to the doctrine held forth by the Old Predestinarian Baptists, and so ably sustained and defended through the SIGNS OF THE TIMES, and by our dear old brother, T. P. Dudley, who has been a faithful, able minister, going in and out before us, and feeding the sheep and lambs of his Father's fold. I cannot feel half thankful enough to God for the great blessing he has bestowed upon us, in supplying us with a sound and able ministry of the word. May God grant he and you health and strength to continue the good work many years to come, and may your last days be your best days. May God also grant that we may all be able to read our titles clear to mansions in the skies, and bid farewell to every fear, and wipe our weeping eyes.

Please find inclosed Post Office Order for four dollars. Send the SIGNS OF THE TIMES to my daughter, Mrs. William G. Cox, Weston, Platte Co., Mo.

Now unto God the Father, Son and Holy Ghost, be all the glory, honor, power, praise and dominion forever and ever. Amen.

Yours in hope of a blessed immortality beyond the grave,

KINZEA STONE.

P. S.—Dear brother Beebe, I send you this, having full confidence you will dispose of it according to your better judgment. If you should conclude to publish it, please correct mistakes, and if you add to or diminish, I know it will all be right. Since writing the above, the last SIGNS has come to hand. I am very sorry to hear of your illness. May God grant you abundant grace to sustain you.

K. S.

LINCOLN, Ill., March 8, 1878.

ELDER BEEBE—DEAR BROTHER:—The following letter was written to me some time ago, by a highly esteemed sister, Sarah Jane Faris, on my requesting her to write her experience to me. I will now take the liberty of sending it to you for publication, hoping it may be comforting to some of the Lord's children. But I leave it to your better judgment.

Dear brother Beebe, may the Lord bless you with temporal and spiritual blessings, and bring you at last to his eternal rest, is the prayer of your very little sister, if one at all,

SARAH BALDWIN.

LINCOLN, Logan Co., Ill., Feb. 26, 1877.

VERY DEAR SISTER BALDWIN:—It being your request, I will attempt, in a very weak and stammering manner, to write a portion of what I hope have been the dealings of the Spirit with my poor, unworthy self.

I was, as you well know, raised by Baptist parents, and I never for once thought but what the bible taught just what the Baptists preached, if we were only wise enough to understand it. Our mother often told us children, (of which there were eleven) that a change of heart was a gift of God, and not of man, as it is often preached. I thought just what she said was truth, as she was so good, and read the bible so much, and seemed to understand it.

From my earliest recollection I have had very serious thoughts about death and the judgment, and when I was small I often said to myself, What would I do if I should hear the Lord pronounce the words to me, Depart, I know you not? One evening, while my father was reading the bible, I felt so serious and lonesome that when he quit I told him this world seemed to me to be a very poor place at best, and I would rather have died when I was a little child. He said, "We must stay here until the Lord sees fit to take us away." I felt very bad all the evening. I told my sister I would give all the world if I was only fit to die. My mind ran something like this for a few days: Why was I created, when I could not be saved? For I was almost sure there was no possibility for such a wicked and sinful wretch to ever see the glory of God or feel his forgiving power. I thought a great deal about being separated from my dear mother. A few months after the death of my mother, I was very sick, and the doctor said I could not live. I was conscious of what was said, but could not speak or move. I wished I could ask forgiveness once more, and tell

my friends not to shed one tear over me; that I had so much trouble now, but I would soon be done with trials here. But as my time of departure had not come, I soon got better, and for many weeks I had very strange feelings. Why the blessed Savior did not let me die and know the worst, I could not see, only that I had not sinned enough yet. This was in the summer of 1855, after my mother died in the spring. I was then twelve years old. As time wore on, I do not remember anything of importance occurring, until my sister died, being a little over a year from the time my mother was taken from us; and as I was the oldest girl left, and was too young to take charge of the house, we broke up housekeeping, and us children were separated. I had two dear little sisters, and it was very hard for me to be away from them. Then my trouble was, as I thought, very great; but my sad fate outweighed all the rest.

When I was about grown, my step-mother gave in her experience to the church, I being present. I was somewhat mortified. I thought there was no need of talking and crying in meeting. I loved her very much, and it was a very hard thing for me to think that she did a wrong thing, as she was such a good mother to us five children. I told my sister I was sorry for mother, but if I had been her I would not have told my troubles to the church. My sister told me that was the right way for folks to join the church. O what trouble I have had about that wicked expression. I was soon made to feel as though I would do anything in my power, to be forgiven that one expression. I began to think I would give anything if there was any possible way for me to get better, or do something for myself. But I knew what my mother had said, that we could not save ourselves, and what I was to do I could not tell. But, firm as I thought I was in that belief, I was often tempted to try the Savior, and see if he would not help me if I helped myself. I came to the conclusion that the reason good people did not have to get religion by works was, because they were not wicked, and the Savior did not know there ever would be such a wretch as I was. Then that hope would be cut off, for I knew that the bible said the Lord foreknew all things. But at the same time, "do and live" was fast gaining possession of my mind, and ere long I resolved in my mind to get religion if I possibly could. At that time I was staying with a Methodist family. I asked the lady one day if she did not think it was about time I was getting religion, as most all my young acquaintances were church members. She said she thought so. I told her that was my intention. And here, for a while, I seemed to forget bible truth. I was going to join the Campbellites. My dear old father heard of my intention, and sent me word that I had better not, until I knew a little more than I did. His words bore with considerable weight on my mind, as I loved him much, and he was so good

to me that I thought it would not be right to disobey him. He came to see me in a few days, and I always have thought that he came to talk to me (and strange as it may seem, I was alone, and had just made up my mind to begin to be a christian) about joining the Campbellites; but seeing that I had not done it, he was willing to trust the Lord with my case, and went away without saying anything about it. I wanted to tell him, but I thank the Lord I could not have holdness to tell him. That evening when my friend came home, I was surprised that she did not notice the change I had made that day, but I thought she soon would praise me for my goodness. That evening when I got ready to go to bed I saw a small Testament laying on a stand in my room. I thought as I was a christian I would read some in it and see if I could understand it as good people did. I took the book and sat down on the side of the bed, and opened at the fifteenth chapter of Luke. I read it, but I never had imagined half the deceitfulness and wickedness of my heart before. It seems to this day that there was a deep hole at the side of the bed, and I could hardly keep out of it. I thought the Lord made me to understand, not that I was a christian, but the most sinful wretch that ever had been formed into a human being. O, what had I been created for? I could not tell. I did not think there had been any rejoicing in heaven over my case; far from it. I do not know how long I sat there, but this one thing I do know, that I did not want to think of the christian that I had been the day before. I was glad that my name had not disgraced any church-book. It was my least thought, at that gloomy time, for it ever to be amongst christians' names. I was sorry to my heart that I had ever told anyone that I was going to join any church. This was in the spring of 1860. I soon went home, and my uncle, living about twenty-five miles away, sent for my brothers to come and help him in harvest, and I made up my mind to go along with them. I was naturally of a lively disposition, and so were my brothers, and we had a very nice time. Only by spells was I much concerned about myself. I went and spent a few weeks with a married cousin, but as they were of the world I did not enjoy myself very well. I often thought I would rather be with my parents if I had to die, which I was almost sure would be the close of my gloom. I took great delight in going by myself and thinking about my mother in heaven, and that she had a Savior if I had not. I wished that every one else could be saved, even if I could not be. I would have exchanged positions with almost anything in the world, and not been afraid of being worse off. I would often say, in my deepest troubles, "Don't I deserve it all?" I never thought for a moment that my punishment was unjust, but that it was just what I deserved. It is useless for me to say that I prayed, for it seemed that the Lord would not suf-

fer me to pray to him. All I could say was, "Lord, save, or I perish. Lord, be merciful." I often thought it was not right for me to try to pray, as the prayers of the wicked are an abomination to the Lord. Then I would think sometimes that "The effectual fervent prayer of a righteous man availeth much," and O, if the good people would only pray for me. But could I ask any one to do so much for me? For it really seemed an effort to try to pray. I would often kneel down and try to pray, and everything would seem against my saying a word, and I would be almost frantic. I often wondered why such a good Savior did not let me die, to get rid of me. Then I would think my case was no trouble to him, for he did not know me; for I thought my troubles were only for such as mercy could never reach. I often went to meeting, and would look at the members, and say to myself, "O what a blessed people, and O what a blessed church, and above all, what a lovely Savior they know! O where is he, that I cannot find him? O, if I only could claim him as my Savior!"

It is no use to tire you out with so much of my weakness. I am sure it is of more importance to me than to any one else. I will try to be as brief as possible. I have been tempted often to drop it and not write another line.

The Baptist preacher's wife was very weakly, and sent her son to see if I would not come and stay a while with her. My father did not want me to go, but I told him I would like to go, and try to be of some use to her, as she was sick and wanted me. He told me to go, if I wanted to, so I went. My desire was to be as much as possible with good people. The first Sunday I was with them she told me how she loved Jesus, and said she did not know why every one was not happy. That was a piercing dart to my very heart. I felt like I would give everything to change positions with her, she being in the last stages of consumption. I was certain she would soon be where I never could be, and I wanted to tell her so; but I thought as she was so good and so near heaven, I would not mar her happiness with my sad condition. Her house was near the cemetery where my mother was buried, and that evening I felt so bad that I thought I would go to her grave. It was in December, and a very cold evening. She asked me what made me so still, and I told her I had been thinking about my mother. I got my shawl, and told her I would go down to see her grave. She said it was too cold and too late, but I told her I did not mind that. She insisted on her son going with me, and much to my displeasure he went. When we got home we had company, and passed the evening very pleasantly. But Monday morning found me, as I felt, without a friend in heaven or on earth, and wicked beyond description. The preacher was going away that day, and the children went to school. I went in her room, she being asleep, as I thought. O how I loved her.

I went close to her, and wanted to take her in my arms; but not wishing to disturb her, I kissed her and went away. But to my surprise she was not asleep, but opened her eyes and asked me why I loved her, and was so kind to her. I told her because she was so good, and so kind to me, while I was so wicked. She asked me how I knew I was so wicked. I told her I knew it from a great many reasons, and one very great one was that I was too wicked to even ask forgiveness; that I had been a long time trying to ask the Lord to forgive only the worst, but he would not hear me, and that I knew he was just in not hearing me. She wondered how I could see him a just God, when he would not hear my prayers. We talked a great deal that day, and when her husband came home he asked me to come and sit down and tell him my troubles. I was very much affected, but tried to tell him a few things that I considered as very great troubles. He said, "Well, sis, I don't look upon your case as a desperate one, but think you have reasons for rejoicing." But that was of very little comfort to me, for I thought good people did not know everything about the deceitful heart of the wicked. I asked him what I should do with myself, and he said his advice to me was to tell the church my troubles and desires. I had but one desire, and that was to be forgiven. I thought it was an awful thing to publish my sins; but it was as nothing for the world to know it, compared to the all-wise God, who knows all things. I partly promised to do so, as it could not be made worse than it now was. About a week after this conversation my troubles were like the raging sea. I went to bed, not knowing whether I ever would awake on earth or not. I went to sleep, and dreamed my sins were all forgiven, and that I could see a Savior who could save just such condemned mortals as I was, and that it was for such that his lovely brow was crowned with thorns. O wondrous love, that he wore a crown of thorns, that we might wear a crown of immortal glory. And how sweet his mercy was applied to my case. I awoke, and asked the preacher if there were not angels in the room. He asked me what was the matter, but I could do nothing but praise my Deliverer. A few hours after this the sick woman's happy spirit went home to God who gave it, but how I cherished the memory of that dear soul. At the next church meeting I went forward, and related a little of what I have here written in a very weak way, for I was afraid I would deceive some of the Lords blessed little ones; but I knew I could not deceive him. Why it was they received me I cannot tell, but they did, and I was baptized the next day, a hole being made through the ice. That was one of the happiest seasons of my life. My mind was filled with sweet peace for a few weeks, but at last the tempter came, and I was in doubt and fear.

And now, sister, I believe I have

told you the beginning, as near as I know it, but the end is yet to come. It seems to me that my life is one struggle all through; but I have a hope beyond time and transitory things, which is better than all. When such welcome truths are permitted to occupy my mind, concerning the goodness of that dear Savior toward such a sinner as myself, the gloomy clouds of my painful experience of sin are gone, and my heart is filled with love and rejoicing. O the sweet peace that fills our poor hearts when we can fully realize that our God worketh all things after his own good purpose.

Affectionately your sister,
SARAH JANE FARIS.

WAVERLY, N. Y.

ELDER BEEBE AND SON:—The following was written to me, with permission to send it to you for publication, if you saw fit. I can trace, I think, the experience of the children of God in what she has written, and have had the pleasure of seeing and visiting with her a few times with satisfaction and comfort. The first time I saw her she, with two others, came on foot twenty-two miles to meet with the Old Baptists of Campbelltown. She had experienced what Ruth and Naomi had when they left the land of Moab—a famine. May she be led to walk in the commands of her Savior, and experience the reward.

I will say to those who have been so kind as to write to me, that it is not on account of a lack of interest or love for them that I have not answered their letters, but because I have been so busy that I could not get time. Brethren Beebe, I will say to you that your little messenger, the SIGNS, comes to us regularly, laden with good news and comfort. It is like a cup of cold water to a thirsty soul. May the Lord bless your labors in time to come, as in days that are past and gone. I do not know what I would do without the SIGNS; I look for them as I do for a near and dear friend whom I have not seen for a long time. May the Lord bless you, dear brethren, in the truth, is the prayer of a poor sinner saved by grace.

MARVIN VAIL.

JERSEY SHORE, Pa., Feb. 2, 1878.

MARVIN VAIL—DEAR FRIEND IN CHRIST:—I will endeavor to unburden my mind by writing a few lines to you. It is not of my will I write, but there is some irresistible power compelling me to go forward; but the language of my heart is, I cannot. There is something saying to me all the time, Ye cannot resist the will of God. Therefore, hoping the Lord will direct my thoughts and guide my pen, I am made willing in the day of his power. I can say so little, and know so little, that I do not feel as though I should be able to express my thoughts; I do not feel to be free. Christ says, "If the Son shall make you free, ye shall be free indeed." Now why is it that I seem to be in bondage so much? It seems

that I am hedged around with a very high wall, having no liberty to speak, nor to do my heavenly Father's will, but must be compelled every time. Sometimes I wish I had been left alone, poor, miserable wretch that I am; and yet the Lord, in his wonderful love and tender mercy, hath remembered me in my transgressions. He, I hope and trust, has given me a hope in Christ that nothing can take away; he has led me in paths I knew not.

My mind wanders back to the time when I was about fifteen or sixteen years old; before that time my life seems a perfect blank to me. At that time I became concerned about my soul's salvation; I felt condemned, and thought if I did not do something to attain eternal life I would be lost. I thought I must go to work, sincerely believing that I could obtain the pearl of great price in this way. It makes me shudder to think how I mocked and blasphemed the name of the holy God of Israel. I knew that I was a sinner, condemned by his law, but I knew nothing of the efficacy of the blood of Christ. I thought that he would be pleased to save me whenever I would come to him. I went forward to the mourners' bench, as it is called, and they told me that I must pray, and ask God to forgive me; but I could not pray. I was truly in great trouble, and all I could say was, "Lord, have mercy." That was the language of my heart. They told me if I would believe, I would be saved. I knew that much, but how to believe I did not know. However, my burden left me at that time, but I did not know how. They told me I had religion, but I did not believe it; nevertheless, I was persuaded to join the church on six months probation. I experienced a peace at that time, but it was not the peace and perfect rest that a child of God experiences when the Sun of Righteousness shines in their heart with healing in his wings. I went to class meeting, and attended all their meetings, and tried to do my duty; but it was all duty and no love with me. They could talk and shout, and tell such great things the Lord had done for them, but I could not tell what the Lord had done for me, for I could not believe that he had done anything for me; yet I would tell them what a poor, miserable creature I was, and would ask them to pray for me. I presume they thought I was a poor christian, and indeed I was. But when the six months came around I was sprinkled, and received into the church. I told them I believed that baptism was immersion, but they told me it did not make any difference, and of course it did not to me at that time. Then I expected to feel better, and have some enjoyment; but it was no better with me. I was like the prodigal son, wandering in a strange land, trying to feed on the husks. I had a great desire to go to my Father's house, but did not know the way. About seven years ago I thought perhaps if I was baptized by immersion that I would feel better. I then went forward, and was baptized by

Elder Hart, and was received into the New School Baptist Church, thinking they were more quiet, and perhaps I might find a home with them; but I soon found it was no better there. Still I knew no other way; I knew nothing about the Old Baptists yet, only what I had heard from worldly people, and that was nothing in their favor. It will be six years next March since we moved to Jersey Shore, and then I became acquainted with Mrs. Lamison. She talked the Old Baptist doctrine, and I loved to hear it; but still I thought she ought to give the others a chance, and thought she was prejudiced. I wondered at her going to meeting so far away; it looked like foolishness to me, for I thought at that time that all denominations were right. Two years ago this winter it seemed to me strange that I had been trying to serve the Lord, and never had any enjoyment in it. I began to wonder at it, and thought there must be something wrong with me. When or how I was made to believe on the Lord Jesus Christ I do not know. I never have got that burden of sin back since it was taken from me. I had never heard the gospel preached until I heard you preach at Campbelltown, and I cannot tell what a comfort and feast it was to my hungry, starving soul. Then I experienced and knew that it was the truth. The next thing upon my mind was, Who was it that revealed it to me? It was not man, certainly. Then I think I saw more clearly God's plan of salvation to poor, perishing souls. I will now close, for fear of wearying you.

I remain as ever, a poor sinner, not worthy to have a name with the saints,
MATILDA J. FACKENTHALL.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.

This book called Revelation, like all other epistolary writings in the New Testament, is addressed to the saints of God. John, to the seven churches in Asia, writes this letter of instruction and admonition, which should be received by all saints with profit; for by nature all are equal in being children of Adam, and consequently children of wrath: and by grace all children of God, being born of God, and made partakers of the divine nature. So the scriptures furnish the man of God thorough instructions unto all good works. This life is a state of probation or trial, a state in which two opposing forces are brought to bear. One is called natural or fleshly, the other spiritual or heavenly. Each have their respective captains or leaders; the one the prince of darkness and death, the other the Prince of life and peace. So also each have their respective servants or ministers; the one brings "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like;" the other brings "Love,

joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Complex beings, having been born into two kingdoms, and made partakers of two natures, are called on to show to which power or kingdom they are allied. The church of the Laodiceans were lukewarm, neither cold nor hot, saying they were rich, and increased with goods, and had need of nothing, not knowing that they were wretched, and miserable, and poor, and blind, and naked. To be lukewarm, I understand, is to be in that careless, indifferent mood that christians are in when the goods of the world, a respectable deportment, and the mechanical filling of their places at the house of God, satisfy them for the time being. They seem to have forgotten that by nature, or so far as any innate principle in them is concerned, that they are wretched, and miserable, and poor, and blind, and naked. They are living after the flesh, which brings death to all spiritual enjoyments. It would be better that they were either cold or hot. When the christian feels cold, and at a great distance from God, but feels to hunger and thirst after righteousness, like the prodigal son he says, I will arise, and go to my Father. Although covered with shame, his face is turned Zionward; he feels now that he is wretched, and miserable, and poor, and blind, and naked; the filthy rags that he has been clothing himself with he is now ashamed of; the food of swine will not satisfy his appetite any longer; he remembers the provision of his Father's house, and O how he longs for a morsel of that provision. These wretched, poor, miserable creatures are counseled to buy gold tried in the fire, that they may be rich, and white raiment, that they may be clothed, that the shame of their nakedness do not appear, and to anoint their eyes with eye-salve, that they may see. Here appears to be a difficulty presented: if the rich were called on to buy, they would have the means to make the purchase. This rule obtains in religion, as well as in secular affairs, uninspired men being the judges. But how is it in this spiritual kingdom, in which old things pass away, and all things become new? When we approach the great I AM, the Creator of all things, what benefit will we bestow on him if the cattle of a thousand hills be offered, or mountains of gold, or rivers of oil? All these are his. Then how shall we buy this fine gold and white raiment? Usually, in making purchases, we part with something that we consider of value to us. This, I think, illustrates the forsaking of all worldly things, and self, the dearest of all, for Jesus. This the natural man cannot do, for he has no taste or appetite for spiritual things. Hence, to be carnally minded is death, but to be spiritually minded is life and peace. The carnal mind is not subject to the law of God, nor can it be; hence, except a man be born again, he cannot see the kingdom of heaven. This new birth gives sight, hearing, sensation and desire; and

those that are born of the Spirit are spiritually minded, and are willing to part with all that they have, or forsake all for those durable riches and robe of righteousness that is presented through the finished work of Jesus. It seems to be a death struggle for those who were rich to become beggars, and for those who were strong and vigorous to become weak and helpless as an infant; but such is the pleasure of the King of saints, that none can otherwise enter his kingdom.

But, as before stated, the christian, being a complex being, and subject to two forces, he needs encouragement, admonitions and reproofs. The system of salvation presented through the gospel is calculated to demonstrate who are the called of God, for without this call, to the Jew it is a stumbling-block, and to the Greeks foolishness. In the covenant of grace the Lord writes his law in the hearts of his subjects and imprints it in their minds, for the reason that he loves them with an everlasting love; therefore with loving-kindness he draws them. "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." We conclude, then, that those who are without chastisement are bastards, and not sons. The children of God often forsake his law and do not his commandments, but he visits their transgressions with the rod, and their iniquities with stripes. Those he loves he rebukes and chastens as a kind Father for the good of his children. Whenever the child feels the smart of the rod, he knows that he has been going astray, and is admonished to be zealous, and repent, or turn from the error of his way. Some children are more willful than others, and will not readily submit to the will of their Father, and in consequence they are more severely chastised. But the rod is not the only incentive to obedience. While the rod is held in one hand, the pleasures and joys of obedience are presented with the other. "Behold I stand at the door and knock." The door is the place of entrance into a house or some other inclosure; but if the house be already filled, it is useless for one outside to seek admittance. So if the christian's mind and heart should be led astray to so love the world and self that they were full of these, where is the room for Christ? But our Savior is faithful; he stands at the door and knocks. Sometimes duty is made plain, or at least apparent to christians, still they do not go forward in the discharge of that duty; the consequence is they seem to be sickly and weakly. But how is it with those who hear his voice and open the door, giving evidence that there is room and welcome in the house for their blessed Master? He comes in unto them, and supps with them, and they with him. I think that we have had several demonstrations of this fact at our church within the last three years, when several of the Lord's precious called and chosen ones opened the door of utterance, and gave a satisfactory evidence that they were taught of God. What a

feast! Christ seemed to be in our midst, supping with us, and we with him. I understand that the door is opened when all hindrances are withdrawn, so that the saints of God see eye to eye, and speak the same things; for we believe in one God and Father, who is over all, through all, and in all his saints.

Brethren Beebe, being confined to my room to-day, I have penned down the above, which is submitted to you for your disposal. If in your judgment it will be of any service in the cause of our Master, you can use it.

Yours in love,

P. K. PARR.

FRANKLIN, Ind., March 2, 1878.

ADRIAN, Mich., Feb. 11, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—The communication of brother H. J. Redd, in the fourth number of the SIGNS OF THE TIMES, has awakened within me some sweet and comforting emotions to which I have long been a stranger, and I cannot well forbear expressing now some brief remarks of the special grace of our God, that I hope may remain, if not in print, at least in the autograph of one who loves the truth, the grace, the glorious order, and the precious promises of our covenant-keeping God, who has said that he would not leave himself without witnesses.

"How few, alas, approved and clear." Even though as in the prophet's day there were seven thousand, yet how few when seen among the millions who know not God nor the covenant of his grace. I have had for nearly fifteen years a firm, unwavering faith in the God that never changeth, and have realized some sweet, supporting and abiding power of that hope by which he has most graciously kept so poor and unprofitable a one as myself; but when I see his most glorious works abound in teaching his dear ones throughout the earth, O how joy leaps up for utterance within me. And as his works abound, so do my joys abound in inexpressible fullness; and as the tongue in making feeble essay in expression, or the pen but dimly traces in legible lines the weakness of its own efforts in portraying the matchless wonders of redeeming grace, I am proud of the poverty of all effort at expression. For if

"Tongue can never express the sweet comfort and peace
Of a soul in its earliest love,"

how much more inexpressible must be the visions of that child who grows in grace, and in the knowledge of the truth. And so, when I see the sure tokens of God's wisdom in his heart-dealings toward his scattered few, whom he leads as a Shepherd, this is a true token that he has not forgotten to be gracious. I am very often particularly struck with the writings of those brethren who speak of being but few, and of the few who are gathered in; but I cannot have the same confidence of rejoicing when I hear of the many, for I have seen so much, even among us as Old School Baptists, of the fruits of the flesh where the many came at once, that I

have not the same comfort as when the "one sinner" is sweetly given repentance—is made to come to his Father's house, and enjoys those feasts of heavenly grace in which his soul delights. But when I see some coming while some favorite minister is present, and when he is gone they soon return to their accustomed round of pleasures, and neglect the hallowed gatherings of the saints, O how my heart is saddened by such uncertain joy. I am aware that there are many things that seem to be reasonable excuses for preventing the saints from meeting together; but under such circumstances they feel their loss, and their usual promptitude enables their brethren and sisters to judge of their interest. And it may be that the very dark clouds that often gather over their spirits, so check their feelings of joy that they may feel to be too unworthy, and endeavor to persuade themselves that they have no interest with the saints. But as the clouds disperse, the Sun of Righteousness arising with healing in his wings, we see them with more than usual ardor embrace the first opportunity to tell of their joys and of their sorrows, thus proving that the Lord has been a very present help in time of trouble. Nor is it possible to repeat all of the many and varied trials that through the pathway of the humble child of grace; but ever confiding in him alone whose gracious arm supports the weak, and whose bountiful hand supplies the needy, and bestows immeasurable blessings upon the poor, they press onward toward their final prize, even as the Lord alone can lead them. He will leave no strange God with them; though like our brother Redd, they may have listened to the smooth, persuasive tongue of Baal worshipers with the fleshly ear, yet within was the ever present and indelible law of God written upon the new and living heart, according to God's most perfect covenant, so that when his set time has come to favor Zion, he calls his favored ones, one of a family and two of a city, and makes them witnesses of his holy name, enabling them to walk in all the ordinances of his house blameless. I love to hear of such divisions, for our God has said, "Come out from among them, and I will receive you." I would not wish, however, to promote discord among the saints who are in order, but there are some who are among the confusion-builders, whom I would still delight to see come out, for I know that as long as they remain they cannot feel free, but are partakers of their evil deeds. And there are others also whose situation I feel to regret, who have started, with a proper zeal, to shake themselves free from the filthiness of the flesh, contracted while in the meshes of Arminian snares, but as yet have failed to be every whit clean. O that Jesus would speak to them, as anon he hath spoken to others; then I am assured his commandment cannot be broken. O that his set time would come, as I am assured by unmistakable faith it will, to favor all Israel.

But I weary often at the long delays, although I well know that he is not slack concerning his promises, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. Is Jesus exalted a Prince and a Savior, to give repentance to Israel and the forgiveness of sins? Then all Israel shall be saved, for this is the will of God.

"Behold what wondrous grace
The Father hath bestowed
On sinners of a rebel race,
To make them sons of God."

Yours in the joys of tribulation,
A. B. BREES.

ROSITA, Cal., March 4, 1878.

ESTEEMED FATHER IN ISRAEL:—There is no book or history written upon any subject that admits of comment or controversy as does the bible. Recently I listened to a discussion, in which it was asserted that wise men of the present day had discovered that the bible was too old-fashioned, that it was far behind the times, and that there were four hundred and forty-four thousand errors in the translation. That these wise men were correcting all these errors, and would soon publish a bible that would be up with the times. How strange it is, if there are so many errors as asserted, that it has not been discovered until so recently. It was also asserted that the men who wrote and spake of old, as they were moved by the Holy Ghost, were as ignorant as the dumb brutes. These, and other kindred expressions, have induced me to take up my pen.

For some purpose of God, I have been permitted to wander away out here among these Rocky Mountains, many miles from my kindred in the flesh, as well as leaving behind many dear kindred in spirit, where I am almost entirely deprived of meeting with any of God's little ones. There is a little handful of brethren twenty-five miles east of me, at the foot of the mountains, where they have the only organized church in the state; but my circumstances, and the condition of my family, have been such that I have not been permitted to meet with them in church capacity. I have to struggle hard to support my family, so that of late my mind has been so engrossed with the cares of life, that my spiritual reflections have not been so smooth as they otherwise might have been. Yet when I hear the written testimony so assailed, I feel it a duty to stand up in its defense. When men who, in all earthly and time things, are reasonable men, utter such vain language, and use all their argumentative powers to prove the bible a farce, we are led naturally to say, How strange it is. But when we reflect spiritually, we can truly say that they are more to be pitied than blamed; and why? Because they are speaking as natural men. It is declared that "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." It is but the same spirit manifest that has been so often predicted or prophesied, that the Old

School Baptists were fast declining, that there were but a few old, gray-headed preachers left, and their prayer is that they may soon see the day when there will not be one left. Poor, deluded souls! could their petitions be answered, it would be their own destruction; for when the last one of this poor, despised sect has finished his course beneath the sun, time will be no longer, and all they that remain upon the earth to see that great and notable day, will be utterly destroyed.

The work of remodeling the bible is not of recent date, for I find that there have been additions made to certain portions of it for over one hundred years. And why these additions? Simply to modify some portions of the scriptures, so as to make it more plausible, and to lead the unsuspecting child of God astray. I will refer to an instance of this kind of addition, which has been so artfully covered up that I have frequently heard able ministers of our faith quote it as it is now pretty generally published or printed in the bibles. Turn to the 28th and 29th verses of the tenth chapter of John, and you will find nine-tenths of the bibles now in circulation to read, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." The word *man* is added, and the word *none* in the 29th verse is transposed, and made to read, *no man*. My bible does not so read, neither would I buy one that did; if I should, I might be tempted to do as the woman did, who hated the doctrine of predestination so, that she took her scissors and cut out the word predestination wherever she could find it in her bible.

As I said before, the deception is so artfully covered up, that even brother Beebe, some twenty years ago, made use of the word *man* in the quotation of this scripture, in one of his editorials. At the time I was minded to write him about it, but being but a boy in the faith, I refrained from doing so. I believe it a duty we owe one to another to watch over one another for good; and should I be found making use of Babylonish language, who is he but my brother that will in the spirit of meekness show me my error?

The first account I have of deception was in the garden of Eden. The devil, in order to deceive our mother, Eve, told her a falsehood; but in order to make her believe it, he had to tell her a good deal of truth. So it is to this day with his followers. The human family are naturally led to build up a belief from what great men of earth tell us as being truth; but Job says, "Great men are not always wise." It becomes us, as followers of the meek and lowly Son of God, to be watchful, to try the spirits, and see whether they are of God, and receive nothing as truth which has not been sanctioned as such by the Holy One of Israel.

Brother Beebe, these few lines are submitted to you. If you think proper, publish them; if not, cast them among the rubbish.

Yours in tribulation,
J. H. YEOMAN.

"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."—Matt. xi. 28-30.

DEAR BRETHREN AND SISTERS:—This is the language of our dear Savior himself; and I will try, the Lord being my helper, to notice to whom it was addressed. I know I cannot suit the world; that is, my views will not comport with those of the popular religionists of the day, for they say it is an invitation to all, and if all are not heavy laden, that they can laden themselves by repenting of their deeds and exercising faith. Right here I would like to ask the question, How can a man exercise that which he has not? For we are taught, "Without faith it is impossible to please God;" and "all men have not faith;" and "faith is the gift of God." Then we see that it is a free gift. My understanding is, that when the appointed time of the Father comes, he gives his people eyes to see and hearts to understand their lost and ruined state. Then repentance commences, and they do not need any one to tell them to repent or pray, for they would pray the prayer of the publican if their tongues were cut out. Then, "Come unto me, all ye that are weary and heavy laden." Weary of what? Of sin, and the practice of ungodly acts; and heavy laden with that burden of sin and condemnation. Yes, we perhaps feel that the time has come when we must depart this life, and appear before that righteous Judge, and hear that awful sentence, "Depart from me, for I never know you." Yes, we feel that we are to be banished forever from his peaceful presence, and that justly. Dear brethren, I have seen the time when I could have said amen to the condemnation of my own soul; I could see the justice of God in forever damning my soul. Yet, while we are in this state, we will pray to God, and say, "Lord, have mercy on me, a poor sinner." To such the command is. But, says one, "I am too unworthy to be with his people." I can say that such is the feeling of all God's children, and we may rest upon that as an evidence. Again, "We know that we have passed from death unto life, because we love the brethren." Do you not see a beauty in the ordinances of the church? Do you not feel an inward desire to be one among them? Do you not feel that the things you once loved you now hate, and the things you once had no use for are now the centre of your love? You may feel a desire to be baptized, yet the feeling sense of your unworthiness bars you from submitting to that ordinance. If so, to you the address is, "Come unto me," &c. Let me say to you, as one that wishes you well, Tarry not without, but enter into the

sheepfold of God; for, dear friend, I hope I have been taught that it is better to obey than to sacrifice, and to hearken than the fat of rams. The apostle Paul said, on one occasion, "There remaineth therefore a rest to the people of God." I do not understand him to be speaking of that eternal rest, but a time rest; a peace of mind, by doing that which we feel to be our duty, for in the pathway of duty there is peace. Then let me say to such, Take his yoke upon you, and learn of him; for his yoke is easy, and his burden is light. Yes, dear brethren, has not his yoke been light upon you when you have walked in his commandments? "If ye love me, keep my commandments." How are we to keep his commandments? By following him in the ordinance of baptism, and by walking worthy of the vocation wherewith we are called. And if ye lack anything, ask it in the name of our heavenly Father, doubting nothing.

Dear brethren Beebe, you may become weary with my scribbling, but I am impressed to write what I have for the comfort, or to try to encourage some of my friends to take up their cross and follow our blessed Lord. If it is worth anything, use it; if not, cast it to the flames, and all will be right. I am much in the dark; but, dear brethren, I feel like there have been some handfuls fell on purpose for me through the SIGNS, and I feel like saying to the brethren, Write on, for I look forward with interest to the day when I am to get my paper. Yet I see some disputes among brethren, which give me pain, for it is my desire to see Zion's children all of the same mind, seeing eye to eye, and speaking one and the same thing. Then, dear brethren, let us be careful, for whatsoever you do unto one of these little ones, you do it unto Jesus. Brethren, I am in great trouble, and I know not what for, if it is not my unworthiness. I pass many sleepless nights.

Brother Beebe, I will close, asking all brethren to remember a poor worm of the dust in their prayers.

A poor worm of the dust,

H. R. T.

JAVA, Miss., Jan. 3, 1878.

INFORMATION WANTED.

TO THE REGULAR, OR OLD SCHOOL BAPTISTS IN WASHINGTON TERRITORY:—Being an Old School Baptist, and also an Elder, my wife and son being members also, and being desirous of improving our temporal condition, by the will of God, we want some reliable information relative to the prospect of getting a home on the public domain, (as we are poor,) in a healthy locality, free from coast fogs, and convenient to an Old School Baptist Church, or members, as we do not want to be alone in that regard. Will some of the brethren please reply, giving all important particulars? We have five children, our oldest daughter a school-teacher.

Address privately or through the SIGNS, Lakeport, Lake Co., Cal.,
I. N. NEWKIRK.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1878.

STILL IMPROVING.

Through the kind blessing of an all-wise and ever merciful God we are able to inform our readers of the still further improvement of the senior editor's health. Although a number of tedious days must yet elapse before his eyes will be sufficiently strong to admit of his doing any reading or writing, yet he has so far recovered as to be able to go out of the house, and on Sunday, March 31st, occupied his pulpit at this place, and spoke from Luke xii. 32—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And truly it seemed good to hear him proclaiming the truth of the gospel, and portraying his steadfastness in that faith which has sustained him through so many severe persecutions and sore afflictions for two-thirds of a century. He wishes us to say for him, though he is unable to read or answer the many letters of sympathy, yet they have been duly appreciated by him, and have been a source of great comfort to him in the lonely hours of his affliction.

We have a number of "inquiries after truth" on hand, but under the circumstances they must remain for the present unanswered.

MARRIAGES.

March 12, 1878, at the house of the groom's father, by Eld. J. B. Burch, Mr. John C. Lester and Miss Lucy L. Redington, all of Cero Gerdo County, Iowa.

On Friday evening, March 15th, at the residence of the bride's parents, Broad Creek, Sussex Co., Del., by Eld. E. Rittenhouse, Mr. James S. Sirmon to Miss Sallie E., daughter of Hudson D. Plummer, both of Sussex Co.

On Wednesday, March 20th, by the same, at Petersburg, Kent Co., Del., Mr. Charles W. Green to Miss Sallie R., daughter of Peter Meredith, both of Kent County.

OBITUARY NOTICES.

DIED—At his residence in Anderson County, Ky., Feb. 27, 1878, **Richard H. Paxton**, aged 69 years, 10 months and 22 days.

Our dear brother had been severely afflicted about five years. He was first afflicted with gravel, and after suffering many months he went to Louisville and remained there nearly three months under severe surgical treatment, after which he came home somewhat relieved. About a month afterwards he was severely hurt by a wheat-thresher, his knee being put out of place and badly bruised. He was then confined to the bed several months. He finally got about, but not well, neither relieved from his first attack until the last of August, 1876, when he was thrown from his buggy, breaking his right leg about six inches above the knee, with another severe flesh wound on the same limb. He was immediately attended by two most excellent physicians, and they, together with his most affectionate family, did all that could be done to relieve his severe sufferings. After a good many months he appeared to be a little improving, and by helping him up he could, with the aid of his crutches, walk across the floor a few times. We then had some hopes of his recovery, but ere long he was found to be no better, but slowly declining.

I visited our dear brother most every week, and heard him talk much on the subject of religion. His only hope and trust was in Christ and him crucified. Sometimes he would talk of his doubts and fears, and at other times his doubts seemed entirely re-

moved, and he would say he was ready at any time, and anxious to go. He told me he was fearful he did wrong in praying for the time to come when he should be released from his afflictions; and when I would tell him that we must wait the Lord's time, he would say that he had tried to be submissive to his will. Although brother Paxton was denied the privilege of meeting with us at our church meetings, he frequently had preaching at his house by brother J. F. Johnson, and also many other visiting ministers, all of which he enjoyed much.

Our dear brother still continued getting weaker, and to suffer much at times, notwithstanding the vigilant attention given him by his faithful physician and most affectionate family. Several weeks before his death his mind became somewhat impaired, yet he knew everybody until about two days before he died, when he became unconscious, apparently, and continued in that state till Wednesday, 1 o'clock p. m., when he, as we trust, calmly fell asleep in Jesus.

He leaves a kind and affectionate companion, ten children, three sisters, one brother, and many other relatives and friends to mourn; but we should sorrow not as those who have no hope, believing that our loss is his eternal gain.

Brother Paxton was baptized in the fellowship of the church at Goshen, in 1833, and remained a worthy member up to the time of his death. As he lived near by the meeting-house, at our yearly meetings and associations he had a great many of the ministering and other brethren to stay with him, and nothing seemed to give him more delight than attending to the wants and comfort of his brethren. You, brother Beebe, with a number of others, can testify to the same. We have lost a good and worthy member of our church, and O how how much we all will miss him. But let us be still, and yield to the mandates of our heavenly Father. And now may Israel's God take charge of his bereaved family, comfort them in their distress, and prepare us all for that change, in my prayer for Christ's sake.

* By request of sister Bettie Paxton, I send the following lines, composed by W. H. Bickers:

"He has gone from this world of unrest,
A world of affliction and care,
And has sought the bright land of the blest,
Which Christ with his people will share.

To the suffering heart what a joy,
To be borne to some beautiful sphere,
Where death can no longer destroy,
And sickness can never appear.

Then weep not for him, though the sod
Is growing his body above;
Remember, his spirit's with God,
The fountain of mercy and love."

Yours, dear brother, in hope and tribulation,
A. J. BICKERS.

DIED—At his residence in Grayson County, Ky., July 24, 1875, **Wm. S. Kelly**, in the 74th year of his age. Brother Kelly was born in 1802, in North Carolina, and removed to Kentucky with his parents when about twelve years old. He was married in 1827, and raised a family of two sons and two daughters. He joined the Regular Baptist Church called Hopeful, in Ohio Co., Ky., at an early day, where he remained a member until he removed to Grayson County, where he joined the Concord Church, and remained a worthy member there until he died. He was a faithful attendant at the church meetings, never letting his seat be vacant unless providentially hindered. He never seemed to enjoy himself better than when he had a crowd of Baptists around him. He was confined about three months previous to his death with the dropsy, in which his sufferings were very great, but he bore it with christian fortitude. I was with him the last three or four days, and his sufferings were painful to witness, and he often asked the Lord to reconcile him to his will. He passed away in the hope of a blessed immortality beyond the grave. He left a wife, two children, five grandchildren, and many friends to mourn their loss. May they be prepared by grace divine to meet him in the upper and better world, where we hope he is gone, in obedience to the will of his Master, is the prayer of the writer.

ALSO,

DIED—At the residence of her granddaughter, in Spencer County, Indiana, Nov. 24, 1877, **Caroline Kelly**, wife of Wm. S. Kelly. Sister Kelly was born in Kentucky, in January, 1809, and joined the Regular Baptist Church called Hopeful, with her husband, early in life. They removed their membership to Concord Church, in Grayson County, many years ago, where her membership remained until her death. She had been confined to her bed most of the time for the last twelve years of her life, and for many years was deprived of the privilege of going to meeting, a privilege she much prized. But she bore it with christian resignation, never murmuring at the providence of God. She was always glad to entertain the Baptists at her house, and have them preach there as often as they could. She lived with me about ten months of the last year of her life, and I was often moved almost to tears to see how kind and uncomplaining she was in her sore affliction, being unable to sit up at all. She would lay and wait with patience for the SIGNS to come, when she would be propped up in bed and read it through. She often had spells in which we thought she would die. She would often pray the Lord, if it was his will, to take her and relieve her of her sufferings; but if her time had not yet come, that he would give her grace to sustain her until the number of her days were full. Surely the grace of God is sufficient for them that put their trust in him. She grew gradually worse until death relieved her, and her spirit was freed from the body, to join that of her husband and all the saints gone before. Thus passed away one who was a true and loving wife, a tender and affectionate mother, a true and warm-hearted friend, kind and charitable to the poor and afflicted. She truly adorned every station in life she was called to fill. She leaves two children and five grandchildren to mourn their loss. May they all, with her many friends, be prepared by grace divine to meet her happy spirit in that better world, where the spirits of the just are made perfect, is the humble prayer of one of the least, if a saint at all.

J. W. KELLY.

ENTERPRISE, Ind.

It becomes our painful duty to record the death and last sufferings of **Mrs. Margaret Weaver**, wife of G. H. Weaver. She had not enjoyed good health for several years, and after an illness of fifteen days was taken from the bosom of the family she so long and so much loved. She died of pneumonia fever, on the 7th of February, 1878, at 9 o'clock p. m., near Lithonia, De Kalb Co., Ga., where she had lived ever since the fall of 1862. She was born April 19, 1822, in Jefferson County, Ga. She was a daughter of George R. and Margaret Brown, who moved to Walton Co., Ga., when Mrs. Weaver was about three years old. She was married to G. H. Weaver Sept. 1, 1846. She leaves an affectionate husband, nine children, and numerous friends and relatives, to mourn their loss. Our acquaintance with Mrs. Weaver and the family for some years has been such as to impress us with the fact that, as an affectionate wife and devoted companion, she was rarely ever surpassed. She spared no pains to secure the welfare of her family, for whose happiness it was the pride of her heart to live, to labor and to struggle with the rough asperities of life. She watched with the greatest anxiety the sick ones at home. She was indeed a loving and untiring mother, whose vigilant eye rarely ever found rest in sleep, when one of the family needed attention. She was one of those neighbors who have nothing too good to divide, and as such, she seemed to fulfill the law of loving thy neighbor as thyself. She belonged to that higher class of intellectual beings who think much and speak little, and are more ready to exercise charity than to take up a reproach against their neighbor. She was modest and retiring, and was one of the few who have no enemies. To tell her real worth, as wife and mother, as neighbor, relative and friend, is beyond the power of language to express. How hard to give her up, whose ever watchful care brooded over her little family with so much tenderness and love, and to which

she seemed so much endeared. Let those who have lost lovely companions, or affectionate mothers, drop for this sorely bereaved family the tear of sympathy. But while we deplore the loss of the one whose vacant seat can never be filled, whose lovely form we no more on earth shall see, we would not forget there is a balm in Gilead for every wound. He who wept on earth can look down and bid our bleeding hearts be healed.

The deceased was not a member of the visible church. She manifested her love and attachment to the cause of Christ, by reading and feasting on the truths of the scriptures, and by the pleasure of listening to christian conversation. She has left abundant evidence in which we can rest in the sweet assurance that she now sleeps in the arms of Jesus, that "blessed sleep, from which none ever wake to weep."

JAMES M. STEPHENSON.

Sister **Perlina Shelburne**, companion of our aged and dearly beloved old brother, Jas. Shelburne, departed this life after an illness of fifteen days, at the residence of her daughter and son-in-law, Mary and David Snider, in Shelby County, Ky., near Mt. Eden. Her disease was consumption of the lungs or bronchitis, from which she suffered intensely until it pleased God to remove her from this world of suffering, sin and sorrow, to that blissful clime above, the home of the redeemed, where the wicked cease from troubling and the weary are at rest.

The subject of this sketch was a member of the O. S. Baptist Church, having joined the church at Beech Creek, at a meeting held at brother J. C. Riggs' house, the brethren there being organized for that purpose, and was baptized by Eld. David Bartley, in September, 1870. She remained a consistent member of the church, always filling her place at our regular meetings, when not providentially hindered, till the time of her death. At the time of her departure she was in the 69th year of her age, having been a faithful wife to her husband for almost half a century. She lived to be the mother of eight children, five sons and three daughters, all of whom reached maturity and soon married, six of whom now survive her. She bore her sufferings with christian resignation, without murmuring, praying for God to take her from this world of pain and death, to her home in heaven. She died as she had lived in the triumphs of that living faith which is alone the gift of God to his children. For some time ere her death she had been deprived of the privilege of meeting with the church, from injuries received from a fall; but her faith and hope in God never forsook her, but grew stronger, and was unshaken in her Redeemer, believing he was a whole Saviour, and putting no trust in anything she had done or could do. She leaves an aged husband, five sons and one daughter, many grandchildren, and numerous other relatives and friends to mourn, but not as those who have no hope, for their loss is her eternal gain.

In conclusion, let me say to the bereaved husband and children, join with me and say, The Lord giveth, and the Lord taketh away; blessed be the name of the Lord. Yes, my dear old brother, and ye children, companions and associates of my early manhood, my mind is now carried back to the time when I was a member of your mother's house, a sharer of her hospitality. I view her there, as a dutiful wife and loving mother; and then to the time when she related her experience to the church, and was received, and baptized; then beholding her christian walk, her faith and hope growing stronger and stronger in her Savior, even till death claimed her as his victim. I am made to exclaim,

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms."

And now may God sustain and comfort and console the dear bereaved ones of our departed sister, is the sincere prayer of the humble writer.

WM. THOS. RITTER.

DIED—In Alexandria, Va., March 3, 1878, sister **Ann Eliza Arnold**, aged 61 years. Sister Arnold was baptized in the fellowship of

the church in Alexandria, by Elder Wm. J. Purington, July 23, 1865, and remained a worthy and consistent member of that church until she died. She had been sick for some time previous to her death, but had partially recovered, and hopes were entertained that she would regain her usual health; but our hopes in this respect were not realized, for our God had decreed it otherwise, and before his righteous and irrevocable decrees we bow in solemn awe, knowing that he doeth all things well. Sister Arnold was favored with an amiable disposition. She was beloved and respected by those who knew her, firm and unwavering in the glorious doctrine of God our Savior. I have listened with much interest to her relation of her experimental knowledge of the salvation of our God, by which in her first experience her natural opposition to his truth was destroyed through the unfolding of his glory in the person of his Son, and the glad notes of salvation, which she did not understand before, were now received with exceeding joy in her heart prepared by the Lord. She leaves eight children to mourn their loss. They have our sympathy in their bereavement, and we hope that he may bless it to their good.

The funeral was attended to the 5th inst., and the writer spoke briefly from 1 Cor. xv. 50-54. A large congregation of brethren, relatives and friends was in attendance.

In the midst of the changing scenes of time and years, disease and death, trial and joy, we rejoice to know that "the Lord God omnipotent reigneth." He "is good, a stronghold in the day of trouble, and he knoweth them that trust in him." Rejoicing in the knowledge of his sovereign power, I remain, as ever, yours in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va.

DIED—On Thursday night, March 7th, in Smyrna, Delaware, Mrs. Esther J. Megear, in the 77th year of her age. Sister Megear was a daughter, and the only remaining daughter, of Eld. James Jones, the former pastor of Bryn Zion Church. I find in the minutes of 1830 a notice of the death of Eld. Jones, after a service in the ministry of over half a century. Nearly half a century has passed since then, during all which time the father's place in the church has been occupied by the children. They have come down to us and continued with us from a former generation; and now that they are called away, they have left a faithful witness. An older sister was called away a few years ago, having long filled her place in the church. Sister Megear gave evidence of having been a subject of grace from early youth, and while her father was the pastor of the church. Her exercises and convictions appear to have been quite pungent, and to have wrought their fruit in all her after life. But with deep humility, and an abiding love of the truth, and interest in the cause, was coupled unusual diffidence and self-distrust, so that she waited around and worried, between a sense of duty and a sense of unworthiness, for fifty years. At length she came, confessing the whole interesting story, the impatient waiting, the lifelong struggle, and the peaceful and joyful triumph, which from her then seventieth year ran all the way back to childhood. She stood united with the church nearly eight years, but has for several months been prostrated from a slight paralysis. Her life was exemplary and her death peaceful. "These all died in faith."

E. RITTENHOUSE.

HARE'S CORNER, Del.

DIED—In Brooklyn, N. Y., Feb. 13, 1878, Sarah P. Tiebout, widow of Wm. Tiebout, in the 82d year of her age.

DEAR ELDER BEEBE—The above notice was handed me to forward for publication in the SIGNS, and I feel to add a little to it. During the few years of our acquaintance, I have enjoyed many pleasant seasons in conversing with her. I have seldom found one more spiritual minded. It was her theme, salvation by grace. She would have united with us last summer, but for her advanced age and feeble health. She said she had traveled in the wilderness for forty years, and had not strength to go forward in the ordinance of baptism, which she felt to regret.

She had been a subscriber to the SIGNS from its commencement, and was truly a lover of the truth, and her walk and conversation corresponded. When here, her seat at meeting was seldom vacant, and the church at Warwick will miss her very much. She has gone to receive that crown of righteousness which the righteous Judge will give to all them that look for his appearing.

E. M. BRADNER.

WARWICK, N. Y., March 24, 1878.

DIED—On Thursday, Nov. 29, 1877, William T. Blackwell, aged 8 years, son of brother John Blackwell, near Mount Rose, Mercer Co., N. J.

It is but a narrow sea that divides the heavenly land from ours, and grace alone prepares the aged or the young for an entrance there. "All that the Father giveth me shall come to me" "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," are words of our Savior, written for our comfort.

ELIJAH LEIGH.

HOPEWELL, N. J., March 9, 1878.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will be held with the Warren Church, Baltimore Co., Md., beginning on Wednesday before the third Sunday in May, 1878, and continue three days. A cordial invitation is extended to our brethren, sisters and friends generally, and especially to our ministering brethren.

All persons coming through Baltimore will take the train leaving Calvert Station, N. C. R. R., on Tuesday, May 14th, at 3.25 p. m., for Cockeysville, where conveyances will be in waiting to take them to places of entertainment. Those coming south will be met at Cockeysville on the same afternoon at 5.35.

We would be especially glad to see our venerable brother T. P. Dudley, of Kentucky, at our meeting.

GEORGE HARRYMAN, Church Clerk.

The Delaware Old School Baptist Association will be held with the church at Welsh Tract, New Castle Co., Del., commencing on Wednesday before the fourth Sunday in May, 1878, and continue three days.

The Delaware River Old School Baptist Association is appointed to be held with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, and continue three days.

The Warwick Old School Baptist Association will be held with the Middletown & Wallkill Church, in the village of Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1878, and continue until Friday evening following.

The Chemung Old School Baptist Association will be held with the church at Burdett, Schuyler Co., N. Y., to commence on Wednesday before the third Sunday in June, 1878, and continue three days.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1878, and Monday following.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address, GILBERT BEEBE & SON, Middletown, Orange Co., N. Y.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., MAY 1, 1878.

NO. 9.

POETRY.

Written for the "Signs of the Times."

HEBREWS IV. 9.

"There remaineth therefore a rest to the people of God."

Where can this rest be found—
Rest for the weary soul?
'Tis not on earth, where sin abounds,
Though search'd from pole to pole.

Then where can rest be found
For those who languish here,
Where sin and suffering doth abound,
And every evil fear?

'Tis not in this vain world,
It is beyond the skies,
Where all the beauties are unfurl'd
Of endless paradise.

There is a rest remains
To all who're saved by grace;
And they to whom it doth pertain
Will surely it embrace.

Then, courage, pilgrim dear;
Your rest is near at hand;
A few more days of suffering here,
Will bring you to that land,

Where we shall ever reign
With Zion's holy King,
And in a noble, sweeter strain,
His heavenly praises sing.

D. G. CARTER.

WEST LIMA, Wis., March 20, 1878.

EZEKIEL XXXIV. 26.

"And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."

O for a rich bedewing
From Zion's holy hill!
A solemn, sweet renewing
Of conscience, heart and will!

The world with all its trifles,
Although of nothing worth,
Too oft prevails, and stifles
The good I would bring forth.

O for a real reviving!
Dear Lord, the power impart;
Thy love, its influence giving,
Shall cheer my barren heart.

If thou hast undertaken
In me to live and reign,
Thy word shall stand unshaken,
And I the victory gain.

O for thy grace, distilling
Upon the plain as dew,
To make my footsteps willing,
And all my powers renew.

Dry, in itself, remaineth
This thirsty soul of mine;
To thee the power pertaineth,
And mercy, too, is thine.

Lord, see my expectation;
Fulfill my soul's desires;
Bestow the full salvation
To which my heart aspires.

Thou knowest, Lord, I want it;
For this thy suppliant stays;
In mercy deign to grant it,
And thou shalt have the praise.

W. WILEMAN.

GORING HEATH, Eng.

CORRESPONDENCE.

THEY THAT MOURN.

Blessed are they that mourn, for they shall be comforted. I have spoken of the "poor in spirit," as those who have been made to know by divine teaching that they have no righteousness to answer the demands of the law. The same characters are here presented as mourners. This is the second step in the experience of the Lord's people as he calls them from the darkness of nature to the light of divine truth. Thus the Savior tells who are his people, who are the blessed of his Father, by telling the experience by which they are manifested in the world, and showing the order of it. First, a consciousness of spiritual poverty, destitution of anything good; second, a deep mourning on account of it; third, hungering and thirsting after that righteousness which we need, but do not possess. *Blessed are they that mourn; not, "Blessed shall they be."* Not blessed because they mourn, but mourning because they are blessed, because they were blessed in Christ before the world began.

The world is full of mourning on account of worldly afflictions of one kind or another. Some mourn the loss of friends, some the loss of treasures, some the loss of the world's esteem. But the mourners here spoken of are such only as mourn on account of sin. The deepest, the bitterest of all mourning is this. What aching of heart; what pain of conscience; what continual unrest of spirit; what unspeakable anguish of soul! None have ever been able fully to describe it only by the words of inspiration. To feel that we have sinned against a holy God, and that he cannot but regard us with anger and loathing, and must spurn us from his sight; O what bitterness of sorrow this causes us to feel. A mere feeling of guilt produces hardness of heart, where there is no hatred of sin. There may be sorrow in such a heart on account of sin, but it is not because the sin is disagreeable, but because its consequences are feared. This is the sorrow of the world, which worketh death. The fear of the Lord in the heart alone can cause true godly sorrow for sin. This fear is a peculiar principle, closely associated with love, and very different from that slavish fear which has torment. This is the beginning of wisdom, the beginning of a work of grace. The Lord puts it into the hearts of his people, that they shall not depart from him (Jer. xxxii. 40); for its tendency is to draw them with holy and

unceasing desires towards him. Its nature is to hate evil, (Prov. viii. 13,) and therefore it is "a fountain of life to depart from the snares of death." One who hates not the evil itself, but only the consequences of it, cannot from the heart try to avoid and depart from it, but can only seek to cover and hide it by resort to good works for atonement. These false dependencies, which will surely deceive, are most truly snares of death, lulling the soul in a vain hope, while it is still in the atmosphere of death. But where a hatred of evil is in the heart, it is as a fountain from which there is a continual springing up of desires and efforts to depart from it, which, however, we can never do while we remain in the flesh, because in the flesh there dwells no good thing. But there will be felt a desire to confess before God all our sins and vileness, and not to cover and hide anything from him. Thus from this fountain of life there springs a departure from the false doctrine of creature merit, and a drawing near and cleaving to the doctrine of Christ, the Savior and Righteousness of his people. As long as we remain in the flesh there will be mourning, because when we would do good, evil is present with us. But this kind of mourning does not dwell in a hard heart. It can only be felt when the heart is softened, broken, tender. "They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son; and they shall be in bitterness for him, as one that is in bitterness for his first born." Whenever one in this mortal state mourns for his sins, it is because the Savior bore them in his body on the tree. They are therefore mourning for him whom their sins pierced. It is the fellowship of his sufferings.

What a blessing it is to be made to experience this bitter mourning on account of a vile and sinful nature, to feel a godly sorrow for sin. It is the work of God in the heart, and by no means a voluntary emotion. No one could produce it in his own heart, though heaven itself were offered as a reward. It never is felt where the love of God has not been planted.

Although those who mourn are heirs of eternal glory, and as certain to obtain their inheritance as the throne of God is sure, yet their mourning is none the less bitter. And even after the good hope is given them, and a strong exercise of faith, which looks through all the sorrows and pains and sore struggles to the joy and glory beyond, the mourning is still inexpressibly bitter. The whiter the wall, the more clearly will

any stain be seen upon it. The more we feel the spirit of holiness in us, the more painfully shall we feel the depravity of our nature, and the more deeply mourn over every manifestation of it. O what unspeakable anguish filled the soul of him who was holy, harmless, undefiled, and separate from sinners, when the sins of his people were laid upon him. Purer than the snow, and hating sin with a perfect hatred, and yet burdened with an unbearable load of guilt. For him there was no help. He must drink the bitter cup to the dregs. But for all the children of men who mourn on account of sin, he has opened by his sufferings and death a way for this blessing to come down from the Father of light upon them.

They shall be comforted. How singularly expressive this word comfort is. It is one of the sweetest and most comfortable words in our language to one that is suffering. Suffering of some kind is necessarily suggested by it—is indeed a part of its meaning, or rather a kind of dark background, against which its meaning is fully and clearly displayed; as the cheerful and enlivening beauties of the rainbow depend for their appearance upon the dark cloud against which it stands, to tell that the rain is over and gone. This word, therefore, is not used in the scriptures to describe the condition of the saints in glory, but applies to them here in this world of sin and sorrow. Without pain and trouble, there would be no need of such a word. The weary traveler who, after panting through the fierce storm and being chilled to the heart, suddenly finds an open door before him, and feels himself drawn by tender hands into a warm, cheerful room, seated in an easy chair before a glowing fire, with all the chilling wind shut effectually out, experiences what can only be described by the word comfort. But the sound of the dreary storm without, and the remembrance of the weariness and chill which yet faintly linger in the frame, are quite necessary to make up that comfort. Under other circumstances, the same situation might be quite tedious. If he finds dear, devoted friends here, it is his former desolate condition which causes their society and loving attentions to afford him such sweet comfort. The pain in his throbbing head causes the hand that is laid tenderly upon it to be comforting. If the wound gave no pain, there would be felt no pain when it is bound up with soothing and healing remedies. The child that has been frightened or hurt, feels comfort in the protection of its mother's

arms, though it still sobs as it nestles in her bosom.

For many of the afflictions and trials of this world, there are earthly comforts provided. But they are all of a fleeting nature, and none of them satisfying to the higher nature of the children of God. As these mourners of whom the Savior speaks have griefs and anguish deeper by far than any others, and beyond the reach of any earthly comfort, so the comforts that are prepared for them are higher and more glorious than any that earth can furnish, and are both perfectly satisfying and everlasting. These comforts are prepared expressly by infinite wisdom, goodness and power, with especial reference to every condition of need in which any of these mourners shall ever be throughout all time; so that no one of all the innumerable company of the redeemed shall ever have an affliction for which he shall not find a suitable comfort provided. This whole infinite provision of comforts is contained in the word of God, and they shall be given with unerring certainty and accuracy to those for whom they are provided. They shall be comforted. If it were left to men or angels to give them comfort, there would be a possibility of failure in some cases; but it is the Lord's own work. "I, even I am he that comforteth my people," saith the Lord. There is no comfort for any of them outside of the dear Savior, who is the Word of God. The Holy Ghost is called the Comforter, because he takes of the things of Jesus and shows them unto his people.

In the time of Jacob's trouble (Jer. xxx. 7) how surely we learn that only the word of the Lord can give comfort. From the end of the earth, the end of all earthly hopes, the end of all earthly strength and wisdom and righteousness, when the heart is overwhelmed, turning from all earthly help, from all vain refuges, we cry unto God, "Lead me to the Rock that is higher than I." "Lord, give us help from trouble, for vain is the help of man." His arm alone can help us in that day. His word alone can comfort our hearts in that time of mourning. We do not expect it. No, indeed; it is more than we can think possible that a holy God can love such vile sinners, and send us deliverance, and give us of his rich and glorious consolations. Yet we cannot help crying continually unto him, confessing what vile worms we are, and begging for mercy. And in his own time, to all such mourning souls the word of comfort shall come. They shall be comforted.

Sometimes a little glimpse of these comforts is caught by the watching eyes before we know them as ours, before the Sun of Righteousness arises upon us; as those who watch for the morning see faint rays breaking upward into the sky long before the sun appears. We perhaps get a view of the way of salvation by free and sovereign grace through the atoning blood and righteousness of Jesus Christ, and look upon it as so beautiful and so suitable for the sinner, that we cannot help feeling a

little comfort in it, though we do not know it to be for us. Sometimes a word of promise is brought to the mind, or an expression of praise or prayer, or a declaration of glorious truth, and we feel a sweetness in it that comforts our poor hearts, though we regard it as only for others, and feel that we have no right to it.

At such a time we cannot feel bitter and envious towards those whom we regard as favored of God, but rather feel a solemn joy for them, the feeling of our heart is expressed in the prayer of the psalmist, "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." Such a soul does truly love Zion, and to such the Lord has said he will give his comforts. And by what a wonderfully suitable figure does he show us how those comforts are given: "As one whom his mother comforteth, so will I comfort you."—Isaiah lxvi. 13. This answers to our helpless state; for we are like little babes in our helplessness. We cannot get one promise, we cannot take one of the comforts, though we know the word is full of them. We must wait till they are given. "Mine eyes fail for thy word, saying, When wilt thou comfort me."—Psalm cxix. 82. But in good time the tender and watchful mother takes up the sobbing babe and comforts it in her bosom. So tenderly the Lord causes this poor, crying sinner to feel the embrace of his everlasting arms through the application of his precious word. The word tells him that his sins are forgiven, reveals unto him the precious Jesus who suffered for them, that they might be blotted out, fills his heart with a tender sorrow, and an unspeakable love for that dear, suffering Lamb of God, and opens a way for heavenly comforts to flow into his soul.

From the time of this first taste of the good word of God upon which he caused us to hope, it has been our comfort in our affliction.—Psa. cxix. 50. But we have always had to wait upon the Lord for it to be renewed to us, and take it at his hand as one whom his mother comforteth. We cannot always feel the same comfort in a portion of the word. How often when we have been in the dark we have repeated over portions of scripture that have once been given to us, hoping to feel the same relief and comfort from them again; but to our dismay we found no comfort in them for us, and we felt like one lost, or like a child hungry and frightened, whose mother is out of sight. We have to wait upon the Lord.

For the past month I have been daily with one of these dear children who is lying upon a bed of languishing, from which she will no more rise, and have witnessed the fulfillment of this word of our dear Savior. She has been comforted wonderfully, so that her tongue has been made to declare his praise continually, and abundantly to utter the memory of

his great goodness. The word of God has been all her comfort. She desired to hear nothing else, not even the writings of spiritual men. In her great weakness here was her strength, and she never tired of hearing and repeating portions of that precious volume, and from the psalms and hymns and spiritual songs. Every day some portion has been given her to rest upon, and thus she has been comforted and supported through many dark and trying seasons. Those who love the Savior can only find comfort in his felt presence and his words of love and peace. When they cannot see him, it is night and winter with their souls, however many temporal comforts they may have. "O," said this dear sister, in one of these dark seasons, "this is worse than any pain, to feel the absence of my dear Savior." But soon he appeared again, and sweetly whispered a word of love in her soul, and she was comforted.

"His presence disperses our gloom,
And makes all within us rejoice."

"In darkest shades, if he appear,
My dawning is begun;
He is my soul's bright Morning Star,
And he my rising Sun."

His presence tells that winter is past, for he makes our spring.

"Comfort ye my people," the Lord says to his servants; but he gives the word that is to be spoken, and applies it with power, and still remains the only Comforter, "Comfort one another with these words," says the apostle to his brethren; but well they know that unless Jesus is with them in their conferences, these words of truth are spoken to each other in vain. But when the power of his presence is felt, then they can comfort each other with the precious words that declare the resurrection of the body, and wait with patience his glorious appearing to deliver them from this bondage of corruption, and take them to their heavenly home.

These comforts are needful every day all our journey through, for the Lord's people are mourners as long as they remain in the flesh, except at those supremely blessed moments when the Savior makes them forget all their poverty in the rich experience of that perfect love that casteth out all fear. Sometimes they mourn their coldness of heart in divine things. Sometimes they mourn because they are so worldly, fearing they are those who are choked by the cares of this world and the deceitfulness of riches. Sometimes they mourn bitterly because of some sin that has brought them into the depths; sometimes because of vain thoughts, ingratitude of heart, a murmuring spirit; and sometimes a special view of the vileness of their nature causes special sorrow. Sometimes they mourn over the low state of the church, coldness or trouble among brethren, or the departure of some from the truth. And so always while here in this world they find cause for mourning. But they shall be comforted. The comforts are at hand when the urgent need for them comes. We try in vain to devise a way of relief from coldness, hardness,

carnality, the sting of guilt, the shame of vanity in heart or life, the painful burden of a corrupt nature. Our thoughts fly hither and thither in a vain search for comfort. But when the Lord's time comes the right word reaches us, and falls sweetly and powerfully into our heart; and "In the multitude of our thoughts within us, God's comforts delight our souls."

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., March 25, 1878.

WARWICK, N. Y., March 31, 1878.

DEAR BROTHERS G. AND B. L. BEEBE:—Some time last Autumn, while on a visit at the residence of our mutual friend, Mr. Nelson Horton, he asked me this question, "Is the natural or unregenerate man ever troubled with a wicked and deceitful heart?" After a moment's reflection I answered in the negative, and gave a few reasons for such answer. He then said that for some time he had desired to see published in the SIGNS an exposition upon the words in Jer. xvii. 9: "The heart is deceitful above all things, and desperately wicked: who can know it?" He said he had thought of asking you, brother Beebe, to give your views upon it; but knowing you had more such requests than you could comply with, he had refrained, and had concluded to write to me, and ask me to write upon the subject, and then made a verbal request that I would do so. I promised him that if time permitted, and I felt that any scriptural light was given me on the text, I would try and comply with his wish.

Various hindrances have conspired to delay the attempt until the present time; but I will now try to give such views as I may have, and I trust they may be in accordance with the teachings of the revealed word and the Spirit of God, and not the offspring of a lively imagination or an exuberant fancy.

By reading the connection, we learn that the prophet had been called to contemplate the sin of Judah, which was of such a heinous character that he declared it "is written with a pen of iron, and with the point of a diamond, and is graven upon the table of their heart, and upon the horns of your altars."—Jer. xvii. 1. This language is as expressive, as it is highly figurative; and as the prophet had a view of the enormity of their sin, in departing from the worship of the God who had delivered their fathers from Egyptian bondage, and in transgressing the law and commandments given them, building altars, and forming groves by the green trees, and inflaming their passions with idolatrous worship, he saw all these were but the outgrowth of hearts filled with corruption; and God confirmed this view, by causing him to declare what grievous judgments should be visited upon them as the just punishment for their evil doings. That they trusted in their idols, and placed confidence in them, we learn more fully in a subsequent part of the prophecy, Jer. xlv. 15-19; and as they trusted in the works of their own hands, God

added a curse to his declaration of his judgments, "Cursed be the man who trusteth in man, and maketh flesh his arm; and whose heart departeth from the Lord." It is then declared what shall be the lot of such a man. He shall be like the heath in the desert, an unprofitable and valueless shrub; that he should not see when good cometh, and consequently would not be capacitated to receive and enjoy any blessing bestowed upon others, but should inhabit dry and parched places, in a salt or barren and uninhabited land. The prophet then, as if by contrast, presents another picture, that of the man who trusts in the Lord instead of idols, and whose hope the Lord is. Inasmuch as there is a wide difference between trusting in an omnipotent arm, and making a fleshly arm our support, so the happy state of the one presents a great disparity from the other. The man thus blessed of the Lord is as a flourishing tree planted by the waters, and the roots of which are nourished by perpetual moisture, the leaves of which are always green, even when the heat cometh, and the year of drought consumes the fruits of the earth. After presenting these great contrasts, the prophet then adds, "The heart is deceitful above all things, and desperately wicked: who can know it?" It is very evident that each of the characters or men thus vividly presented to our view by the prophet, must have been the possessor of a heart, and it is equally apparent that *there must have been a striking contrast between them.* The heart of one led him to worship idols, to disobey God, and fully set him to do evil, and that continually. The heart of the other led him to trust in the Lord, to delight in his worship, to hope in his mercy, and to rejoice in his salvation. It is pertinent, then, first to inquire whether the declaration of the prophet is strictly and literally true, that the heart is deceitful above all things, and desperately wicked; and if so, whether the hearts of all men are alike naturally; and if this be so, how it is that there should be such a difference in the two presented for our consideration, and who or what caused this difference. These present a wide range for thought, and I almost shrink from entering upon the field thus opened. All will admit that when man came from the hand of his Creator he was good, innocent, and free from sin, and his heart was without guile, and God blessed them with a blessing calculated to make them perfectly happy in their new existence, and the abode he had prepared for them; and after his creation was completed, God surveyed it all. And God saw everything that he had made, (including man,) and behold it was very good.—Gen. i. 31.

No one will dispute that God, as the Creator, had an undoubted right to leave his creation without a declared law, or to give it or any part of it such a law as should seem to him good, and that such part of his creation, whether man, or beast, or

inanimate matter, would be under bounden obligation to observe and keep that law, and that any infraction of that law might justly be visited with such penalty as the Lawgiver might see proper to inflict. Of all his creation, which had been so generously blessed, and man far above all others, God saw fit to give him only a single prohibition, and that restricted to only one thing, the fruit of a single tree; the eating of which would not add to man's happiness, but on the contrary, would, while it increased his knowledge, also bring upon him trouble, and increase his sorrow.—Eccl. i. 18. I shall not indulge in any vain speculations as to the nature of this fruit, why God should have imparted such a quality to it, what would have been the ultimate state or condition of the world of mankind if man had obeyed the command of his Creator, or the thousand notions which have occupied the time, moved the pens, and racked the brains of the children of men, as to these things. Suffice to say, God gave a law, or command, as he had a perfect right to do, and man deliberately, and with full knowledge as to the penalty, transgressed the law of his Maker.—Genesis iii. 12; 1 Tim. ii. 11. The sad consequences of this, alas, we know too well. Man fell from his state of innocency and perfect earthly happiness. His heart, which was good, became corrupt and deceitful. Its first impulse led him to practice deception upon his Creator, and failing in this, to hide from his presence.—Gen. iii. 7-10. For this, fearful punishments were pronounced against them, which were to fall upon all their posterity; yet, blessed be the name of our God, the deceiver only, and not the deceived, (Eve,) or the voluntary transgressor, (Adam,) was cursed. If the curse had fallen upon them, it would have infinitely enhanced our woe, and forever have precluded relief. That this transgression effected a radical change in the heart of man, is completely shown in their first production: a being capable of committing an act, and that without provocation, which even at this length of time causes a shudder of horror at the thought: a brother imbuing his hands in a brother's blood. Does this not show conclusively that the first born heart was a deceitful and desperately wicked one? as much unlike the one created in man, which God himself pronounced good, as light is from darkness, or as the realms of immortal bliss are different from the regions of eternal darkness and black despair. Pass over a few centuries, yet enough to afford man time for moral improvement, if man was susceptible of it, and what is the testimony from the very highest authority, even from him whose veracity is without impeachment? "And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil, and that continually." "The earth also was corrupt before God, and the earth was filled with violence. And God said unto Noah, The end of

all flesh is come before me; for the earth is filled with violence through them, (men,) and I will destroy them with the earth."—Gen. vi. 5, 11, 13. God did accordingly destroy the earth, after bearing with man for one hundred and twenty years, during which at least one preacher of righteousness bore testimony against their wickedness.—1 Peter iii. 20; 2 Peter ii. 5. But his preaching produced no salutary impression upon their deceitful and wicked hearts, and the flood of waters came upon the world of the ungodly. But one righteous man, even in the eye of God, (Gen. vii. 1,) with his family, were saved; and now surely we might conclude that a different testimony will be borne, and we shall no more be pained by hearing of such wickedness. But alas! the same direful evidence, and from the same fountain of truth, must be borne. The waters have subsided; the ark rests upon solid ground; the dove set at liberty returns with an olive-leaf in its mouth; the long-imprisoned inmates of the ark joyfully emerge, and as soon as possible the grateful Noah offered a sacrifice unto the Lord; a sacrifice well-pleasing and acceptable unto him, for it was offered in gratitude, and seasoned with faith, and the Lord smelled a sweet savor. Will not God now say, "The heart of this new generation, whom I have preserved, is pure and clean in my sight, and free from all deceit and wickedness, and I shall not have occasion again to destroy the earth for man's sake?" Let us hear the testimony of God: "And the Lord said, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth."—Gen. viii. 21. Surely our divine Redeemer spoke the truth when he declared that from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness. All these evils come from within, (the heart,) and defile the man. Most truly, then, did the prophet of God declare that "The heart is deceitful above all things, and desperately wicked."

W. L. BENEDICT.

(To be continued.)

VERMEJO, New Mex., Jan 1, 1878.

DEARLY BELOVED AND HIGHLY ESTEEMED BRETHREN FOR THE WORK'S SAKE:—I have taken my pen to try to tell you, and the many dear people of God who read the SIGNS OF THE TIMES, of some of the way that I sometimes hope the Lord has led me, in this world of sin and sorrow. I have had it on my mind for many years. I want to know if any of the people of God have ever been led in the same way, for it has caused me many fears and doubts; but it is all I have. One thing encourages me, that they can tell my feelings better than I can.

I was born in 1812, in the state of Kentucky. My parents were Baptists, and set good examples before me, but I was not taught religion. When about seven years old I tried

to pray, but I do not know for what, or why, for I never saw the time that I was afraid of Satan or the world; but I was afraid that God would not love me. I did not know at that time that I was a sinner, and of course I did not mourn for that. I knew nothing about what I wanted, or what I said. I do not know certainly, but I think I had tried for some time to pray. I was one time returning from my hiding place, (for I never let any one see me, that I know of,) and as I got on a fence to get over, a sweet, calm peace that my tongue can never tell passed over me, a light with it. I do not think I said or did anything, and I did not tell it to any one for many years after. I never for once thought of it as a change, for I knew nothing about such a thing; but one thing I did know and believe, that there was a God—a good, almighty and merciful God: that I have never doubted since. I then believed he loved me, and was my Friend. At that time, and ever since, I have hoped that he is my Friend. When a little child, in all my little troubles I always ran to my Friend and told him all about them, and I do believe he heard me. O that I had such strong faith now. I am now old and gray-headed, but alas! I have it not. If I ever knew what love to God is, and had any faith, it was when young, for I had so many desires granted me by my good Friend; but as I grew to womanhood I partook of the poor things of the world, and forgot, in part, that sweet peace; and when I heard people talk of a change of heart, and of getting religion, my mind would go back, and I would hope that God would give me religion some time before I died, for I never once thought that what I had experienced was all that I would ever have to rest on all my days.

I will have to pass over many things that I would like to tell. In my sixteenth year I was married to a nice young man, whom I loved, but he was a great persecutor, like Saul, of the christian religion. He always took me in gay and lively company, but never wanted me to go to places of worship, where I desired most to go. He told me if I got religion he would leave me. O how wretched I was at times. I dared not tell my feelings to any one, for I was as wild as any, often, to please my husband, for I wanted always to please him. There was always something in me that said, "This is the way; follow me;" so I could not enjoy sin as I wanted to, for

"Near at hand, where'er I strayed,
Were pricking thorns to hedge my way."

After the division among the Baptists, which took place in Little River Church, Christian Co., Ky., in 1832, one Elder and seven members (two-seeders, as they were then called) left, and held their meetings within three hundred yards of our house, where they communed and washed each other's feet. Myself and husband went, like many others, because we had never witnessed their order. There were three Elders, one a black man, and they put the black man up

to preach first. He could not read a word. His text was, "Now Esther stood in the inner courts of the king's house." He asked if it was scripture, and a brother said it was, and told where it might be found. He then said he was going to try to preach to sinners. That surprised me, for I was told they never preached to sinners. I believed I was one, and a great one at that; so I gave all attention. In a moment my mind was engaged. He traced the Israelites, and showed how God chose them, and said they were a type of God's people. He brought the sinner to the throne of grace, and there he left him. I did indeed believe that God had a people that would be saved, and that there was a people that would not be saved. Now I believed with all my heart; but was I one that belonged to God? No; but I had a hope for a long time that God would make me one some day before I died, for I did believe that none but God could do that work, neither did I doubt that God had a people that he would save; not a part of them, but all of them. I have not doubted for many years but what the Old School Baptists are the true church of Christ.

When in my thirty-third year my husband and myself emigrated to Missouri, and from there to Arkansas, where I once more got to see and hear the blessed Old School people. O how I loved them, and desired to be one of them. One old Elder asked me if I did not have a hope. "Come," said he, "tell me all about it." I replied, "I have nothing to tell you;" for my mouth was closed as effectually as were the lions' mouths in the den where Daniel was. One evening I visited an old sister, and found her reading the bible. She told me what beautiful things she had been reading, and she seemed to be so happy that it made me feel little and sad. Satan told me, "You thought you were a christian, but now you see you are not." I was so wretched I could not stay long, and left. As I went home, none but God knows how sad I was. Just before I got home these words came to me, "Christ is your righteousness." Then that same sweet calm followed. "Salvation is of the Lord." I never had read it, for the bible was sealed from my sight. When I would read it, I never let my husband see me, nor hear me sing. Now, dear kindred, the sorrow, darkness, doubts and fears that I passed through I can never tell. I tried to throw my little hope away, it was so small, not as large as the least one in the family had. The subject of baptism was on my mind for twenty years; but as I felt so sinful, and could tell nothing, I thought the church would not receive me. It has caused me more trouble of mind than all other things. I often thought if I was good enough, I would tell my exercises to the Old School Baptists, and see if they would baptize me, even if it did offend my husband; but just before we left Arkansas for Texas, it left me. I knew I could be saved if God would do it of his own good will, for I had found out that it

was all the way I ever could be saved. I hope God showed it to me then. I did not hear another Old School Baptist preach for five years, when I heard of an Old School Baptist meeting, and asked my husband if I might go. He consented, and I went. I knew but one face in the house. When the old brother got up to preach his text was, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." When he got through preaching the Moderator arose, and said the church was ready to hear any one talk. I gave him my hand, trusting in Christ for help. The church received me, and asked me but one question, and that was how long I had had a hope; for I had not told them. I remember but a few words I said, neither do I know why I said anything to them; but I hope the Lord led me to the house of my Master's brethren, as he did Abraham's servant. There were about fifty members who gave me the hand of fellowship, and two Elders. It was on the fourth Sunday in September, 1860, and on the fourth Sunday in October I was baptized by the same old brother that I had heard preach one month before. My husband received a hope that morning before I was baptized, but I did not know it till in the evening. That was one of the calm days, and that "still, small voice" was ringing in my soul, and did not leave me long at a time all that winter. My husband was baptized by the same dear old brother on the second Sunday in February, 1861. Nothing troubled me then, and I thought I would always be happy; but, dearly beloved ones, I have had many fears and troubles since that day.

Dearly beloved Elder Beebe, do with this as you think best, and all will be well with me.

LUANN DAWSON.

SIDNEY PLAINS, N. Y., March 31, 1878.

ELD. G. BEEBE—DEAR BROTHER:—It is something more than a year since I had the privilege of taking you by the hand, meeting as we did, very unexpectedly to me, on the Courtland Street ferry-boat, near the city of New York. I consider that the Lord was very gracious to me, that while I was without hope it was so arranged in his good providence that I had the privilege of hearing from you through the SIGNS OF THE TIMES; and not in this alone, for I have been greatly favored in hearing from your own mouth a full vindication of the justice, as well as the commendation of the love and mercy of God, in the deliverance and salvation of a people for his praise. A sense of such favor brings me into active sympathy with many of our brethren and sisters who are obliged to live in comparative solitude, scattered here and there, all over our broad land, from the rivers of Maine to California's golden gate, and from the woods and wilds of our northern border to the sunny land of Florida, whence we used to hear the voice of our sister Du Val, speaking her joys abroad, and praising the Lord for his good-

ness and mercy in Christ Jesus. I wish to ask such lonely ones to recollect that every true Israelite has light in his dwelling, for which, or compared with which, all the world's wealth should be counted as dross, and that not one of the good things spoken of the Lord shall fail. How numerous, and how very precious they are.

Now, brother Beebe, I wish to say that our hearts were made sad by the announcement of the "illness of the senior editor." This came to us as "sorrow upon sorrow," as our beloved Elder Bundy is, and for a number of weeks has been, confined to his house with severe lung difficulty. When I called upon him about ten days ago, he was just able to sit in his chair, and in this weakened condition (only able to speak two or three words at a time) he said to me, "I wish you to write your views of being *born of water*, and send them to the SIGNS for publication." I do not feel that I have much knowledge of the word of the Lord, nor can I treat lightly any request of the sheep, for whom the good Shepherd gave his life. So, if I should send a few lines on this subject, I hope that others who have asked the same thing of me will understand that their request has also been considered.

While thinking upon these words, the SIGNS OF THE TIMES for April 1 came to hand, in which brother Michael Loveridge has, in part, answered my mind, by using an adverb of time, saying "*when*," and showing at what point in the experience of the saints they are born of water. It is quite hard for me to consent to write for publication, and I now crave your charity, and also that of the readers of the SIGNS, in view of the manifest imperfection of all that I say or do. In the second chapter of John is an account of Jesus' rebuking those who were making an unlawful use of the temple, and saying with authority, "Take these things hence." And when he was at Jerusalem, at the passover, many believed in his name, when they saw the miracles which he did. We are not told where Jesus was when Nicodemus came to him; but as Jerusalem was their capital city, and Nicodemus a ruler, it is natural to infer that he was in or near Jerusalem. It is to be remembered that the Jews at this time had lost their political liberties. According to the prophetic declaration of Jacob, the sceptre had departed from Judah, and to their shame they soon after replied to Pilate, saying, "We have no king but Cesar." Notwithstanding the darkness of the minds of these natural sons of Abraham, they could discern in the writings of Moses and the prophets that the God of heaven would, in the future, set up a kingdom, and for such kingdom they looked, as naturally as they lived. Unheard of and extraordinary things had been done by one claiming to be the Christ, and however soundly others may have slept, it was not so with Nicodemus, for he came to Jesus by night and said, "We know that thou art a teacher

come from God, for no man can do these miracles that thou doest, except God be with him." I think that in using the plural pronoun "we," he carried the idea that the other rulers knew what he professed to know, however differently they acted. This ruler seems to have been confounded by the declaration of the Savior, when he spake, saying, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." What is the kingdom of God, which a man cannot see except he be born again, and into which he cannot enter except he be born of water and of the Spirit? I think the answer is at least two-fold. In some instances the loyal subjects of the King in Zion are intended or pointed to, as in Luke xvii. 21, where the Savior says to the Pharisees, "The kingdom of God is within you," or as the better marginal reading is, "among you." Showing that the gospel church was at that time among the literal people of the Jews, as the injunction was at that time, "Go ye not in the way of the Gentiles, nor enter into the cities of Samaria." Again, it appears that the spiritual state and condition of the saints is intended by the term, "kingdom of God," as in Romans xiv. 17, "For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." However many more explanations the term may have, I think these two are essential to a proper understanding of the Savior's declarations to the Jewish ruler; and as his words shall not pass away, but shall be fulfilled in men, and women too, (as the word "man" is used in a comprehensive sense) I think we should look for their interpretation in the christian's experience. I believe that many of the saints have, like yourself, seen the kingdom of God from their childhood, having been born again in their tender years, having the fear of God before their eyes, and regarding the saints as the excellent of the earth, and taking great pleasure as well as interest in their conversation, sorrowing greatly that they are destitute of the christian's hope. Another may live to mature years, in love with the world and full of worldly schemes, when suddenly, sad, sick at heart, silent and gloomy, with the declining sun he seeks his home, saying in his heart, "I have sinned: what shall I do, O thou preserver of men?" Herebefore this man has counted himself a righteous man, and may have been, in his dealing with his fellow-man, and justly proud of his reputation as a man; but now he sees that he has been robbing God all his lifetime; he has not rendered to him that love and honor which was his due. Moreover, he knows that he has hated God without a cause, and the thought that he has a heart so deceitful and desperately wicked, almost takes his breath away. This man sees the kingdom of God, admires the saints, and almost envies them the favor which they have received of the Lord, while he, poor, leprous man as he is, is very properly without the camp.

He would not have the holy, just and good law altered, neither would he ask God to save him at the expense of his justice. A principle of true righteousness is in his heart. He confesses the justice of his condemnation, and still cries for mercy, not seeing how it can be extended to a wretch so vile. All the waves and billows of God's wrath go over him; still, Jonah-like, he looks once more towards the holy temple of the everlasting God, and finds a refuge there. Now the soft, silvery notes of gospel grace fall upon his circumcised ears, sweeter than the blended harmony of a thousand instruments, and richer in his faith's just estimate (and faith always makes a true estimate of eternal things) than all the world's wealth could be to him, saying, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." In the simplicity of his soul he looks about to see who it is that speaks to him. He thinks of his burden of sin and guilt, and it is not. An unseen hand has loosed his bonds, and he is *brought forth* from his condition of condemnation, bondage and thrall, and experiences a full, manifest, complete and satisfactory washing away of all his sins. I understand that being brought forth from this condition of constraint, and receiving this washing of water by the word, is what our Lord meant by his declaration to Nicodemus. If so, he is not only born of water and justified by faith, but has also received the atonement, the earnest of the Spirit, and the spirit of adoption, and is made every whit clean. Thus he enters into a condition of conscious righteousness, perfect peace and unspeakable joy—enters into the kingdom of God. And although he once thought he never could be fit to enjoy the society of christians, now he wishes to take them by the hand and call them brethren. The most blessed thing that he can speak of is that his sins are all forgiven, while the most wonderful thing is that he cannot possibly feel ashamed. This proves that he is a believer, and he knows that a believer shall not come into condemnation, so his hope is good.

Brother Beebe, I have given my thoughts upon this subject, and they are at your disposal. I hope to soon hear of your full restoration to health. I am sure this is the earnest desire of all your brethren and sisters in the Lord, and that you may yet be spared many years, to comfort, edify and instruct the church of God, which is the pillar and ground of the truth. May you ever be one in heart with those who love the appearing of our Lord, and finally receive a crown of righteousness in that day.

Yours, as I hope, in the kingdom of God,

JAMES BUNDY.

HOPEWELL, N. J., April 9, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—On the fourth Sunday in August, 1874, I was baptized in the fellowship of the First Hopewell Church, by our beloved pastor, Eld.

P. Hartwell. Being unable to talk much, or to offer one plea in my own behalf, all that I could give as an excuse for accepting the opportunity offered, was my unaccountable desire to be one of their number, and was unable longer to resist. To my great joy I was received, even cordially welcomed, by the dear brethren and sisters.

On the 11th of September, of the same year, being left alone most of the day, with those happy feelings which arise from a consciousness of obedience, it suddenly occurred to me that it might be a satisfaction to the church to know something of the way in which I had been led. I picked up my paper and pencil, thinking I would try and commit to paper the feelings which in their turn had been with me for years, the result of which, as you will see by the date, has been written about three years and a half. I have shown it to no one, but as the following words have rested upon my mind with some weight for a time, "Be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear," I have decided to send it to you just as it was written then; for after years of waiting, I find myself unable to improve it; as it was then, so it remains, and I submit it to your judgment.

Being in feeble health, I am deprived of hearing many of our ministering brethren, who come to us laden with rich treasures, sympathizing with us in our bereaved condition, and supplying us from time to time. The preaching of the word being among my chief joys, the privation is a most trying one. Yet why do I complain? For "I know, O Lord, that thy judgments are right, and that in faithfulness thou hast afflicted me." O my rebellious heart! I feel sometimes that of all who profess to know Christ I manifest his spirit the least in my daily walk and conversation. Yet God knows my heart, he knows my feeble frame of dust. "Thou art worthy, O Lord, to receive glory and honor and power," for thou hast created all things, even the eyes to see, and the ears to hear the joyful sound. Precious gifts he hath given to his church, that they may be comforted and instructed, and built up in their most holy faith. The SIGNS OF THE TIMES are to me a most precious gift, a blessed messenger of comfort and instruction, though with the most profound regret I learned through its columns of your recent illness. May it please the Lord to restore you speedily to your usual health, is the daily prayer of an unworthy sister.

HELEN GOLDEN.

SEPTEMBER 14, 1874.

With much hesitation, fear and trembling, do I commence these lines; but feeling that as I was enabled to say but little when I was received by the church, I thought it might yet be a satisfaction to the dear brethren and sisters who gave me such a cordial welcome to a home in their midst, and trusting that the Lord will

strengthen me as I proceed in tracing the way in which it has pleased him in infinite wisdom and goodness to lead me about and instruct me, I take courage. Truly did he find me in a desert land, in a waste, howling wilderness.

Very early in life I was impressed at times with a terrible sense of guilt and sinfulness; but, unlike many who relate the Lord's dealings with them, I can refer to no particular sermon or passage of scripture which first impressed me. The first I knew, I was in this state of mind, and now I can compare it to nothing except the wind, which "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth." The burden was upon me, was all I knew. I concealed my feelings as much as possible from those around me, and struggled with all my might to lose sight of them entirely; and I would succeed for a time; then they would return with redoubled force, until the words, "Surely thou fillest the whole earth. O whither shall I go from thy Spirit? or whither shall I flee from thy presence?" would alone express my state of mind. I had never been taught to seek the Lord in my childhood, or to attend Sabbath School, or to endeavor in any way to make myself acceptable in the sight of the Lord. About this time I went away from home to attend boarding-school, (I was then thirteen years of age) where I found a religious system taught, altogether different from anything I had known before. The discipline was quite strict. We were compelled to read the bible every day, to devote Sunday afternoons exclusively to its study, to say our prayers on retiring and arising, and much more, all of which I gladly accepted, hoping that in the performance of these acts, which I supposed to be my duty, I would find some relief. So rigidly did I adhere to all the forms imposed, as to win the commendations of all my teachers, the principal even speaking to my mother (who was then a member of the First Hopewell Church) about it, telling her that my proper place was certainly in the church. While far from attaining to or arriving at that state of perfection which they were pleased to accede to me, in my own estimation I was daily growing worse, and was then almost on the verge of distraction, realizing my utter helplessness, that my works availed nothing, and also realizing the justice of God in my condemnation. I remained in this state of mind for some time, when gradually my burden passed away, and the glorious plan of salvation through the crucified and risen Redeemer was made known to me. O how unspeakably happy I was! Old things had passed away, and all things had become new. Everything seemed changed. All nature seemed to be praising God. The flowers and foliage were more beautiful, and the songs of the birds had never before contained such music. Truly I could say, "He took me up also out of a horrible pit, and 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." And I was enabled for a time to look away from the joys and beauties of this world, to the substantial beauties and joyous realities of the world to come.

"Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love."

I was permitted to enjoy this refreshing sense of his presence for a season, when the words, "If ye love me keep my commandments," came to me with great power, and the duty of baptism presented itself. Then conflicting doubts and fears of unworthiness arose. I had left school some time previous to this, and entered into society, and was joining my young friends in all their pleasures and amusements, though guarding my secret most zealously from them. Sometimes after reading the scriptures I would feel comforted and encouraged; then again some inconsistent word or act would plunge me into misery. I listened very closely to experimental sermons, and sometimes after Elder Hartwell ceased speaking I would mentally exclaim, Surely this man has told me all the things that ever I did. There was such inexpressible beauty in all the ordinances of God's house, and his people were so precious to me, I desired nothing so much as to have a name and place with them. Then it pleased the Lord to lay his afflicting hand upon me, and sickness and suffering were my portion. During the first part of my illness I feared at times that I was suffering the penalty of disobedience, remembering that "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." I felt then that I had tarried by the way. But he did not leave me nor forsake me, and when my physical sufferings were most severe, my peace of mind was correspondingly great. I was brought very low, yet at no time did I regard death with feelings of fear. And although I had desired from the first, if it was the will of God, to have sufficient strength given me to follow Christ in baptism, yet when I found my strength returning, although comforted and assured by many of the dear children, doubts and fears beset me continually. I was never deterred by indecision in regard to the true church, as one of my first lessons was, "Salvation is of the Lord," and believing thoroughly the assurance, "I am the way, the truth and the life." Yet the question constantly with me was, Are those things for me? Desiring to do my duty, yet fearing to injure the cause so dear, I hesitated, watching the times of the church meeting, and each time failing in my intention. Truly "The spirit is willing, but the flesh is weak." The more I thought of God's goodness and mercy, the higher my unworthiness and weakness loomed up before me. But O! my poverty and loneliness I could no longer endure. I was an outcast and a wanderer, no longer at home with the world, nor anywhere else, until at a time unexpected by the church, I

think, and unchosen by me, I was constrained to go. It is impossible to describe my feelings during the sermon on Saturday. Elder Hartwell took as the subject of his discourse the words, "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 they which do hunger and thirst after righteousness, for they shall be filled." If I knew my own heart, I knew I mourned, I knew I was poor in spirit, and that I hungered and thirsted after righteousness. And being enabled to apply the precious words to myself, and remembering that "The sacrifices of God are a broken heart," I was impelled forward. I was received, and made to rejoice. But "Not unto us, O Lord, but unto thy name be all the glory." O blessed be that holy name which is above all other names, unto whom every knee shall bow, and every tongue confess, to the glory of God the Father.

I returned home, too happy for sleep, praising God for his goodness, and rejoicing over the events of the past and the coming day. The cloud of doubt and fear which had previously enveloped me was dispersed, and I could sing,

"What hath God wrought? O blissful theme!
Are we redeemed and called of him?"

But my happiness when I was led into the water I cannot express; words altogether come short. It was a fullness of joy and hope, a completeness that I had never experienced before. The change was so great after I was received on Saturday, that I was very happy; but a little mist followed me to the water's edge, then all was clear. I seemed to have a realizing sense of my forgiveness, a welcome to the feast, which words cannot express. I was made to wonder and exclaim,

"What strange, surprising grace is this,
That such a soul has room," &c.

And how have I gone on my way rejoicing! And that which has brought such joy to me, may it not be laden with sorrow for others. May I be kept in the hollow of God's hand, and may he alone lead me. One blessed assurance is, "Yea, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Without this I would surely fail, well knowing from whence I came, that I am nothing and have nothing. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." I do desire to praise the Lord, and I feel that "To obey is better than sacrifice." I love the house of God, for there is the assembling of his people together. There is all praise and honor and glory given to his name, who condescendeth to dwell in our midst. And the songs of Zion cheer my drooping spirits, being heard as the music of a goodly land. Desiring that we may realize that the Lord of hosts hath sent me to you, I presume to write in conclusion,

Your sister in hope,

HELEN GOLDEN.

DEAR BRETHREN AND SISTERS:—In contemplating the strongholds of error to which rational beings are continually prisoners, I am almost led to conclude that the strongest fetters which bind the human heart have their origin in a wrong application and misunderstanding of the scriptures. Those who are dead in trespasses and sins imagine themselves secure under the adamant slab of the ten commandments, which I do not believe has ever sheltered them, either by its injunctions or requisitions; for Jesus became the end of the law for righteousness to them that believe, and hath by one offering forever perfected all them that are sanctified. There is an unspeakable beauty in comparing spiritual things with spiritual things, and beholding the truth as it is in Jesus. I trust I have learned, by the mysterious leadings of the Spirit, that truth is the only strong tower wherein the saints of the Most High can rest secure from the assaults of sin or floods of false doctrine. The decalogue was given exclusively to national Israel, and its duration, in letter, was throughout their generations, and was predictive in all its requirements, and was coupled with the prophets until John, whose mission was to point unto him in whom both the law and the prophets should concentrate.

The burden of prophecy from Adam to Zechariah foretold the coming of Christ in the flesh. The demands of the law being perfect, holy and spiritual, predict the righteousness of Christ being imputed to those who are born of his Spirit; hence Jesus quotes from the law, and he doubtless knew the use of it, saying, "Thou shalt love the Lord thy God with all thy might, and with all thy mind, and with all thy strength." On this prediction or declaration of Jehovah hangs all, both law and prophets. And hath he spoken, and shall it not stand fast? Yea, verily. Then, as the letter of the law was given to fleshly Israel, and restricted to their generations, so the holiness which the letter requires is wrought in none other than spiritual Israel, by their Head, who identified himself with us in the flesh, possessing power to meet the strongest demands of death, and take up his life again; and he has identified us with himself in spirit, and hath made us partakers of eternal life, together with his divine righteousness. It is as inconsistent with truth to attempt to establish a righteousness before God by practicing the Mosaic code, as it would be to resort for salvation from the death passed upon us in Adam, to the burning of sacrifices, and predictions of a Savior to come. But our righteousness must exceed that of the scribes and pharisees, or we cannot be saved.

Then let us receive the law and the prophets as God's witnesses: the latter testifying of the sufferings, death and resurrection of his Son; the former of his imputed righteousness to his saints; for he worketh in us both to will and to do. The whole record that God hath given of his Son, I

conceive to be for the special instruction of his saints. I once thought that the bible was given unto the world, by the kindness and condescension of Jehovah, as a kind of probationary standard, around which all intelligent creatures might, by the exertion of their natural powers, rally for safety and salvation. But I have learned otherwise. While on this subject, I will try to state in some degree the manner in which I was brought to see the folly of the above mentioned theory, and also try to give the reason of the hope that now serves as an anchor to my soul. I shall briefly pass over my first religious impressions, for they were early, numerous and frivolous, and originated in natural sympathies, until about the age of fifteen. I was, by a circumstance in providence, caused to reflect seriously upon the frailty of all created things, particularly the uncertainty of life, mortality of the human family, &c. The deep-felt event to which I allude was the death of a beloved father. Upon those reflections I resolved to forsake the things so transitory, and place my affections on things substantial and eternal; for I verily thought that I could, having been so instructed by those who professed to be preachers of righteousness. But in my first efforts I found many intervening difficulties, such as a dread of being considered a religious dupe, or judged, by the censorious, a hypocrite. I also had to contend with a strong relish for the fleeting pleasures of the world, which I considered my grossest sin; for I had not as yet beheld the deceitfulness of my depraved heart. I nevertheless did strive in good earnest; for in getting religion I did not mean to do the work in part; I resolved to make a whole robe, of which I should not be ashamed. But I soon found, with astonishment, that my broken resolves were like to make me but a tattered garment; yet I still labored, nothing doubting, to acquire what I had thought to be so easily attained. I endeavored to mend the most visible vacant places in my garment, by acts of kindness to the wretched and destitute, and my means being scanty and limited, I would frequently make personal sacrifices to that effect; for what would not a man give in exchange for his soul? But to my surprise and utter confusion, the rents grew more visible and more numerous, and there remained a lack of joy and consolation, which I had expected to derive from the course I had adopted. However, I endeavored to warm myself by the fire that I had kindled, and fain would be comforted by the supposition that God would accept my best efforts, and all would be well with me eventually. But this vain hope was of short duration, for I was suddenly taken with a strange sensation in my head, such as I never before had experienced, from which I became frightened, and thought that I was going to die, which caused me to sum up my righteousness for a support in that critical hour. But when I had obtained the

sum total, (for I found it was requisite to keep an account, lest my propensities to sin should counterbalance my good deeds) when I was about, as it were, to lean upon them, this query was thrust into my mind, Can you embrace death? which caused me to tremble and fear exceedingly. I found there was something as yet lacking, which I resolved to supply by a more rigid course of self-denial; for I had no knowledge of righteousness and salvation beyond the power of self. On attending meeting the next evening, the pulpit was occupied by a stranger, whose text read as follows: "Blessed is the man whom thou chooseth, and causeth to approach unto thee."—Psalm lxxv. 4. I perceived the text was rather across my track, but the comments of the speaker vexed me sorely. After the meeting was dismissed I asked a young member of the church with whom I was intimate, if she believed the sentiments advanced that evening. She said she did, and further observed that she thought it was the best sermon that had been preached in that meeting-house within three months. I answered her with indignation of feeling, and told her that it was inconsistent with justice on the part of God toward the human family, which assertion she repulsively warded off, by asking me whether I did not believe when God created the human family he knew their destiny. I deeply felt the force and tendency of that searching question, although I replied to it from the pride of my heart, and said peremptorily, God did not know who would be saved or who would not; that was a matter for time to reveal. But I shall never be able to describe the heartfelt conviction and shock of horror that immediately seized my senses, and made plain to my corrupt mind the blasphemy of that assertion. Yet, notwithstanding the resistless struggle in my soul, I contended long and warmly with my friend, and told her during the contest that if all the people in the United States should swear that the doctrine of election was true, I would not believe it. She seemed to pity me, and told me in a tone of kindness that I could not believe from external testimony, neither would it avail me anything if I did; but God was able to convince me, and she trusted he would. I felt to despise her pity, and told her my course of life was as moral and upright as hers, fearing at the same time her arguments were true. She admitted my claim to good morals, and we debated no more on the subject; but the conflicting points were still continued in my mind. The fearful sense of the sovereignty of God destroyed all confidence in my former hope. I began to see that the doctrine which I had so bitterly protested against was God's eternal truth, and my case was rendered painfully hopeless from an evident enmity in my heart to that truth, even a hatred which I, to my surprise and astonishment, could not subdue nor control. The secret thoughts and unconquerable corruption of my heart proved a continual and more

weighty burden than all the external sins I had ever committed. I thought there were no sufferings like unto mine. I could realize nothing in my exercises but rebellion, despair, and hardness of heart. I thought that unto those whom God designed to save he granted repentance and forgiveness of sins. I fain would have repented, but the sinful effusions of my heart prevented me; therefore I concluded that my aversion to God's having mercy on whom he would, and hardening whom he would, was the unpardonable sin, and supposed that I was given over to hardness of heart, and the torments of hell had already commenced in my person. Language is inadequate fully to portray the depth of misery through which my soul was brought during the last week of struggle, without hope. There was one occurrence I thought to omit, but my impressions prompt me to state it; doubtless it will be discredited by many. On Friday night of the above mentioned week, in the greatness of my distress and bitterness of despair, I inadvertently exclaimed in an audible voice, My heart is so hard that grace can make no impression upon it! The exclamation was immediately followed by an indescribable thrill of ecstasy, that actually pierced for the second and third times through my apparently calloused heart. I hoped for a moment that it was an evidence that the Lord would subdue my rebellion, and I should yet be numbered with the subjects of his grace. But I still lacked the assurance of the faith that works by love and purifies the heart, and was still the same sin-burdened creature—still unreconciled to God, and in a few minutes began to draw different inferences from that manifestation of his power, and was again the prisoner of dark despair, until the Sunday following, at afternoon service. The text on that occasion was, "Blessed are they that mourn, for they shall be comforted." I ventured to hope from the text that the Lord would send, through the speaker, some comfort to me. But my hope was soon cut off, for the first remark upon the text was that there were different kinds of mourning: devils, he said, may mourn, because the decrees of God were irrevocably fixed. I at once conceived that to be my sort of mourning, and thought that there was no more a ray of hope for me. My mind was so absorbed that I heard no more of the sermon; but while I was sunken deep in the horrible pit of despair, it pleased God to reveal unto me his Son, even Jesus, in his humiliation in the garden of Gethsemane, praying if it were possible that the cup might pass from him, and never until then had I repented from a sense of the goodness of God. I was caused at once to realize my interest in that painful intercession; I could look by faith on him whom I had pierced, and mourn. I had hitherto sighed to sigh, and mourned to mourn, but now tears flowed more freely from joy and contrition, than they had ever done before from fear of torment, and my soul was filled

with joy that passed all understanding. I can say truly that I was led by a way that I knew not.

Thus I have endeavored to tell some of the dealings of the Lord with me; but there remaineth much of my sorrow and rejoicing yet untold. My feeble powers are quite incompetent to set forth the deep leadings of that Spirit which leadeth into all truth. My daily experience proves to me that salvation is not of him that runneth, but of him that calleth. Nor can I, who for three tedious years had been building a scaffold on which to stand before the Lord, which the hearing of one gospel sermon had razed to the ground, yea, sunk it beneath, inasmuch that its timbers all vanished, trust in any other than him who hath the words of eternal life—he who ever liveth to intercede for his people. Then let us endeavor to cast our care on him who careth for us; his grace is sufficient for us, and as our days, so shall our strength be: he will sustain and present us spotless before his Father's throne. I know whereof I affirm in this matter. God hath given in the scriptures of inspiration a testimony of his designs unto the sons of men; they also contain the record of his Son, and by the light of the Holy Spirit, which taketh of the things of Jesus and sheweth them unto us, we are enabled to live by faith in his righteousness. The contents of the holy scriptures I conceive to be wholly for the edification of the saints, and not as some suppose them, an instrument to alarm and scare up the world to a state of hypocrisy; it is the Son that quickeneth whom he will. A sense of the flames of hell never can melt or quicken a heart: even a sense of God's justice does not reconcile the sinner to him; but the indwelling of the Spirit, when the soul is born of God, throws back the rich effusions of love to him from whence it came; and when we have passed from death to life, the scriptures bear testimony to the leadings of the Spirit. The bread of life belongs alone to the spiritual family; therefore it is not proper to give the children's bread to dogs, nor can the word of God be promiscuously applied to the world, without handling it deceitfully. Do we not continually behold, in the course of our acquaintance with mankind, much piety and pretended reverence for the bible? But when these pious characters hear the saints bear testimony to the doctrine contained in that book they so highly profess to revere, they will spurn it, and reproach us. It contains no food for the self-righteous, although they claim it; they can worship their god more freely without it. The bible is to the kingdom of anti-christ, or unto the unregenerate world, as unadapted to their use as the ark of God was to that of the Philistines. The messages of God, both in the Old and New Testaments, are delivered to special characters and classes, either to the chosen of God collectively, or the saints individually. It has pleased God in the order of creation to bring forth both a natural and spiritual family,

and the things of the Spirit are designed for and discerned only by them that are spiritual. It is consistent, then, to render to Cæsar only the things that are Cæsar's, and unto God the things that are God's. For "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men."—Psa. cxv. 16.

Yours affectionately,

P. A. BEEBE.

[A few numbers ago we republished the early christian experience of the senior editor, and since then having received a number of requests for the experience of his wife, we copy the foregoing, written by her, and published, over thirty-four years ago.—Eds.]

SALLIS, Miss., March 31, 1878.

DEAR ELDER BEEBE & SON:—As I have to write you on business, I thought I would write some for publication in your valuable paper, the SIGNS OF THE TIMES, if you thought proper to give it space there. But it is with fear and trembling that I make the attempt, knowing my weakness and inability. I thought I would try to tell some of the Lord's dealings with me, in bringing me to the knowledge of the truth as it is in Jesus our Savior.

I was conceived in sin and shapen in iniquity in Jackson Co., Ala., in the year 1836, but I knew nothing of my guilty distance from God until he revealed it to me in the year 1854. About the night of the 29th of May I was caused to dream that I was going to die, and that I was preparing my grave in the field. There were other persons preparing their graves by the side of mine, and we threw up the dirt in a ridge. I went to the house to die, as I thought. I began to feel very badly, and thought I should die soon. About this time my father awoke me, for it was daylight. That dream caused me to have serious reflections about death and eternity, and I felt that if I should be caused to stand before a just and holy God in the condition I was in, that I should be forever cast off. I had serious reflections about these things, and thought I would try to offer up prayer to the God of heaven in behalf of my poor soul. My mind was exercised in this way about six weeks, and on the sixteenth day of July following, in the evening of a beautiful Sunday, I was alone, where I supposed no mortal eye beheld me, and there for the first time in my life I fell before God. My whole frame shook like a leaf, and I had no power to stand, neither had I any will to stand. I was perfectly reconciled to his will, and words came in my mouth, my tongue was loosed, and I rejoiced in God my Savior. I did not know what I was going to say, but these words, "O Lord God, forgive me my sins and iniquities, I pray thee," were uttered. Now, dear brethren and sisters, there was a shaking of the dry bones, and in a few moments I arose rejoicing. I looked towards the setting sun, and all nature seemed to be praising God. My pen fails to express my feelings. But I could not

claim this as a hope; I thought it was only a conviction. I commenced reading the bible and trying to pray, and went on in this way about five years. Sometimes I was made to rejoice, but I was so wicked that I could not understand it as being a hope in Jesus. In 1859 I was caused to dream of seeing a great eagle sitting on a tree which stood by the side of my field. The next day I was plowing, and I stopped my plow to try to pray, and then started again. I had not gone far before I fell as I did at first. I could not speak to the animal that I was plowing with, but had to stop it by pulling the lines, for my tongue was engaged in the praise of such a glorious Savior that was revealed to me. I know not how long I laid on the ground, but I know one thing, when I did rise my heart rejoiced, and my tongue was glad. It seemed to me that the trees of the field were clapping their hands for joy, and I think I was as happy a mortal as ever lived on earth. I felt that I could fly away and be at rest, and mortal tongue fails to express the joy that I received. Then I was enabled to mount up on eagles' wings, and soar away to that world of endless day. And as the poet says,

"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 then rode on the sky,
Freely justified I," &c.

Everything looked beautiful, and I rejoiced in God my Savior. This world seemed a heaven below, and I felt like I would never see any more trouble here on earth. I could hardly stay in the field, but desired to go to the house and tell my companion; but I remained till nearly night. By that time it did not look so bright, and I could hardly tell it to my wife. Then I felt it my duty to go to the people known as Old Baptists, (for they were my choice,) and tell them what great things the Lord had done for me, in bringing me from darkness into his marvelous light. So I went and told them, in my weak and imperfect manner, some of the things that I have here been trying to pen down. I was received, and baptized June 12th, 1859, by Elder J. S. McKay. Two others joined at the same time by letter.

Now, dear brethren and sisters, I have tried to write a few thoughts, relative to my hope in Jesus, as some of my brethren have requested me to do so; but I feel that I have come far short of telling it as I can see it with an eye of faith. I have deferred it from time to time on account of my inability and shortcomings. I wish I could express my feelings in a few words; but I make no pretensions to scholarship. Pardon me for being thus lengthy. I desire, before I close this imperfect scribble, to present a few thoughts in relation to what I regard as the evidence of my call to the work of the ministry. I feel that I come so far short of my duty as a christian, that it makes me groan within myself, and exclaim, "O

wretched man that I am! who shall deliver me from the body of this death?"

Not long after I joined the church I had impressions to go and tell sinners that "salvation is of the Lord," (not of men, as it was being told by preachers of the world;) but when these impressions would come, that I must preach, it seemed that I could not bear the idea of approaching the sanctuary of the Most High God. More excuses would present themselves to my mind, to hinder me from making the attempt to preach, than I now have space and time to present. My dear brethren in the ministry, you no doubt know something of my feelings, since you have traveled the same road. It is a rugged one, but Jesus says, "Be of good cheer; I have overcome the world." These impressions to preach the gospel were at times very forcible to my mind, but at other times I could scarcely realize them at all; then I would conclude it was all a notion. I was tossed to and fro for about fifteen years. Sometimes I would dream about preaching, and imagine a congregation was in front of me. I then felt that I could speak of the glory of his kingdom, and talk of his power. Sometimes while riding along the road my mind would get to running and meditating upon the glorious plan of salvation by grace, and I would often utter audible words. My mind was much exercised in this way, doubting and halting between two opinions. I would often think if I could preach as some ministers did that I knew, I would give the world, if it had been mine. I thought I would rather have the gift of an able minister, than to have been sat on a king's throne, and had the world at my command. But all the excuses that ever could come before a man, I reckon, would present themselves to me. This conflict went on till August, 1875, when I made the attempt to speak in public in Jesus' name, and have been ever since, when opportunity offered, trying in my weak way to proclaim Jesus "the way, the truth, and the life." On the third day of March, 1877, myself and brother C. M. Scroggin were ordained to the work of the ministry by a presbytery consisting of brethren Isaac McWhorter and William Guess. There are five ordained ministers in our church at this time.

Well, dear brother Beebe, I will say to you that sometimes I am on eagles' wings, and sometimes in the valley. I have been much edified and instructed in reading your valuable paper, and especially your editorials on the new birth, the resurrection, the adoption, &c. I have given but a small sketch of the reason of my hope as it is in Jesus, and also of my call to the ministry.

Hoping and trusting that God may lead us in wisdom's narrow way, and crown our travels through the dark valley and shadow of death with the bright, eternal glory of the other and better life, I remain your unworthy brother, if one at all,

W. B. McADAMS.

"Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains: truly, in the Lord our God is the salvation of Israel."—Jer. iii. 23.

Although Israel was the chosen, peculiar people of God, and his mercies had been abundantly manifest in their protection and preservation, yet they were a stiffnecked and perverse nation. The Lord sent his servant Jeremiah to point out their wickedness and to command them to return to God their Savior. They had so far departed from the Lord in their backslidings as to become gross idolaters, burning incense to their gods and worshiping the works of their own hands. Idolatry was so prevalent among them that their idols corresponded to the number of their cities. Instead of calling upon God, who had saved them and delivered them from the hands of all their enemies, they now called upon their dumb idols for help; had forsaken the fountain of living waters, and hewed them out broken cisterns that could hold no water. Unblushing wickedness was committed upon every high hill and under every green tree. Suffice it to say, that when the prophet, much against his own will, and at his own personal peril, had brought most forcibly the heinous sins of Israel to view, they knew he spake the truth, the Lord granted them repentance, and Israel said, "Behold, we come unto thee, for thou art the Lord our God." As though she had said, We have grievously erred in departing from the Lord our God, to do service to them which be no gods: we did give the Lord the back, and not the face: we now know and experience that there is help from trouble, deliverance from bondage, in none but our God.

What has been, is now. We, as the people of God, are now just as prone to forsake God, who redeemed us, to trust in uncertain riches, to make man our boast, to rely upon our own good works, as were the children of Israel. Whatever we rely on, it matters not what, if it is not on the Lord our God, is our idol; and we are idolatrous worshipers in proportion to our reliance. Under a work of grace, before Christ was revealed to us as our Savior, we honestly believed that our prayers were meritorious; that they were hills and mountains which brought us nearer to God; that they were strongholds. The more the light of grace shined in our hearts, the more were these shown to have no strength, and we were driven down, down into the valley of humiliation, until we were made to cry out in bitterness of soul, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains." When one hill failed, we tried the hills, all the hills, to see if there was any strength in any of them. We trusted in our good resolves, in honest promises to amend our lives, to do better. Still no relief came. We grew worse. As the hills could not bring salvation, as it was not even to be hoped for from them, we sought the mountains for deliverance; but they could not hide us from the scrutinizing gaze

of him who knew the springs, the secret fountain of all our corruptions. Whither, O whither shall I flee for help, for refuge, for safety? I am lost, ruined, undone forever. All have failed me in the trying hour. Yet I deserve it all. If hell is my doom, thy righteous law approves it. Guilty, guilty, I stand before thy bar. The hills and mountains have failed to afford any shelter. I sink forever down under the wrath of God. Suddenly, unexpectedly, Jesus is revealed as our Savior and our Redeemer; our burden which was bearing us down is gone, our guilt is removed, our sins are all blotted out. Now we are ready to say, in full assurance of faith, "Truly in the Lord our God is the salvation of Israel," is my salvation.

Yes, the salvation of Israel. Not the salvation of the Moabites, or the Amorites, or any other nation. As Israel, as a nation, was the chosen people of God, his salvation extended to them, and to no other nation. Surely no one had a right to limit God's choice of his national people; surely no one has a right to find fault if his salvation is complete and positive, absolute, toward that nation. All Israel shall be saved. As the Lord fulfilled all he promised to national Israel, notwithstanding all their many and grievous departures from him, so he will save all his elect with an everlasting salvation, though their sins be of the blackest dye. God's love to Israel changed not, though they were a nation of evil doers; so the Lord's love to his elect changes not; for, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

As the salvation of all God's people is in the Lord our God, it can be in none other. As he is unchangeable, if it at any time is in him, it always must have been, and always will be. If we, by our own efforts, or by the efforts of all those gods which have come newly up, by all the means, agencies and appliances now in operation to make christians, can thereby become christians, then salvation is not in the Lord our God, but in us, and our efforts only prove that fact. On this principle it is of him that willeth and runneth, and we ought to have somewhat to glory in. Our salvation being in God, being God's, and cannot be attained by works of righteousness which we can do, if it is ever ours it must be by a free gift, by the grace of God which bringeth salvation.

When we, as the church of the living God, depart from the simplicity of the gospel, go outside of his word to lug in any of the commandments of men, pass resolves to make his word more full or binding, then we are not only forsaking the Lord, but we are going to the hills and the multitude of mountains to obtain strength. As churches and individuals, we must experience for ourselves that there is salvation in none other than the Lord our God. If we have been the happy beneficiaries of that salvation, all our time and talents should be spent in

glorifying its gracious giver. Though like Israel we may grievously stray, and reap the bitter fruits of our disobedience, though we may be carried into Babylon, held in bondage under cruel sufferings, be taunted to sing one of the songs of Zion, still the eye of our gracious Father is upon us, his ear is open to our cry, and he will regard the prayer of the destitute. He will in due time deliver us from all our enemies.

Beloved Elder Beebe, I have come far short of writing what I saw in this subject, in contrasting the hills and the multitude of mountains with the Lord our God, in whom alone is the salvation of Israel. Hoping you or some other brother will write upon it, I submit what I have written to your judgment.

In love,
WM. S. MONTGOMERY.
SOCIAL CIRCLE, Ga., March 29, 1878.

DECATUR, Ill., April 7, 1878.

MY DEAR BRETHREN AND SISTERS:—I have met many of you face to face, and how dear you all are to me as you now come up before me. Often I feel a desire to speak a word, to let you know of my whereabouts, and to remind you all of that precious relationship which we all bear one to another, if born again of that blessed Spirit which has become a living principle within us. Our experience to the world looks like a contradiction, and even to ourselves sometimes we seem a paradox, when we greatly rejoice, and yet are in manifold temptations and heaviness. We often wonder at ourselves, our relationship seems so varied in its character: children of our first parents, heirs of sin, yet children of the second Adam, born again, as free indeed: dying yet behold we live. Depravity and corruption bind us to the earth, and we have to cry out, with Paul, "O wretched man that I am!" And yet we find ourselves in possession of that which exalts us, and makes us sit together in heavenly places in Christ Jesus: that which tends heavenward, and that which weighs us down to earth. What wonder if we find ourselves possessed with mingled experience—greatly rejoicing, yet seemingly in heaviness. This makes us become as little children smitten beneath the hand of God. We talk about the rod, but it is another thing to feel it. Many of us have said within ourselves, If I did not feel so low spirited as I now do, I would not mind it. It is the pulling down of the strong man, so as to lean upon one who is stronger than we. If we were not in heaviness during our troubles, we would not be like our blessed Master; we must be like him in our humiliation, or we cannot be with him in exaltation. When he passed through troubles without heaviness, we hear him saying, "The foxes have holes, and the birds of the air have nests," &c. There was no heaviness in this. And when he was athirst, and sat upon the well, he said, "Give me to drink." Seemingly there was no heaviness in this. Indeed, during his first years

on earth, he seemed to pass over his troubles like a skiff over the waves of the sea when all is calm. But at last the storm came, and the waves of swelling grief came into the vessel. The Savior, full of patience, was obliged to say, "My soul is exceedingly sorrowful, even unto death." One of the evangelists tells us that he became very heavy, the wonted courage of his human nature seemed to fail, and he said, "If it be possible, let this cup pass from me." And we who pass through the brook of suffering have to drink of it too. He had to bear the burden; not with such shoulders omnipotent as he had with the Father, but in the flesh, bending to the earth with his load; and we cannot always have that great faith which will remove mountains of sin before us. There are times when we seem crushed and broken, and our spirits sink within us; if we did not often feel thus, we might grow in our own esteem. The Lord sometimes drains the heart of all its own spirit, and leaves us without a soul for mirth, and the noise of music seems but a funeral dirge to our souls; then we cry unto God, humbled under our adversities, and he hears and answers in peace. And so there are beauties in the valley to praise, as well as on the mountain-top.

Weak, weak is the frame on which burdens are pressing,
But stout is the heart which is strengthened by prayer.
Yet somehow or other the pathway grows brighter,
But just when we mourn there seems none to defend;
Yet hope in the heart makes the burden seem lighter,
And sooner or later we get to the end.

MARY E. VICKERS.

CORSICA, Ohio, March 10, 1878.

E. D. VARNES—DEAR BROTHER IN CHRIST:—I had the pleasure of receiving your letter, and one from your mother on the same day. I was glad, for it has been a long time since I have heard from any of those I love for the truth's sake. I now live too far from the church to go to meeting, and I have not received the SIGNS for some months, so it was truly refreshing to get such letters as yours and your mother's were. What a dear old saint and mother in Israel she truly is; and my heart went out in love to her as I read the sketch of her experience which she sent me. I have no kindred after the flesh who claim the name of Old School Baptists; but among that poor and despised people I have found many of whom, if I felt more worthy, I could say, My mother, my brethren, and my sisters. And for them I feel a love greater than I have ever felt for fleshly kindred. It is a great trial to be so far from the church; but my humble prayer is, that though my feet must remove from his earthly temple, that our God will keep his dwelling in my heart. I am surrounded by worldly religionists, who think that to serve God consists in meats, drinks, &c., in festivals and church sociables. They say these things are necessary to enable the

members to become acquainted with one another. How little you and I and the dear readers of the SIGNS need such things to know each other, for after the Spirit we all know one another; and no distance, nor time, nor absence in the flesh can make us strangers. As the Savior's sheep know his voice and follow him, so each of the flock know one another by that same voice; for the same spirit dwells in them all, and a stranger will they not follow. How often we are accused of selfishness and want of charity, because we do not feel interested in the doings of other denominations; but when our souls do not feel fed by their preaching or their conversation, how can they blame us for not following them? Christ's sheep are not like wandering herds, who can find pasture anywhere; but he taketh his sheep and leadeth them out, he leadeth them by the still waters, and maketh them to lie down in green pastures; and they know no want, for he feedeth them. As his voice is the only voice they will follow, even so the spiritual food he giveth them is the only food they can relish. One crumb from the Master's table is more to us than all their meats and drinks and offerings. One hour in thy courts, O God, is better than a thousand elsewhere. And so I felt to-day, that though there are protracted meetings here in town close to me, and the crowds are going, I thought it more profitable to read the scriptures, or write to one who can see eye to eye, and who knows whereof I speak. When I speak of these things to some who profess to be christians, it sounds to them as though I spoke a strange language. But God has said, "Behold, I, even I will both search my sheep and seek them out; I will feed my flock, and cause them to lie down, saith the Lord. I will seek that which was lost, and bring again that which was driven away; and will bind up that which was broken, and strengthen that which was sick. Thus shall they know that I the Lord their God am with them: and that they, even the house of Israel, are my people." And yet, while we see these things done among us and to each of us, and know by it that the Lord is our God, and we are his people, they of the world laugh at us, and call us bigoted. When I hear them talk of getting religion, I wonder how many of them know what it is, how many of them know of that inward, spiritual life, the life born of God when he quickens us who were dead in trespasses and sins, the daily growth in grace and knowledge, as they are taught of God, the hungering and thirsting after righteousness, and the spiritual food with which they are fed. Do they know the fruits of that spiritual life, love, joy, long-suffering, justice and mercy?

Dear brother, I began this letter some time ago, and will now try to finish it. It seems to me from your letters that your way lies much through the valley of humiliation; you mourn the emptiness and poverty of your spiritual life. Well, there is

a blessing pronounced upon the poor in spirit, and those who mourn shall be comforted, and I think you should dwell very often on the mount of blessings. We must needs suffer affliction, for the disciple is not above the Master. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. When we can look away for a time from this sin-laden flesh, this body of death and corruption, and look on him whom they have pierced, on him who has trodden the wine-press alone, and behold in him "The Lord our Righteousness," it is only in him we can see that perfection which we so long to see in our own poor, fleshly nature, but which it can never attain until this mortal shall put on immortality, and we awake in his likeness. As David said, "I shall be satisfied when I awake with thy likeness."

"When Jesus wipes my tears away,
And I've no need to watch and pray,
As restful by his side I stay,
I shall be satisfied."

What a glorious thing for such as we to be made in his likeness; for if we suffer, we shall also reign, and where he is, there we shall be also. Wonder, O heavens, and be astonished, O earth, that the Lord of life and glory stooped to exalt poor worms of the dust, and make them kings and priests unto God. Surely no theme is like redeeming love, no Savior is like ours. May he grant you his sweet presence in your pilgrimage here, and an abundant entrance into that place which he has gone to prepare, of whose glories eye hath not seen, nor ear heard, neither hath it entered into the heart of man.

Please direct your letters as at the head of this.

M. E. KEARNEY.

NORTH ROYALTON, Ohio, Dec. 2, 1877.

MR. BEEBE:—Perhaps it will not be amiss if I state a few matters concerning the religion of the Western Reserve. I have lived upon the Reserve for twenty years, and I confess I know not a spot in the United States where there is less vital godliness than in this region. I have no word of judgment or reproach on account of the morality of the people: it is a quiet, civil, peaceable community; but there are few, very few, who fear God or tremble at his word. I think if Paul should visit this region, he would say as he did of the Athenians, "Wholly given to idolatry." How many there are, may be hidden from me; but certain it is there are but few manifest—few grieve for the affliction of Joseph. Nor do I believe there is one in a hundred that knows anything more about it than a Hottentot. There is not, to my knowledge, an Old School Baptist Church upon the Reserve. There are a few English people near Elyria, who assemble every Sunday in private dwellings, and have for many years, who believe there is a God who doeth his pleasure in heaven and among men, and who will work all things after the counsel of his own will. This is a marvel, a thing to be wondered at, that in this day of universal apostasy and wondering after

the beast, there should be a few who will not bow to the image of the old mother of harlots. But then, you know the earth helped the woman, opened her mouth and swallowed up the flood; not only the flood of false doctrine and damnable heresies, but also the flood of persecution. To be sure, their name is cast out as evil; and why not, since they cleave to that old, despised and obsolete way, have cast down the idols of free-will, free-agency, and human merit, become strangers in the earth, and will buy none of the wares in this "Vanity Fair?" There are a few names, scattered in different places, but I know of but one or two in a town. There are some in the churches who would like to hear what they call sound doctrine, but few there are who will peril their names or reputation or lives for it; they want it with the "silver slipper." But is it not so everywhere? Do not God's people dwell alone, not being reckoned with the nations? (I see that the General Baptists have left your name out of their book.) It is the world that "wonders after the beast," not those "whose names are written in the book of life." I know no other way here but to walk alone, in solitude and desolation. And if it should please God to give us a little hope, a little strength, that we may endure hardness as good soldiers, it will be well with us. As to myself, I speak to a few people scattered abroad, with no certain dwelling-place, with no standing but in the "everlasting covenant," and in the counsel of the "Three that bear record in heaven," and upon the Rock of Ages, and in spirit with all those who fear God and are much in the path of tribulation. Truly my fellowship is with the weak and feeble men of "low estate." But I am not ashamed of my company, for every promise in the book is to the hungry, the poor, and those ready to perish. For thirty years I have longed, desired, panted, waited and watched, "yea, more than they that watch for the morning," to be forever settled in the house of God, that I might behold the beauty of the Lord and inquire in his holy temple. I am often in weakness and fear and much trembling, but not in the gloom and despondency that I once was. Nevertheless I sink unaccountably "in darkness and in the deep." I often wonder at this continual conflict and unceasing war. Will it never end? Is there no furlough? Shall I never lay off my armour until this mortal is swallowed up of life? Be it so, if God will be my shield and buckler. It is sad work, learning our weakness and his strength; and did he not leave us, and test it, we should not know it.

May mercy and truth abide with you, and all who hope in his truth.

ELISHA TIBBALS.

APPOINTMENTS.

Providence permitting, Eld. S. H. Durand will be with the church at Utica, N. Y., on the first Saturday and Sunday in May.

J. M. BOES.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1878.

WHEN our last number was issued we had some slight hopes that we might be able to occupy the space under the "Editorial Head" in the present issue with an article from the pen of the senior editor; but, though his bodily health continues good, and his eye is doing as well as could be expected, his physician does not think it sufficiently strong for him to attempt to do any writing. We are sorry our readers have been so long deprived of the editorials usual with this paper, but we are certain they will, under the existing circumstances, bear with us. Although we are not able to publish an editorial direct from his pen, we give a synopsis of a sermon delivered by him at New Vernon, Sunday, April seventh, which our gifted brother Jenkins has very kindly and successfully furnished.

ISAIAH XXVII. 12, 13.

"And it shall come to pass in that day that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children 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 the holy mount at Jerusalem."

And it shall come to pass. This is not the declaration of a man, but of him who alone has power to declare things to come, and then bring them to pass; he that created the heavens and the earth by the word of his power, and who has fixed the bounds of the sea, saying, "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed;" he that commanded the light, saying, "Let there be light, and there was light;" he who is possessed of all wisdom, knowledge and power, and who sways the universe as he please, and works all things after the counsel of his own will, saying, "My counsel shall stand, and I will do all my pleasure." Did not the God of Israel know the end from the beginning, could he with any certainty declare what should transpire in the ages to come? "Hath he spoken, and shall he not make it good?" Notwithstanding the enmity of the carnal mind of men to the sovereignty of the eternal God, and the purpose of his grace in the salvation of his people, yet they shall never be able in the least to hinder his work, and even their wrath shall praise him, and the remainder of wrath he will restrain. The natural opposition of their minds but manifests the fearful condition of deep depravity which they are in by reason of sin and transgression, and is an evidence of their just condemnation.

But the God of Israel has not only purposed and decreed that certain things shall come to pass, but with unerring certainty has decreed the exact time when they shall be accomplished; and neither wicked men nor devils can retard the fulfillment of them, nor can all the prayers of his saints hasten the time a single

moment. Notwithstanding the longing desire of the people of God under the former dispensation, that the salvation of God might come out of Israel, to turn away ungodliness from Jacob, it was not until the fullness of God's time was come that he sent forth his Son. Those who suppose that by their prayers they can change the mind of the eternal God, or hasten his work, are grossly ignorant of his character and attributes, and manifest that they are bound under chains of thick darkness.

The day referred to in the text is doubtless the day which had long been predicted by the holy prophets, which should be ushered in by the rising of the Sun of Righteousness with healing in his wings to all those who by faith looked for and delighted in him; when the legal heavens, or night dispensation, should pass away, and the glorious light of the gospel day should break upon their enraptured vision, and the voice of God should be heard by the church, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The day in which the Lord, with his sore and great and strong sword, should punish leviathan, the piercing serpent, even that crooked serpent, and slay the dragon that was in the sea.—Verse 1. In that day it should be sung unto the church, "A vineyard of red wine," &c. Israel is frequently spoken of as a vineyard; and our Redeemer says to his disciples, "I am the Vine, ye are the branches." And this vineyard the Lord declares that he himself will keep, and watch over it, and water it, and lest any hurt it, he will keep it night and day. The old or figurative vineyard of the Lord was let out to the people of Israel, but they had not kept it; and although the Lord had planted them a noble vine, wholly a right seed, yet they became the degenerate plant of a strange vine, and brought forth naught but wild grapes.—Isa. v. 2; Jer. ii. 21; Matt. xxi. 33.

The prophecy in the twelfth verse, that the Lord would beat off from the channel of the river unto the stream of Egypt, refers perhaps to the work of the Lord in beating off his people from their strong propensity to rely upon the streams of nature, and to float with the popular stream; and this is a work which none but God can accomplish. The strong expression, *beat off*, is very expressive of their strong inclination and propensity by nature to adhere to the natural channel, and unwillingness to forsake their legal hopes, and cease to rely upon the works of their own hands and the systems of men for salvation, instead of trusting alone for salvation or deliverance from wrath to the Lord. But they shall all be made willing in the day when God displays his mighty power in them, and brings them one by one to his holy mount. And this shall come to pass. Instance the case of the apostle Paul, who was floating in this channel, clinging to it, until God cut or beat him off from it, and arrested him by his almighty power. He verily thought he was

doing God service in following the natural bent of his carnal mind; but God beat him off from the channel of that river, and gathered him to Jerusalem, according to the word of this prophecy.

"And it shall come to pass in that day that the great trumpet shall be blown." Trumpets of various kinds were in use among the people of Israel. Moses was commanded by the Lord to make two trumpets of silver, of a whole piece, which were to be used for the purpose of calling the assembly of Israel, and for the journeying of the camps. But in order for the people to understand the several trumpets, and their signification, it was necessary that they should give a certain sound. "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"—1 Cor. xiv. 7, 8. The blowing of the great trumpet spoken of in the text is referred to by our Redeemer, Matthew xxiv. 31: "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." This was prefigured under the law by the great jubilee trumpet, which God commanded to be blown in the year of jubilee throughout all the land of Israel, when all the children of Israel who had been sold into bondage should be released, and their possessions also restored to them. This year of jubilee, and the blowing of the jubilee trumpet, pointed to the gospel day, or "the acceptable year of the Lord," (Isa. lxi. 2,) the year of the redeemed of the Lord, (Isa. lxiii. 4,) when the Redeemer should come in the flesh, and through death redeem his people from the bondage of sin, bring them up from under the law, and into the glorious light and liberty of the sons of God, and make them to sit together in the heavenly places in Christ Jesus. Then the great sound of the gospel trumpet should be heard, declaring their release from the bondage of the law. It is spoken of in the text as a "great trumpet," and in Matt. xii. 31, as the "great sound of a trumpet." The sound of this trumpet is a great sound, because it is the voice of God, which is full of majesty and power. The voice of the Redeemer is heard through this prophet, saying, "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," &c.—Isa. lxi. 1, 2. The blowing of this trumpet proclaims to the people of God throughout all lands that the year of their release is come, that their great atoning sacrifice has been offered, and that they have obtained full redemption through his blood; that though they had sold

themselves for naught, they are now redeemed with the precious blood of Christ; though they were bankrupts, that the sovereign grace of God now proclaims a free discharge; that their warfare is accomplished, their iniquity is pardoned, and that they have received of the Lord's hand double for all their sins.

"Jesus, our great High Priest,
Has full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad.
The year of jubilee is come:
Return, ye ransomed sinners, home."

But the sound of this trumpet is heard only by those whom God has quickened into life, being born of his Spirit, and prepared to appreciate the soul-cheering and joyful sound; who have heard the voice of God in thunder tones from mount Sinai, declaring, "The soul that sinneth, it shall die;" who have labored with might and main to weave a garment to hide their nakedness, but who have found that all their efforts in that direction, instead of easing their guilty conscience, have only seemed to sink them deeper in guilt and hopeless misery; who have seen themselves far off from God, even at the ends of the earth, and an impassable gulf between them and God; who have felt that they were sinking down under the wrath and justice of the offended God, without hope, and ready to perish, as outcasts in the land of Egypt. But they shall come, for the mouth of God hath spoken it. To them the gospel comes with an attracting sound, as proclaiming a salvation just suited to their wretched and perishing condition. But while God thus speaks to the poor, perishing sinner, in the sweet accents of the gospel, and he distinctly hears the sound, it is not perceptible to one who may be sitting or standing near him. It is a personal matter, between the sinner and his God alone. It is a still, small voice. And when the voice of God is heard saying, "Come," the response is heard, "Lo, we come unto thee, for thou art the Lord our God." But those who feel able to keep the law, who can boast of being free agents, and of having the price of salvation in their own hands, and that God is under obligations to save them whenever they resolve to seek salvation, are not in the perishing condition spoken of in the text, and God has not declared that he will gather them for his worship in Jerusalem. But every one who is in the perishing condition spoken of in the text, shall surely be gathered by the power of God. Not gathered in the manner that the fleshly Israelites were gathered by the Lord from the land of Egypt, when he brought them out in a body, and left not a hoof behind; for in the gathering of his spiritual people to the holy mount at Jerusalem they are to be gathered "one by one." He will take "one of a city, and two of a family, and bring them to Zion," (Jer. iii. 14,) where they shall worship him in spirit and in truth, in the beauties of holiness. For God is a Spirit; and they that worship him must worship him in spirit and in truth. And this is all the Lord's work, and it is marvelous in the eyes of all his redeemed family.

MARRIAGES.

Jan. 17, 1878, at the residence of the bride's brother, S. W. Woolford, by Eld. S. H. Durand, Mr. Wm. Huslock and Miss A. Vee Woolford, all of Dorchester Co., Md.

Feb. 26, 1878, by Eld. T. M. Poulson, Mr. Wm. J. White and Miss Mary C. Beathards, both of Wicomico County, Md.

OBITUARY NOTICES.

DIED—At Mt. Pisgah, Clermont Co., Ohio, March 25, 1878, **Reuben Laycock**, who was born May 11, 1809. He was a member of Ten Mile Church, of the Old Baptist denomination, for forty-four years, and has been a reader of the SIGNS OF THE TIMES through all those years. He was much devoted to the interest of his church.

Father Laycock became concerned about his soul's salvation in the year 1834, struggled in darkness and doubt for some six months, became discouraged, and thought he must be lost. He had given up all hope, and thought there was no mercy for him. But when he was shown his helpless condition, light from the heavenly world burst into his soul, and he was made to see, as he never before had, that Christ was the fairest among ten thousand, and the one altogether lovely. His soul was full of joy unspeakable. He has often told me that he never expected to see any more trouble. He said it appeared to him that all nature was praising God. But he was not permitted to live in that blissful state. Doubts and fears came, and he found that the life of a christian was a life of conflict; there were fightings without and fears within. But he had a hope, both sure and steadfast, and amid all his conflicts he trusted in the merits of Christ his Mediator. He often mourned over his unworthiness, but trusted alone in him who had borne his sins in his own body on the tree.

He left a companion and seven children to mourn their loss, but we do not mourn as those having no hope, for we believe he is at rest in the arms of him whom he loved while on earth. He said to one of his weeping daughters, "I am almost home, do not weep for me," and with a sweet smile said, "Blessed Jesus." The bible was his study and delight through all his pilgrimage. Salvation through Christ was a subject upon which he loved to dwell. Often have I heard him relate, "with quivering lips and tearful eyes," his experience, and the goodness of God to him. It may be said of him, that his life was in harmony with his profession. He was strictly upright in his dealings with his fellow-man, and was much respected in the community in which he lived. He had been a great sufferer for many years, and hardly knew what it was to be free from pain. He had long desired to depart and be with Christ, if it was the Lord's will, but he believed that he must abide his time. He did not murmur or complain, but waited patiently. He thought with Paul, that for him to live was Christ, and to die would be gain. When death came, it found him ready; the grim monster had no terror. It was hard for us to give him up. We miss him around the fireside, and we miss his counsels and advice. He was a kind and affectionate husband, and a loving and indulgent father. He has left us and gone to the Savior, where all tears will be wiped from his eyes, where the infirmities of age are unknown, where he will feel no more pain, sorrow nor anguish, and where his redeemed spirit will bask in the sunlight of heaven, through eternity, surrounded by the blood-washed throng who have come up through great tribulation.

R. T. LAYCOCK.

OLIVE BRANCH, Clermont Co., Ohio.

DEAR ELDER BEEBE:—It seems so short a time since I sent you the notice of my dear father's death, (July 4, 1873) and now I send the notice of my dear mother's death, **Margaret Harmon**, consort of the late Joseph Grimes, in her 75th year. Since he was taken from us, it seems as if she lost all interest in things around her, and sank to a mere infant in strength, carried in our arms and handled as one. But O, she was so patient, gentle, modest and unassuming, so retiring in her walk and conversation, yet strong and un-

wavering in her faith in him who alone is able to save. She was steadfast in the truth, and firm was her confidence for life and salvation in the Lord Jesus Christ. As long as she was able to get out, her seat in the church was never vacant. From her youth, until baptized by Eld. Wm. J. Purington, in 1864, she never attended elsewhere. Her house was, and shall ever be, a home for the Old Baptists.

It is so hard to endure, so severe, to think that all is taken from us. If we go to her bed, where for months we so tenderly watched, no mother is there—no smile or kiss for us—even our hands would she press to her lips, as an evidence of her love and gratitude for every little act; and she would so often say, "Surely I have the best children in the world." I did not think we were any better than others. She was our mother, our all on earth, and we could not do enough—left nothing undone we knew to do; yet it would not stay the hand of him who had numbered her days and saw fit to take her to himself. She was a great sufferer for years, yet had no particular disease, and on the morning of the 25th of December, 1877, without the slightest struggle, her spirit passed into endless bliss. How sweet and happy was her appearance when all was over. If there was such a thing as recognition in heaven, or preparing ourselves for it, how unceasingly would we work for it now. But no, we must stand still and see that he is God, and through and by him alone can we enter there, and only know as we are known. May he enable us to bear the stroke, knowing it came from him.

Elder Smoot spoke words of comfort to our aching hearts, on the funeral occasion, in the presence of many friends; and may he, and all friends of the same faith, continue to visit us for our parents' sakes, if not our own, and in our feeble way we will do our best for them, and give them a heartfelt welcome. There are but three of us, one alone is a member, but still I hope we all love the truth.

Yours &c.,

ANNIE E. GRIMES.

ALEXANDRIA, Va.

BROTHER BEEBE:—The following simple but pathetic verses were composed by a sorrowing young mother at Welford Station, Spartanburg District, S. C., and sent to her parents in Illinois, with the request that I transcribe them for the SIGNS OF THE TIMES, and that you be so kind as to send her the number containing the same.

I. N. VANMETER.

On the death of a dear child, **Berta**, of Benjamin and Sarah E. Staton.

Our lovely child has flown away,

Up to her God on high;

She's gone from us, and now she dwells

Far up above the sky.

In her heavenly home, her bright abode,

She's robed in spotless white;

Her precious tongue will praise her God

In everlasting light.

Fifteen short months her precious life

Has blessed our cheerful home;

But now she's gone and left us here,

All lonely and to mourn.

Her sickness lasted but two weeks—

We watched her night and day,

In hope her life, so dear to us,

Would not be torn away.

She was so very dear to us!

We loved her very dear;

But God called her, and she must go—

We could not keep her here.

She was our darling, precious child,

And O, she was so dear!

And God alone can know the grief

We have been called to bear.

God only knows the depth of love

That's in a parent's heart,

And he alone can know the grief

When they and children part.

Then, father, mother, dry your tears,

Shed for the loved one gone;

God called her hence to dwell with him,

In his eternal home.

Sister **Evaline Thompson** departed this life at her home in Anderson County, Ky., on the 28th of January, 1878, aged 65 years, 5 months

and 29 days. Our dear sister had been in feeble health for several years, but in her last illness she had pneumonia, and only survived about eleven days, leaving a kind husband and nine children, who did all that could be done to relieve a kind and affectionate companion and mother; but everything failed. The Lord knoweth all things, and will do right. Sister Thompson was baptized in the fellowship of the church at Salt River, about the year 1832, and remained a worthy member up to the time of her death; therefore she will be missed in the church, and also in the neighborhood, for she was so kind in cases of sickness. But how will it be with her kind companion and affectionate children, who will miss her company and words of instruction and comfort so much? But I would say to those loved ones, Sorrow not as those who have no hope, for I believe that your loss is her eternal gain. And may the Lord prepare you all to meet her, where parting will be no more.

We have no mother! now we're weeping;

She has left us here alone;

She, beneath the sod, is sleeping,

Now there is no joy at home.

O death! dark death! what hast thou done,

To tear our friend away?

Thy dreadful sting and painful fangs

Will last for but a day.

Farewell, dear mother! we give thee up,

'Tis God's most holy will;

Though hard it was to part with thee,

Yet may we all be still.

Why should we mourn, or grieve, or pine,

For what the Lord has done?

He took our mother to himself,

Where all the saints shall join.

A. J. BICKERS.

Miss **Mary A. Edmondson** departed this life Feb. 17, 1878, aged 73 years, 7 months and 9 days. She was born July 8, 1804. Her disease was enlargement of the heart, from which she had suffered for several years, but her death at the last was sudden. Her friends had expected her death for some time, but not upon that day.

The deceased had never made a public profession of religion, but had always been a firm believer in the truth, and a regular attendant at our meetings in Washington. She always proved by her whole life where her interest was centered. She was mild and gentle in disposition, as all who knew her can testify. We have no doubt that she is at rest in Jesus. She has never wavered in her love for the truth, and has always been ready to contribute substantial aid to the cause whenever needed. For the last twenty-four years she has lived in Washington, at the house of her brother, Mr. Charles Edmondson, and has filled the place of an adviser and friend at all times, and her loss is deeply felt by them all. She leaves two brothers, (one in Washington and one in California) and a large circle of friends, to mourn their loss; but we believe that for her to die was gain. Her funeral services were very largely attended, and the writer of this spoke briefly upon the occasion. May God sanctify this loss to the good of us all, and comfort them that mourn, is my prayer for Jesus' sake.

F. A. CHICK.

REISTERSTOWN, Baltimore Co., Md.

DIED—Dec. 25, 1877, at two o'clock a. m., near Nassaongo Church, but in Worcester Co., Md., **Sally A. E. Cary**, aged about 25 years and 9 months.

Sister Cary received the assurance of a blessed hope in Christ in the year 1868, while walking the street in the town of Salisbury, Md., and was able to bear testimony to the same before the church at Nassaongo, Wicomico Co., Md., in July or August, 1873. And it proved to be a work of grace, showing its fruit until her death. She was deprived of attending meeting for some time before her death, but manifested as much patience under her privations and pains as one could in this mortal state. She was a worthy example for us all. She died in the full triumphs of living faith, and passed away like one going to sleep. Just before she died she called to sister Cary, her stepmother, and raised her arms and said, "Jesus is come to take me home. Take me up and put me in my chair,

for now I am going." She passed away without a struggle. Her friends knew not when the breath left her. This is the Lord's doings, and it is marvelous in our eyes. May the God of all grace enable us, as a church, of which she was a member, and each individual of her father's family, to bow in submission to God's will.

Her funeral was attended by the writer at the meeting-house.

T. M. POULSON.

OAK HALL, Va.

Sister **Catharine Frank** was born Feb. 27, 1803, and died Feb. 6, 1878, aged 69 years, 11 months and 10 days. She united with the Predestinarian Baptist Church called Chicasaw, in Mercer County, Ohio, and continued an orderly member of the same for a number of years, and then moved with her husband, brother Dennis Frank, to Miami County, and by letter from Chicasaw Church united with Harmony Church, in Shelby County, Ohio. Truly a mother in Israel is taken from our midst. She leaves a bereaved husband, two sons and six daughters, with the church, to mourn our loss; but we mourn not as those who have no hope, for she left a bright evidence that she is now singing glory to God in the highest.

As it was not convenient to have preaching at the time, the funeral discourse was deferred till the first Sunday in March, when brother George Cottrell preached a very appropriate and comforting sermon on the occasion, from 2 Tim. iv. 7, "I have fought a good fight," &c.

J. C. LINE.

Another soldier has laid her armor by; another pilgrim is gone to her eternal rest.

Sister **Theressia A. Peters** departed this life at her residence in Cumberland County, Illinois, on the 6th day of March, 1878, aged 30 years, 6 months and 26 days. She was the wife of Dea. Jacob Peters, and daughter of Peirson P. and Mary E. Slack, of Ohio.

The subject of this notice professed religion and joined the Methodists, but felt that they were not her people. They moved to Illinois and joined the Baptist Church, in 1872, and when the division took place in the Baptist Church at Big Spring she took a decided stand on the side of the truth. She was a sound and consistent member, and always filled her seat when able to attend. She took great interest in the welfare of the church, and was ever ready to entertain the Baptists. She had two small children that preceded her to the grave, and left a kind husband and an interesting little son and daughter, with many kind and dear friends, to mourn her departure; but they realize that their loss is her eternal gain.

MOSES C. GREER.

DIED—At his residence in Hancock County, Ohio, June 20, 1877, **Adam Rader**, aged 70 years and 2 months. He was born into this world April 20, 1807. He was a member of the Primitive Baptist Church thirty-eight years, was baptized by the writer of this notice, and united with Honey Creek Church. Some years since he moved with his family into Hancock County, and by letters from Honey Creek Church he and his wife united with Van Buren Church, of which he continued an orderly and worthy member to the day of his departure from this world of pain and sorrow. He bore his affliction with patience. Heart disease was the cause of his death. He leaves an aged wife, five children, twenty-two grandchildren, and four great-grandchildren, to mourn their loss, but not as they who have no hope. May the good Shepherd, who feeds his flock, support the weeping widow, and guide and instruct the children according to the multitude of his mercies, is the desire of the writer, who is less than the least of all saints.

LEWIS SEITZ.

I have the painful duty to perform of writing the obituary of my departed wife, **Melvina Jennings**. She died near Martindale, Caldwell Co., Texas, at 3 o'clock a. m., Feb. 13, 1878, aged 54 years and 21 days. She was the daughter of Joseph and Sarah Humphries. Although not a member of the church, she was a constant visitor, and hearer of the

word, and no doubt would have been a member of the church, had it not been for the division of the Providence Association, which took place in October, 1856, her father and mother being members of one branch, and myself of the other.

W. H. JENNINGS SR.

DIED—At Logan, Ohio, March 2, **Willie Brehm**, aged about 5 years. He was taken away very suddenly, leaving a fond, affectionate father, (brother G. W. Brehm) and two young brothers and sisters to mourn the departure of this darling little boy. He was buried by the side of his mother, in Fairfield County. His funeral services were attended by Elder Barker, a lively Old Baptist minister, who is well fitted to comfort the living.

ACROSTIC.

Willie, darling, is no more,
In paradise, he's gone before;
Loos'd his tongue, to shout God's praise;
Little ones hozannahs raise,
In heaven, for such do dwell above;
E'en while you weep, he sings God's love.
Blue eyes that sparkled with delight,
Reposeth now away from sight;
Eager the absent one to meet,
He comes no more with restless feet;
Mama in heaven he's gone to greet.

MIRIAM J. RHODES.

DIED—At Catskill, N. Y., March 29, 1878, **Keturah Hill**, widow of Caleb Hopkins, in the 89th year of her age.

POETRY.

ACROSTIC.

My God! and dare I make the claim?
My Father and my Friend,
A trust and refuge is thy name,
On which my hopes depend.
Round me thine arms of grace are thrown,
No more to be removed;
I have a lot amongst thine own,
Thy chosen and beloved;
A lot more precious far than all
The fleeting joys of earth.
How safe from sin, and death, and thrall,
Those heirs by heavenly birth;
Eternal life to them is given,
Hidden with Christ in God;
Lord of earth and King of heaven!
They're purchased with thy blood.
Let but thy love, my dearest Lord,
Abide within my heart;
In this I'm bless'd, and from thy word
I never can depart.
Now let me cast all care on thee,
When earthly friends remove;
God of my life! O let me be
Sealed by eternal Love.

W. L. B.

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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ASSOCIATIONAL.

The Baltimore Old School Baptist Association will be held with the Warren Church, Baltimore Co., Md., beginning on Wednesday before the third Sunday in May, 1878, and continue three days. A cordial invitation is extended to our brethren, sisters and friends generally, and especially to our ministering brethren.

All persons coming through Baltimore will take the train leaving Calvert Station, N. C. R. R., on Tuesday, May 14th, at 3.25 p. m., for Cockeysville, where conveyances will be in waiting to take them to places of entertainment. Those coming south will be met at Cockeysville on the same afternoon at 5.35.

We would be especially glad to see our venerable brother T. P. Dudley, of Kentucky, at our meeting.

GEORGE HARRYMAN, Church Clerk.

The Delaware Old School Baptist Association will be held with the church at Welsh Tract, New Castle Co., Del., commencing on Wednesday before the fourth Sunday in May, 1878, and continue three days.

A cordial invitation is extended to our brethren, sisters and friends generally, and especially do we hope for the presence of our ministering brethren. Those coming by rail will take the trains leaving Philadelphia or Baltimore, on the P. W. & B. Road, at about 3 p. m. on Tuesday, and arriving at Newark Station about 5 p. m., where they will be met. Or the trains leaving the above named stations at about 7 o'clock Wednesday morning.

By order of the church,
WM. M. CAMPBELL, Clerk.

The Delaware River Old School Baptist Association is appointed to be held with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, and continue three days.

The Warwick Old School Baptist Association will be held with the Middletown & Walkkill Church, in the village of Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1878, and continue until Friday evening following.

Those who contemplate attending the Warwick Association can come on the Erie or Midland Rail Roads directly to this place. Those coming through the city of New York can get here at 10:50 a. m. on Wednesday morning, by taking the Erie Railway at 8 a. m. The meeting is appointed to begin at 10 o'clock a. m.

A cordial invitation is extended to all who love the assembling of the saints.

The Chemung Old School Baptist Association will be held with the church at Burdett, Schuyler Co., N. Y., to commence on Wednesday before the third Sunday in June, 1878, and continue three days.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1878, and Monday following.

The Sandusky O. S. Baptist Association will meet with the Eagle Creek Church, 8 miles from Findley, Hancock Co., Ohio, on Friday before the second Sunday in June, 1878, at 10 a. m., and continue the two following days. Those coming on the cars will be met at the Joy House, in Findley, the day before the meeting, with conveyances to places of entertainment. Those from the north will come from Toledo direct to Fostoria, and there change for Findley. Those from the east can come to Fostoria, on the B. & O. R. R., or to Cary, on the C. S. & C. R. R., and there change for Findley. Those coming from the south will change at Cary, and those from the west at Lima. A cordial invitation is extended to all of our faith and order, especially to brethren in the ministry.

By request of Eld. J. B. Smith,
J. P. CONAWAY.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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.

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.

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.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., MAY 15, 1878.

NO. 10.

POETRY.

SOLOMON'S SONG I. 2.

The kisses of his mouth
Are tokens of his love;
Unto his saints reveals his truth,
His blessings from above.

His love it ne'er grows cold,
His saints lay near his heart;
He ever loved them from of old,
And will not with them part.

Better than wine his love,
Or any earthly good;
Though now ascended far above,
Unto his Father, God.

He there doth plead their cause,
And manifest his love;
He bore their sins upon the cross,
To bring them home to God.

In hoary age and youth,
Support comes from above;
E'en here the kisses of his mouth
Are tokens of his love.

ALTONA.

W. W.

NOT COMFORTLESS.

Hear the sweet voice of Jesus say,
In accents full of love,
To his sorrowing disciples,
Before he soars above:

"I will not leave you comfortless,
To bear your woes alone;
I'll send the Spirit to your aid,
To cheer and guide you on."

And thus he speaks in tenderness
To every child of grace;
Though here beset with trials sore,
He will not leave you comfortless.

Though dark the way, and rough the path,
Though billows round them roll,
The voice of Jesus calms the storm,
And soothes the troubled soul.

His words of love and sympathy
Dispel the gathering gloom,
Inspire the heart to look to God,
And view their heavenly home.

And O how comforting the thought!
To weary wanderers given,
He'll guide them to their journey's end,
And house them safe in heaven.

S. REDDICK.

DO NOT BLAME ME.

I've been thinking of my faults, till my heart
is like to break;
How many are the foes, how few the friends
I make;
And still within my inmost heart sincere af-
fection lies;
The priceless gift of human love I well know
how to prize.
Yet often those I love the most have not one
thought for me;
When looking up for kindly smiles, indiffer-
ence I see;
And then the pleasant words that rose upon
my lips have died,
Leaving me mournfully to crush my sorrow
and my pride.
I strive that I may not offend, I check each
cruel word;
I seek to hide from other ears dark tales my
own have heard;
I would not, even by a thought, add to an-
other's grief;
Yet often I have given pain, where I would
bring relief.
And sometimes, when my changeful mood
brings feelings wild and gay,
When in my eagerness I cease to guard
whate'er I say,
A word which in itself was naught, is made
to seem unkind,
Bright thoughts for evil ones are changed,
and tears for smiles I find.
I am lonely, very lonely; my heart is throbb-
ing fast,
And tears are gathering in my eyes for follies
that are past;
Yet know I that, though suffering, the victo-
ry is sure,
So would I calmly bear the pain God wills I
should endure.

CORRESPONDENCE.

THE LAODICEAN CHURCH.

Revelation iii. 14-22.

DEAR BRETHREN:—A few weeks since I received a request from a brother in New York for some thoughts through the SIGNS upon Rev. iii. 18. In complying with the request, I wish to present some thoughts upon the address to this church in general. The addresses in the first three chapters of Revelation, to the seven churches of Asia, are full of instruction, reproof and warning to the churches of God at this time and at all times. For the same things that caused their visibility to be destroyed, will also destroy the visibility or remove the candlestick of the churches of Christ at any time. It will not do for churches to grow lukewarm, or to become disorderly. If the candle give no light, there is no use in its remaining, and God will take it away.

There is no reason for supposing that the seven churches are intended to represent seven different periods in the gospel day. That is, that the condition of the church at Ephesus represents the general church for the first two or three centuries of the gospel dispensation, and the condition of the church at Smyrna the next two or three centuries, and so on to the end. No such application as this is hinted at in the connection, and there is no proof in history that the church has been in the condition of these seven churches in the order in which they are named. But even as these seven churches existed in these seven different conditions at one and the same time, so has it been ever since. For instance, the church at Middletown, N. Y., may be now in the condition of one of these churches, and so have need of the particular address made to that church, while the church in Baltimore may be in the condition of another of these churches, and the church at Hopewell in the condition of a third one. Or any given church may be to-day in the position of one of these churches, and ten years hence in the condition of another. Now the exhortations and warnings are to be applied to each church as its condition may require. I fear too many of our churches are to-day in the condition of the Laodicean church; that is, lukewarm about too many things pertaining to the gospel, and the order of God's house. If so, what is said to that church comes as a solemn warning to them—to us all as churches, as individual members. Let us then consider their condition, and the

warnings addressed to them, as though they were addressed to us.

While the final glory of the people of God is secured in Christ, so that they cannot perish, yet in this life disobedience and departures from the truth bring the sad reward of sorrow and pain and darkness, or leanness of soul. There are two things which are said in common to all the churches. One of them is, "He that hath an ear, let him hear what the Spirit saith to the churches." That is, he whose ears have been opened by the spirit of truth. It implies that some had not these spiritual ears, even of those in the churches. These exhortations would do such ones no good. But if any had an ear, then they were to attend to the things spoken. From this we learn that as the natural man receiveth not the things of the Spirit of God, neither can know them, so they are not addressed to him. But if the ear is circumcised, and the heart prepared, then all the words of which belong to such an one, for he is prepared to hear them. The second thing said in common to all the churches is, "He that overcometh;" and to such very great blessings are promised. The child of God has a warfare to accomplish in this life. There is an inward warfare, the flesh lusting against the spirit, and the spirit against the flesh. But in addition to this, there is a warfare against falsehood and idolatry, in whatever form they may appear. A thousand various errors spring up on every hand, and require constant watching and constant fighting on the christian's part. In all these errors of either faith or practice, the very honor of God is attacked, and the peace and comfort of the believer. If the believer gives place to the devil, and is overcome by his wiles, it is to his harm; but he that overcometh is blessed. And as the warfare and the overcoming are in this life, so is the reward a present one. Eternal life is not secured hereby.

But with these prefatory remarks, I will proceed to notice more particularly the address to the Laodicean church. Verse 14th reads, "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." Turning to the beginning of the addresses to each of the seven churches, we find that he who speaks descriptive of his eternity, power, holiness and truth. And we are not left in doubt as to who the speaker is, for in the address to the church at Thyatira it is said, "These things

saith the Son of God. It is then the Lord Jesus Christ who describes himself with all this glory which belongs to God alone, and who therefore shows himself to be, in very deed, God manifest in the flesh, and who is therefore to be worshiped and adored of all his saints. It is worthy of note that the address is to the angel of the churches. The word in the original is in all seven instances, "Aggelo," which signifies "a messenger," "one sent," or "angel." There can be no question that the pastors or bishops or Elders of the churches are meant, called angels, because they are the "sent, messengers," of God, to proclaim his word to his people. It seems evident that this book was addressed to these pastors, that they should read or declare its contents to their churches for their instruction and profit. The word "Amen," used in this 14th verse, literally signifies, "in truth," "verily," "so let it be;" and as a name applied to the Savior, means "The true and faithful One." And as he is the faithful and true One in himself, so he is the faithful and true Witness, which God has sent into the world to reveal his gospel; and all his sayings are true and righteous. His people are to listen with reverence, and are to receive his sayings without question, for he cannot lie. He is also the beginning of the creation of God. He is thus declared to be before all things, and in all things, and through all things; and by faith we understand that the worlds were made by him. The word "beginning," *Arke*, in the original, signifies not only first in time, but first in rank, "a ruler," "a governor," "one who possesses sovereignty." So Jesus said to his disciples, "All power is given unto me in heaven and in earth." And again, the apostle says, "At the name of Jesus every knee shall bow." So the expression, "the beginning of the creation of God," does not here mean that he was created, and created first of all things, but that he is set over the works of God's hands, and that as a sovereign over them, he rules and subjects them to his will, so that all things are made to subserve the interests of his kingdom and his own glory. How full and majestic are the words of such an One, and with what solemn awe does it become us to listen to and obey his voice.

Verse 15th: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." It is not said of this church that she was unsound in doctrine, or that she had any practices positively contrary to the truth, but that she had no life,

no zeal, no earnestness. She believed everything, she did everything in a half-hearted sort of a way. "I know thy works." How solemn for the people of God to remember that God searches the hearts and tries the reins, and is perfectly acquainted with our thoughts. The Lord judges his people. To the eye of man, our works may seem all right. We may fill our place in his house very carefully, we may bear our share of the burdens of the church, we may assent to the truth when we hear it, and be ready to condemn error loudly, and yet God sees no warm affection in the heart. All may be cold and dry formality. We may rest satisfied with these outward things, and actually be puffed up with pride and vain boasting, when we ought to be humbled to the dust in self-abasement and shame. But God knows and will try his people. "I would thou wert cold or hot." "I would that thou madest no profession at all, or else that thou didst show a becoming zeal for my service." This church was not cold; that is, she was not without spiritual life. She was alive, but not lively. She had some spiritual affection, some love to God, his ways, and his ordinances: she had some breathings, some desires toward God, which dead men have not; and yet she was not hot, "or vehement, or boiling, or fervent," as the original word literally means. She had not fervency of spirit in serving the Lord, neither had she a zeal for the defense of the truths of the gospel, nor for the purity of the ordinances of the gospel, nor vehement anger against sin and error, and every false way. And when he says, "I would thou wert cold or hot," we are not to understand that they might take their choice, but that their lukewarmness was very distasteful to God, and that it is better to make no profession at all, than to be a vain and carnal professor. How solemn is the warning addressed to us one and all, my brethren!

Verse 16th: "So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." A lukewarm professor is one who takes little thought about divine things, who seems to think that all that is needful is to have his name on the church-book, and who acts as though he thought he had fulfilled all his duty when he was baptized, and that henceforth it matters little how things may go, or what burdens the rest of the church may bear. This was the condition of this church; hence the Lord says, "I will spew thee out of my mouth." This shows how offensive lukewarmness is to Christ. The figure is a strong one. As lukewarm water is unpalatable, and if taken will produce vomiting, so the Lord says, Your lukewarmness is nauseous to me, and I will spew thee out. That is, I will take away thy candlestick. There is no longer any church, nor any remains of one, in Laodicea. How this reminds us of the Savior's words, "Every branch in me that beareth not fruit, he taketh away." This is true of churches, and of individual members of the church.

Verse 17th: "Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This is always the language of lukewarmness. Ignorance of our real condition is the cause of lukewarmness. I remember once, in my early experience, reading what was said concerning the lukewarm condition of this church, and that God would spew them out of his mouth, and feeling that this belonged to me, and that there was no hope for me, that God would have nothing to do with me in the way of mercy, I felt that *lukewarm* described my condition well. But I then read this seventeenth verse, and I could not help feeling that there was at least this one difference between me and this church: I *did* know that I was poor, and blind, and most miserable, and I was troubled about it, and this cheered me. A good many times since, when I have felt so cold and dull and lifeless that it seemed to me that I took no interest in divine things at all, and that God's mercy was but an idle sound to me, I have been saved from despair by feeling that I did to some extent know my condition, and that where feeling existed there must be life. Let no weeping soul, who laments his sins and bemoans his lukewarmness, think that he is cut off, for his very weeping and lamenting are the best possible evidences that he is a living child of God.

But this church said she was rich, and increased in goods, and had need of nothing. What a woeful state to be in! This church had the form of godliness, but not the power. She was satisfied with the outward forms and ordinances; she felt that she was rich in every way. No doubt she was rich in worldly goods, and many rich men, many great men were numbered among her members; but what is specially meant is, that she had got to trusting in her self-righteousness, and in her outward forms, and did not realize that she had so little real love, humility, or spirituality. True believers, as they stand in Christ, truly have need of nothing: they are complete in him, and have all things in him; but as considered in themselves, they have need of daily grace, of food, life, light, strength and comfort to their souls. This church showed great ignorance of herself, as well as great pride and arrogance, to express herself in this manner. But she really was *wretched*. True believers feel that they are wretched from indwelling sin and corruption, from pride, self-esteem, vanity, and from the divers lusts in them which war against the spirit. It is good to feel this. "And miserable;" that is, on account of spiritual poverty, blindness and nakedness, and this she did not know. How much better to be sick and know it, than to be sick and not know it. "And poor, and blind, and naked;" that is, in her church state here in the world. Believers who stand clothed in Christ's righteousness are not naked before God,

neither are they poor whose debt Christ has paid, nor blind if Christ has given them to see him as a Savior. But yet believers may be blind, and not able to see afar off, as respects the order of God's house, and their faith and practice in the world. And this was the case with this church; and therefore God would take away her visibility. To his children God says, "Watch;" and again, "Strive to enter in at the strait gate." They are bidden to put on the wedding garment, that is, to behave themselves aright in God's house, or they shall be cast into outer darkness. How important it is that we watch, lest we become puffed up in our own opinion, while at the same time we have become poor and blind, and altogether have gone astray, and yet are ignorant of our true condition!

Verse 18th: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eye-salve, that thou mayest see." "I counsel thee." Christ is the great and wise Counsellor of his people. He has been their Counsellor from everlasting; when he was here upon the earth, and now he gives it by his word and by his Spirit. And the substance of his counsel is to come to him for all things: for grace, life and salvation; for pardon, peace and righteousness; for spiritual light and knowledge, and every supply of grace. And his advice and counsel is always good and wise, and his people to whom it is given always find it so.

"To buy of me gold tried in the fire." By this it seems to me is meant whatever they were destitute of, and whatever made them poor, whatever was lacking in church order or faith, and whatever they lacked in spirituality, faith, hope, love, zeal and humility. This is all to be received from Christ, who is the Author of all and the Giver of all, and from whom cometh every good and every perfect gift. The buying is not to be understood in a proper sense, but as in Isaiah the child of God who is thirsty is told to buy wine and milk without money and without price. Christ bestows all his blessings freely upon the poor and needy who come to him in their need, and who are made to cry unto him for life and salvation. To those who have ears to hear, he gives these counsels and reproofs and warnings for their benefit and instruction.

"That thou mayest be rich." This church considered herself rich, but yet she was not spiritually so. Those are not truly rich who consider themselves so. Those cannot be counted rich who have this world's goods. None are rich but those who have an interest in Christ and his grace. They who, in all else are poor, and yet have grace, are really rich. When any church neglects the order of God's house, and becomes puffed up with pride, and a careless, worldly spirit is uppermost, however popular she may be, and however great her numbers, she is really poor. When

she is made to feel this, and that there is but one source of supply, she becomes humble and self-abased, and so a foundation is laid for a growth in all spiritual graces, and so she becomes rich with the true riches. And this is the design of this exhortation. "And white raiment." I do not understand by this the imputed righteousness of Christ, for this the sinner in his natural state is never told to buy, and the believer has it always, whether he be obedient or disobedient. It seems to me that a proper spirit of humility and walking in obedience to the gospel is compared to white raiment, while the disobedient have soiled their garments, and are unfit therefore to dwell in the house of God. If the church is not clothed with a becoming walk, and if her order is not kept up, she is naked, and may be pointed at with shame.

"And anoint thine eyes with eye-salve, that thou mayest see." In the former verse this church is said to be blind. The eye-salve which alone can give sight is the word of truth, and it is effectual when applied by the spirit of truth, in enabling the erring child to see where his feet are wandering, and to shun the broad way in which it is so easy to wander. God's people are often spoken of as being blind and halt and poor, and often ignorant of all this; but they are never said to be dead after they have once been quickened. Now, this church did not know how wretched her condition was, but the eye-salve of gospel truth would reveal this to her, and would humble her pride. My brethren, when any of us get puffed up with pride, and think "we are all right, and our brethren who differ are all wrong," we need some of this eye-salve of truth to make us little and childlike once more. Without this eye-salve, we see other people's faults most clearly; with it, we can see our own.

Verse 19th: "As many as I love I rebuke and chasten; be zealous, therefore, and repent." Here is stated one of the most cheering truths of the bible. God visits his disobedient children with the rod in love. Because he loves them he chastens them, and his chastening is a proof of his love. If disobedient, the chastening is sure; therefore be zealous, and repent. Lukewarmness, or lack of zeal in the truth, was the fault of this church. God would have her zealous for him, for his truth, word, ordinances, gospel and discipline of his house, and against everything evil; against all false doctrine, false worship, all sin and iniquity. The word "repent" here, as in most other places, means, "to turn away;" that is from her lukewarm state, from her pride, arrogance and vain boasting, and be humble and lowly, and follow the commandments of God earnestly.

Verse 20th: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." As this letter is too long already, I will make but a brief remark or two in connection with this verse. It is an entire per-

version of the plain letter of the scripture to apply this language as it is often applied. The Lord does not say that he stands at the door of the heart of the unregenerate sinner and knocks. He is not talking about any such thing. But he is speaking to the church in regard to her disorders, and what he has been saying he compares to a knocking at the door of a house. Now if any man of the church has heard what he has said, and will attend to these warnings, and repent of his wrong, the Lord says, "I will sup with him, and he with me;" that is, he shall enjoy blessed communion with me, as is in hundreds of places in the bible promised to the obedient. "The willing and obedient eat the good of the land."

Verses 21st and 22d I have already spoken of in the beginning of this article. Gracious promises are given to him who through Christ is a conqueror in this warfare. He shall share with Christ the throne of glory and the crown of victory. This is fulfilled even here, but shall be most completely fulfilled when the end shall come, and we shall be changed into that which is spiritual at the last day. O that we might be found in our place, faithful to the charge which the Lord has given us, firmly contending for the truth in the spirit of meekness and fear. It is important that the people of God should let their position be known. They are to lift up their banners in the name of the Lord, proclaiming what the Lord has said. Lukewarmness will not do. God's people are to be diligent in business, fervent in spirit, serving the Lord. "He that has an ear, let him hear what the Spirit saith to the churches."

I hope if this is published it may be satisfactory to the brother who requested me to write, and to the brethren generally. Our brethren have been feeling very anxious about the illness of brother Beebe, and are very glad to hear that he is better. We hope to see him once more at our association in May.

As ever, I remain your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., April 11, 1878.

Experience of Urania B. Durand.

I have written a notice of the death of our dear sister for the Obituary Department of the SIGNS, and I wish now to write a little of her christian experience, as far as I can remember it, and especially that of her last days.

She was in her eighteenth year when she was married to our brother Warren, with whom she went immediately to New Orleans. The following year his health failed, so that he had to return. About this time she first knew herself as a sinner before God, and was under exceedingly deep and sore trials of mind on that account for perhaps a year or two. She felt herself to be such a vile sinner that it seemed she was not worthy of any one's regard, and she thought her husband was deceived in thinking

her worthy of his love. This was a most dark and terrible season in her soul, when she truly "wandered in the wilderness, in a solitary way." She was at the same time very bitter against the truth. She went with her husband and sister Bessie a long distance to the association at Burdett, but while she listened to the preaching she felt aggravated in her mind at the doctrine. She thought it was unjust; that the Lord could as well save all as only a part. One day, as she was thinking of this with great bitterness in her soul, both on account of her sinfulness and against the truth, she took up the bible, and opened it to the ninth chapter of Romans. As she read, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" a light came into her soul such as she never felt before, revealing to her the truth, convincing her that it was all right, and silencing all opposition. But at this time she had no evidence that she was one of the redeemed. I might here say that naturally she was of a very gentle spirit, and as pure minded, unselfish and faithful a soul as I ever knew.

When her third child was born her husband was at the same time suffering greatly, and apparently at the point of death, while two more of the family were extremely ill in the house. As she lay helpless, thinking how unable she was to render him any assistance, and feeling as though all things were coming to an end in terrible darkness and confusion, all at once these three passages of scripture passed rapidly through her mind: "His mercy endures forever." "Underneath are the everlasting arms." "As thy days, so shall thy strength be." In a moment all was calm and peaceful within her soul, and she felt unspeakable comfort. Her husband recovered from this illness in a measure, contrary to the expectation of his physicians, was baptized, and lived three years. The following year, 1865, she was given strength to follow her Savior in baptism. She went, as she remarked during her last illness, upon two evidences: first, she knew she loved the brethren, the little church was very dear to her; and second, she knew that she had received the comforts of the word.

During the years that followed, through trials of deep bereavement and trials of her faith, she continued faithful in her christian walk, showing her attachment to the church to be truly spiritual. But while she enjoyed much the conversation and conference of brethren, and took every possible opportunity to hear preaching, she was very quiet about herself, speaking very timidly and tremblingly about her own exercises, as though she felt that they were not of much importance to others, and quite likely might be wrong. After her first attack of serious illness three years ago, she was only once again at our covenant meeting, when she appeared to feel a most solemn interest in the meeting, and spoke with

much feeling of the Lord's goodness. She was also at the association at Cherry Flats in 1875, though very feeble, and enjoyed the preaching more than common. From that time she has remained at home, sometimes entirely helpless for weeks together, and sometimes able to move about quietly. During these last years the bible, hymn book, or some book or periodical of experimental writings was often in her hand or listened to by her. She cared but little for anything else.

Gradually she grew weaker, so very gradually that it could hardly be noticed, as she never complained, but each day walked a little more carefully, and held a little more firmly the hand of the dear daughter or sister who attended her. The ninth of February, as I was preparing to go to our covenant meeting, she said, "I would like to send a word to the brethren. Tell them I think of them often, and am with them in spirit in the meetings. I would like to meet with them once more, but do not expect I ever shall. I have always felt a little timid and doubtful about my hope, and thought perhaps I had never had such an experience as the rest. But last week all one day my mind was engaged in looking over my past exercises, and I felt an assurance that I had been taught of the Lord. Since then I have felt settled in my mind, and have had a good deal of comfort." The evening of February twenty-fifth she spoke of her feelings in the presence of all the family. As I was speaking of the expression, "He leadeth me beside the still waters," she said, "That is very sweet and comforting when we are feeling well; but when we are suffering very much we want something stronger, something that takes hold deeper: we want to think of the sufferings of Christ. 'Did Christ, my Lord, suffer, and shall I repine?' I was thinking all last night of how deeply he suffered; how he groaned, and cried, 'If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done.' And then, worst of all, he was forsaken of his Father, while we have the promise that he will never leave nor forsake us. I feel as though I would like to talk a little to you all of how I have been comforted. I did not expect it. The Lord has been so good. O how good he has been to me." Thus she talked for perhaps half an hour, in her low but clear voice, of these precious things.

On Wednesday evening, the 27th, as we sat at the table, she said, "Perhaps I have exerted myself too much to come out to the table, for I thought it would be pleasanter for you all; but now I shall not probably come out any more. All temporal things have lost their attraction for me." And soon after, "I think I have failed very fast lately. I see new marks every day that the end is near. I feel more and more that I am nothing, but I feel that the Lord has set the seal of his love upon me; and it was of his own free will." Friday evening, in conversation with

a brother in the church, she said, "I have had some sweet seasons, and have not been left to murmur. I have felt as though I wanted all the saints to know how I have been comforted and sustained. It is for all the little church when one of the feeblest of their number receives of the good things of the kingdom." She was so very weak that she could only talk a very little at a time; and of what she said I can only write down a very small portion. She spoke during these days much of her early experience, and also of the exercises of her mind at various times under preaching and in conference meetings, and of the sermons and portions of scripture from which she had received encouragement at various times. "O," she said at one time, while telling some of her early experiences, "what a wonder, what a mystery, and how beautiful! I wish I could talk more of these precious things; it is so pleasant to talk of them to those who understand me." Sisters Abby Dodge and Marianne Murray were with us during these last four weeks, and from time to time other dear friends who know the truth, so that she was at no time without some one by her to whom she could talk freely of these things, when strength of body and freedom of soul would allow. We read much to her from the bible and hymn book, she often making the selections herself. She wanted to hear nothing else. "That is the reality," she said. "It is God's word, and I can rely upon it. The comfort and support I get from that is true." We also talked with her often, as she sometimes wanted to hear conversation upon spiritual things. I shall only give her part of the conversation.

Saturday evening, March 2d: "I do not feel like going back one step. I am just waiting for a safe landing. Yes, that is a beautiful passage. His words are truly spirit and life, are they not? They have been life to me. All the days of my appointed time I desire to wait; but sometimes I am afraid I will be impatient. I have felt so weak and poor, and have felt to ask the Savior to be with me, and help me, and make me quiet and trustful; and I think he hears me. He is a very present help in trouble, and it is such a comfort to be able to ask and supplicate him." Sunday morning, as the expression, "The pure in heart," was repeated, she said, musingly, "Pure in heart; that must mean the love of Christ in the heart. Certainly it is something outside of ourselves." Sunday evening she had a very hard struggle, during which she expressed a wish that the Lord would take her then, and asked me if I could not pray that he would. I said, No; she must wait until the appointed time. "Yes," she said, "the appointed time." After recovering from that, and resting a little, she began to talk, and spoke for about two hours. "The Lord has put upon me the beautiful robe of his righteousness, and has put his love in my heart. Why, I never could tell; it was beyond my understand-

ing. There was nothing in me that could have merited his love; it was just because he would. I am such a poor, weak, sinful creature, I could never do anything; not the least good thing. I was just as helpless as I am now lying here.

'O for such love let rocks and hills
Their lasting silence break.'

O how wonderful it is." After talking thus for some time, she said, "Now I am thankful that the Lord did not take me. He has let me come back to say some of these things to you. And I thought I was going, and that it was hardly right to let me stay. I wanted him to take me. So sinful and wrong to the last. O it is all through Jesus. Thanks be unto God who giveth us the victory through Jesus Christ our Lord." Then she addressed each one of the family and friends present separately most beautifully, and spoke of her father, whom she did not then expect to see, but who afterwards came. And of the church she said, "That little church has been a very pleasant place to me. It has been a little sanctuary in the wilderness. But for the last three years the Lord has been my sanctuary. He has chosen me, the poorest and weakest of all, to be a witness, in order to show forth his wonderful power. I was so helpless and ignorant, and he has given me this confidence and enabled me to say these things to you to show what he could do. He can make the babes speak, and the stones of the streets cry out. I have never felt to ask him but to lead me step by step: just to help me over each trouble as it came, one by one; and he has brought me thus far, and I can trust him, that when he takes my last breath he will carry me in his arms. I have often wondered how I could stand before the great God, who is so holy; but did not Jesus say to the thief upon the cross, 'This day shalt thou be with me in paradise?' My mind is so weak I cannot see the glory; but he will lead me. He will lead me unto living fountains of waters, and wipe away all tears from my eyes."

At another time, "The Lord is very precious to me to-night. He has sustained me so many years with a comfortable hope, and a peace of mind most of the time. Sometimes I was filled with anxieties and fears lest I might be deceived; but my precious Lord has reserved the best for this time of need. He has come and sealed me with the spirit of assurance. I cannot doubt any more. He is mine, and I am his."

During the next week she had some changes, but each day some passage of scripture was especially given her. One day it was, "Thou wilt perfect that which concerneth me." The next, "Thou wilt keep him in perfect peace whose mind is staid on thee." This was a day of perfect peace in her soul. The next day she said, "I cannot get the words I had yesterday, but these words are upon my mind, 'My grace is sufficient for thee.' They are good and comforting, but you know they imply trouble." And so each day for quite a long time she

had some word from her Savior to rest upon. As her strength allowed, she talked considerably with her sister, who is an invalid, with her aged father and his wife, and with her two children; always making this subject of Jesus and his love and salvation her prominent theme unto whoever she spoke, exhorting those who have a hope to obedience, and expressing a desire that she might speak some word that would be blessed to the spiritual good of such as are not clear in the truth.

A suggestion was made on one of these days when she felt so well in her mind, that possibly she might recover; and some instances of almost marvelous recovery that we all remembered were alluded to. This was the occasion of a painful temptation and affliction of soul to her. She began to think how pleasant it would be to walk out again and look at the beauties of nature, and enjoy the comforts of this present life as she formerly had. Then she turned to look again at the Savior, who had been so close by her, and he was gone. As she looked around for him she seemed to see him just outside, but she could not get to him. She felt like a little, helpless child that had been left alone, and that was crying to be taken up and petted. It seemed to her that the absence of the dear Savior was caused by her looking back with a momentary longing towards the enjoyments of this life, from which he was drawing her away to himself. She felt that she was in the valley of the shadow of death. After awhile the words came, "In his love and in his pity he redeemed them, and he bare them and carried them all the days of old." Then her soul was comforted again by his presence. As she still wept, she said, "I feel like a little babe that still sobs after it has been taken up." She said, "Now I know how mother felt when she said the Savior had left her. O it is worse than any physical pain." Telling over this trial the next morning to all of us, she said, "I was in the dark and alone, and the Savior appeared to have withdrawn himself beyond my reach, leaving me so grieved and desolate that I could not help but cry. But all at once

'He seized my soul with sweet surprise,
And drew with loving bands;
Divine compassion in his eyes,
And pardon in his hands.'

When those words of scripture came which restored my soul, I suppose you could have seen a beauty in my face; I felt it. But the beauty was not in this corrupt, vile body; there is no true beauty or comeliness there. The beauty is in the word, in the promises, in the salvation which he has given me. His righteousness my beauty is, my glorious dress. My dear Savior is my life, and there is my loveliness and beauty. When Christ who is our life shall appear, then shall we also appear with him in glory. It is true, there is a natural beauty in the body, the casket which holds the jewel, for the Lord made it, and he knew how to fashion it in beauty; and when I am gone you will keep it a few days, and pet

it; but then like all earthly treasures it will begin to show corruption, and you will have to lay it away. But do not let there be any crying, because there is nothing to mourn for. All that is truly beautiful and lovely is preserved, and will remain." Thus in the pleasantest tone, though very weak, and in most sweetly chosen language that I can but imperfectly reproduce, except where we wrote it down at the time, she tried to let us see what was passing in her soul.

In one great trial, in which the enemy appeared to have great power for awhile, after many scriptures had been spoken in her hearing without effect, these words were at last repeated, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Immediately the expression of anguish relaxed, and her eyes brightened as she repeated the last part over and over. She was set at liberty. Then followed a most painful struggle, which racked her poor body pitifully, but she whispered, "No fear; perfect peace; he giveth the victory." At another time she said, "The enemy has been assailing me again, but I looked right at the Savior and he vanished. You were led to tell me your trial of this kind yesterday, and to explain how we resist the devil by looking at Jesus; and now I know it by experience. What you said seemed to be intended by the Lord for my help." At another time she said, with a look of triumph, to the sister who came to take the place at her bedside, "Have they told you about the temptation I have had? But my blessed Savior came to my rescue. I looked right at him, and he gave me peace. It is glorious. I was so frightened at the thought of losing that perfect peace which was given me, that I want to praise my Savior for his wonderful deliverance. The Lord is perfecting his work concerning me." After sleeping a few moments she said, "You know I have had for several days and nights some sweet portion of the word to cheer me. I needed that help then; but I am so perfectly happy now that I don't need that help, for my dear Jesus is right here, and his loving presence sustains me. But I may need them again if I should linger; I don't know.

'Tis sweet to lie passive in his hands,
And know no will but his.'

The Lord has been teaching me more fully what is the fellowship of his sufferings. It was more than mere physical suffering that caused him to cry, "My God, my God, why hast thou forsaken me?" Soon after she said, "Repeat that verse which tells about the blessing that was so great there was not room enough to contain it.—Mal. iii. 10. This must be the blessing I am experiencing now. But it is for nothing I have done. Christ has fulfilled all righteousness. How good the Lord is. I am such a poor, little worm, it seems too much for me. Why, how faithless I was yesterday. I dreaded the night, and now the Lord is right here." After a severe struggle she whispered, "God, my supporter and my hope. I can't talk for weakness, but you know

what it is. I have been praying to the Lord to keep me from the adversary; I think he will. He will not let him harrass me; but I would not raise a murmuring word."

"I would like to tell you after every struggle how I have felt, and how I have been supported; but I cannot tell you after the last, and perhaps not after the next to the last.

'O could we die with those that die,
And place us in their stead,
How would our spirits learn to fly,
And converse with the Lord.'

Opening her eyes from sleep, and looking at us without moving, for at this time she was very weak, she said, "I feel as though I wanted to assure you that I trust in my Redeemer's name. I want you to know it." In reply to a hope that she was resting, she said, so pleasantly, "There remaineth a rest to the people of God."

March 15th: "Last night the words were in my mind, 'Thou wilt keep him in perfect peace whose mind is staid on thee.' I was preparing to rest upon that, it was so good, when all at once the words passed rapidly and sharply through my mind, 'I will lead thee into darkness, and not into light.' I was frightened, and began to plead with the Savior, and said, 'O, my dear Savior, don't lead me into darkness; lead me into light. O let me have peace. Hast thou not promised that thou wilt keep me in perfect peace? O let my soul have comfort in thy presence.' After a while he answered me with these words, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.' Now was not that good enough? O how good it was to my poor soul. I could see how bountiful he had been, and was satisfied. But again the words came sharply, 'I will lead thee into darkness, and not into light.' Then I saw that it was the enemy, and began to plead with my dear Savior to take away the tempter, and not let him tempt me any more. I could not tell you at the time what was passing in my mind, for I was afraid to speak lest the enemy should get the advantage of me; I had to keep my eyes upon the Savior. And so I was tossed in my soul through the night; but when the morning came the shadows fled away, and I could feel that the Savior was with me. He was tempted in all points like as we are."

Upon being told one night that she was one of the most patient of creatures, she felt it to be a temptation, and alluded to it in the morning. "It is a dreadful thing to be tempted. I find that I cannot bear praise. I cannot bear to be told that I am patient. It comes too near temptation, and I cannot bear it. And yet our Savior could be told how lovely he was, and not be tempted nor feel wrong."

I had remained home from two appointments, and now another came which would keep me away three days. She wished me to go, saying the words, "I was glad when they said, Let us go into the house of the Lord," had caused her to think I ought to go, and that she would re-

main here till my return; and she said, "I hope you will not be tempted, but that you will trust in the Lord." On my return she said, "I told you on Saturday morning I hoped you would trust in the Lord. It seemed easy to me then, for I was trusting, and felt strong in him; but I noticed that as evening came on a kind of shadow came over me, and that it had been so for some evenings past. I can hardly describe it: it was a kind of timidity, as of a little child that had to go alone through a piece of woods in the dark. As it came over me that evening I thought it was unbelief, and that I was not trusting. I cried like the man in the scriptures, 'Lord, I believe; help thou mine unbelief.' Then I thought of Thomas, and had them read the portion where the Savior chided him for his unbelief; and the words, 'Be not faithless, but believing,' appeared to overcome my unbelief, and I have not felt that shadow since."

Tuesday morning: "The dawn is coming, and this struggling and oppression will cease before long, and then, O how pleasant the conqueror's song." Tuesday night: "Perfect trust and assurance to-night. How grand and beautiful that chapter in Isaiah sounded; how it exalts the Savior. It is so good and comforting. This is a poor, weak body, but my Savior is coming soon. He is just near enough now to soothe me with his love and pity. He will soon unburden the fullness of his love." Thursday: "This has been a strange day, filled with a blending of earthly love and heavenly joy. The Lord's tender mercies are over all his works." She talked much about the pure water that was in the wells of salvation. I cannot even allude to the chapters and hymns which she loved to hear and repeat, and how beautifully she spoke of them. The covenant compared to the waters of Noah was often a great comfort to her.

Tuesday, 19th: "I am not brought to the place where I can say, 'My raptured soul can here no longer stay;' but I can say, 'My times are in thy hand.' I am ready and willing to depart whenever the summons shall come.

'Death is no more a frightful foe,
Since I with Christ shall reign.'

Thus from day to day, going down into that perfect weakness in which she had desired she might be taken, speaking continually of the Lord's praise, and receiving daily new tokens of his love, she came to the morning of the 26th of March, when it became evident she was going. "Can this be the last?" she said, after a severe struggle. "O will he come and take this weary one to himself? 'There sweet be my rest till he bid me arise.' 'O land of rest, for thee I sigh.'" How clear and serene were her beautiful eyes as she looked at us. Sister Bessie said to her, "Dear Urania, we go just as far as we can with you." "I know you do," she sweetly replied; and after a little, "O would the dear Savior come and snap the cord that holds me here, and let me fly away." This was spoken

clearly, though faintly, and was her last sentence. I repeated, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Looking full and placidly at me, she replied, "True." This was her last word. Soon after she breathed her life away here below. In death a beautiful smile rested upon her face, a reflection, we might well think, of that perfect and glorious joy that was now hers in heaven.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., April 17, 1878.

WALLACETOWN, Ont., Dec. 25, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have been reading lately the experience of an Old Baptist who lived about the beginning of the present century. I have copied an article he wrote on the word Rest, and if you think it would benefit any of the little ones who read the SIGNS, you may publish it. It is at your disposal.

D. T. MCCOLL.

REST.

What a fluctuating, changing, wandering mind do I possess! I am almost a stranger to rest. I have often thought, when looking at some mercy, if I possessed that I should be at rest. I have gained it, but wander still. Sometimes I am loaded with guilt, and at other times with cares. Now I am uneasy from possession, then I am distressed from want; now by doing I am grieved, then cast down because I cannot perform. Blessed Jesus, thou hast said, "Come unto me, and I will give you rest." I have come, and have proved thee faithful. But alas! I am so fickle that I wander even from thee. I know in my judgment there is rest no where else but at thy feet; yet I seek it almost everywhere besides. Verily, if thy mercy was not great unto the heavens, thou wouldest deny me rest forever, as I am now deprived of it for a time. Return unto thy rest, O my soul. Thou hast visited thy brethren of Adam's family, and discovered afresh that there is no rest in the world. Thou hast looked in upon professors, and they are tossed upon the troubled waters of strife, contention, or covetousness. Thou hast conversed with many of the Lord's family who are gadding about, to change their way, and there is no rest in their souls. Return then, O my soul, to Jesus, whose arms are still open, whose throne is still accessible, whose voice still calls thee, and whose promise remains good, "I will give you rest." Yes, my wandering soul, Jesus will even now receive thee graciously. Though he may correct thee in measure, he will love thee freely; though he may keep thee waiting for a time, he will bless thee with peace, forgiveness and rest; though he may try thy patience, thy courage and thy faith. Return, return, my soul, from all thy wanderings; come again to Jesus, and come as thou didst at first, burdened, lamenting, and sighing for rest. His perfect righteousness, meritorious blood, vicarious sufferings, atoning

death and effectual intercession, form a couch on which thy burdened spirit may repose. His dear name is refreshing, as ointment poured forth. His presence is like the gentle summer showers, his faithfulness like the sheltering rock, and his peace-speaking voice like the portals of glory. O silly, sinful soul, to wander from such a Jesus, to stray from such a pasture, to leave such a rest, and turn aside from such a friend! And, O matchless Savior! to be willing to receive me after having wandered after other lovers, after being disappointed in every quarter, and having acted like the evil spies, brought up an evil report of thee, by my wanderings.

"And wilt thou, canst thou yet forgive,
And bid my crimes remove?
And shall a pardoned rebel live,
To speak thy wondrous love?
Thy pardoning love, so free, so sweet,
Dear Savior, I adore;
O keep me at thy sacred feet,
And let me rove no more."

My gracious Lord, I do indeed deserve to feel restless when I wander from thee; and I feel that this sin especially carries its own punishment with it. All is dissatisfactory, disappointing and distressing when I am wandering from thee. I am like Noah's dove, there is no rest for the sole of my foot. Blessed be thy name, even then I carry about me evidence that I am not one of the world's ravens. I cannot feed upon the carrion of corruption, or rest and find pleasure out of thy blessed ark. I flutter from thing to thing, and fret, complain, find fault, and look back to former happy days, and wish I enjoyed them now. My Jesus, thou hast won my heart, thou hast divorced me from all but thyself; yet thou hast left me this wandering principle to plague, harass and distress me. Like the Canaanites of old were to thy typical people, so is this disposition to me, a prick in the eye, a thorn in the side, and a continual vexation. But thou dost remind me in thy word that the time will come when there shall be no more the Canaanite in the house of the Lord of hosts, and when my wandering mind shall vex me no more, but be forever fixed upon, filled with, and employed to the glory of thy blessed self. Then I shall find rest, perfect, complete, uninterrupted rest. Then there will be no more thorns in the pillow, nor thistles in the bed; no gewgaws to attract or allure my soul aside; but Jesus will be my centre, my circumference, my all in all. There remaineth therefore a rest to the people of God, and until that period arrives, Lord, help me to be daily correcting my errors, re-proving my wayward mind, and be constantly returning to thee. Let not my heart be troubled. Give me faith to believe in the Father, and also in thee; and grant that I may receive thy Spirit, be changed into thy image, enjoy thy company, and be filled with love. Thine apostle speaks of being filled with the company of thy saints at Rome, and truly the company of saints, when they are saint-like, is blessed; and while I would prize their company, I would

especially desire to be filled with thine. These are sometimes saint-like, but often sinner-like; but thou art always Jesus-like—like thyself, and none other; for thou hast no rival, nor is there any adequate comparison that can be used to set thee forth; and amidst all the changes which take place among men and things, it must still be said of thee, "But thou art the same." Dear Redeemer, bring me to, and keep me with thy beautiful flock, and with them let me rest at noon; and not at noon only, but morning, noon and night. I would rest with them in thy bosom, while traveling from this wilderness to Zion. I would rest at the foot of thy cross, when beset with sin and Satan. I would rest at thy gracious throne, when surrounded with wants and woes; and I would rest on thy promise, thy faithfulness, and thine "unalterable" love to my soul, when beset with foes or exposed to the pitiless storms which often fall upon thy church; but especially I would rest on and draw comfort from the marriage union which subsists between thee and my soul. Thou hast betrothed me unto thee forever, in righteousness, and in judgment, and in loving kindness, and in mercies, and in faithfulness, and hast given me the knowledge of thyself. Thou hast made it the duty of the man to love his wife as himself, because they are no more twain, but one flesh. And wilt thou not love me as thyself, who, notwithstanding my wanderings and restlessness, am a member of thy body, of thy flesh and of thy bones? Is it possible that thou shouldst love any one more than thy bride, or refuse her any good thing? Nay, it is not possible. There, then, I will rest, and on thee will I repose. Yes, dearest Lord, I am thine, and the very thought of being thine gives me pleasure, and to be entirely devoted to thee, to be continually with thee, and to be entirely given up to thy glory and the honor of thy dear name, are (as thou who canst search the heart knowest) the real, hearty, abiding desires of my soul. Yes, gracious Lover, my soul is even now exclaiming, I will be for thee, and thou also shalt be for me. This is the rest with which thou dost cause the weary to rest, and this is their refreshing. One with Christ! Amazing mystery! Married to Jesus! Glorious truth! To be forever with the Lord! Delightful prospect! To be like my Redeemer! Ravishing thought! To centre in, be filled with, and employed for Immanuel! Blessed state! And do I believe this? Yes, I must, or else I would make him a liar, trample his word under foot, lie against my right, and fly in my Father's face. I will then take up the prayer of one of old, "Lord, I believe; help thou mine unbelief." Or with the disciples cry out, "Lord, increase my faith." But can I ever wander again after this? I wish I had sufficient reason

to say, I shall not. But my wretched heart, that wicked Satan, or my very friends, will be sure to lead me from my Jesus. Yet, blessed be his holy name, dwelling under his shadow I return; yet, perhaps I may again find the poet's words true,

"But ere one fleeting hour is past,
The treacherous world employs
Some sensual bait to seize my taste,
And to pollute my joys.

Wretch that I am, to wander thus,
In chase of false delight;
Let me be fastened to thy cross,
Rather than lose thy sight."

J. S.

(Continued from page 99.)

"The heart is deceitful above all things,
and desperately wicked: who can know it?"
—Jer. xvi. 9.

In the further consideration of the words of the prophet of God, having shown from the testimony of the scriptures that the declaration made by him is true, it becomes necessary next to prove that all the children of men are included in the declaration. Some, perhaps, may be ready to say, But you do not mean to say that all men are alike depraved in their actions, appetites and passions, and that there is no moral difference in mankind. By no means. There is a moral difference. And I believe this difference exists naturally among men. Some possess an amiable disposition, are kind, generous, hospitable, and delight in performing acts of kindness and beneficence toward their fellow-men.—Job xxix. 11-17. But we are not to consider this important subject from a moral point of view, as morals are inculcated or understood among men; for their standard of morals is variable, changing, contradictory and perplexing; but we have a more sure word of prophecy, and the word of the Lord is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. The testimony of inspired men, who not only wrote as they were moved by the Holy Ghost, (2 Peter i. 21) but they also gave their own experience, and thus gave their own testimony as witnesses, testifying to things within their own knowledge.—Isa. xliii. 10; 1 John i. 1.

The psalmist David says, "The Lord looketh from heaven; he be- holdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike: he considereth all their works."—Psalm xxxiii. 13-15. The word "consider- eth," in this connection, is an impor- tant word; it implies careful delibe- ration, serious and continued thought, and is opposed to hasty or inconsid- erate conclusions. God, from the high and holy place of his habitation, views the whole universe at a glance, and every individual of the whole hu- man family is constantly under his all-searching eye. "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."—Psa. cxxxix. 7-12. Such "high knowledge" had been impart- ed to this eminent servant of God, and it is entirely reliable, and worthy of all acceptance. His testimony in regard to his own depravity is brief, but emphatic, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psa. li. 5. The psalm- ist has borne such abundant testimo- ny on this point, that to give it all would be to copy a large share of the book of Psalms; but the apostle Paul has so condensed it, in his epis- tle to the Romans, that it settles the question forever. "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 unprofit- able; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruc- tion and misery are in their ways, and the way of peace have they not known; there is no fear of God be- fore their eyes. Now we [the people of God] know that what things soev- er the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world [both Jew and Gentile] may become guilty before God."—Rom. iii. 10-19. This conclusion, then, at which we must irresistibly arrive, is given by the prophet Isaiah. "The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, no soundness in it; wounds and bruises and putrify- ing sores. They have not been closed, neither bound up, neither mollified with ointment."—Isa. i. 5, 6. Such, then, is the sad condition to which sin has reduced the whole hu- man family, even the children of God themselves, who by nature are children of wrath even as others. "Are we better than they? No, in no wise; for we [the prophets and apostles] have before proved both Jews and Gentiles, that they are all under sin."—Rom. iv. 8.

But the prophet brings to view in the connection two characters, one of whom he compares to the heath in the desert, the other to a tree planted by the waters, and which spreadeth out her roots by the rivers. The one I understand to represent man in his natural estate, as dead in trespasses and in sins, not knowing, and conse- quently not troubled with a hard, de- ceitful, or wicked heart, but living sup- pinely, who have forged a lie against God, by denying his truth, and whose heart is unctuous, or as fat as grease.—Psa. cxix. 69, 70. Whom the Lord hath not given a heart to perceive.—Deut. xxix. 4. They are never in

trouble about their heart, neither are they plagued as other men; but their eyes stand out with fatness, and they have more than heart can wish.—Psalm lxxiii. 5, 7. One of this class, a professed minister of the gospel, said to me a short time since, "I am not troubled about these matters. If doubts sometimes arise in my mind, I dismiss them by saying, If I never have given my heart unto the Lord, I give it to him now; and my trouble, if I have any, is removed." Such have never known the distress of soul which led the psalmist to pray, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way ever- lasting."—Psa. cxxxix. 23, 24. Such a prayer can only be breathed by one whose heart (to use a favorite expres- sion of our beloved brother, Elder Hartwell) has been touched by the magnet of God's love; and as the magnet attracts and draws unto itself all metals which possess qualities for attraction, while all others are unaf- fected by it, so the sinner quickened into divine life, by the life-giving Spirit of God, finds new and strange emotions and sensations arising in his mind—has new and wonderful views of God, of the glory of his character, of the holiness of his at- tributes, of the dignity and purity of his law, of the spirituality and extent of his commandment. He now has seen an end of all perfection, and that the commandment is exceeding broad, and finds that although it was ordained unto life, it has produced death in him. His heart, which was once so good that he could thank God it was not as the hearts of other men, is now, to his astonished eyes, a very sink of sin, comparable to a cage of unclean birds, and the constant groaning of his heart is, "God, be merciful to me, a sinner."

Yours in bonds of love,

W. L. BENEDICT.

(To be continued.)

FAIRFAX C. H., Va., April 17, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please pardon me for troubling you with more of my scrib- bling, for it seems as though my lot is cast in the "vale of weeping," and it is with much weeping that I now undertake to speak to you, as to a kind father in Israel, of how the Lord has been pleased to lay his hand on me since my unworthy name ap- peared in your columns; and while I know it has been there too often al- ready, I beg a father's indulgence this once more, that I may tell you and all my correspondents of my sore affliction; not, however, in a strain of complaint. My dear brethren, I dare not complain. But I desire to say to you all that my poor heart is overwhelmed, and my cry is, "Lead me to the Rock that is higher than I." Still I do not feel worthy to adopt that sweet prayer, for I am truly undone, and am a man of unclean lips. Not as some have it around here, "Wo be to me, for I am un- done," but "Wo is me, for I am un- done." I cannot even find where to

begin to tell of my sorrow. The floods have passed over me, and I seem to be buried at the bottom of the great deep, where no hope is, and yet, like Jonah of old, I find a cry in me somewhere, "unto the Lord." Indeed I feel that Jonah is a dear fellow-companion of my soul, and perhaps his declaration, "Salvation is of the Lord," encourages me to still hope in the Lord's mercy. O, brethren, can such a poor sinner as I hope for mercy and salvation in the hour of affliction? I would be still, and know that the Lord is God; but the very thing I would do, I do not. Now some dear one may say, Broth- er Kidwell, you are with your broth- er Paul. But that eminent apostle was a comfort to the saints, while I am but a burden, and my experience of a work of God's grace is in no wise clear. I try to hunt it up daily, but it seems so disconnected that I am almost afraid to even think I ever had such experience at all; but let that be as it may, my pathway has been marked with sore conflicts all my journey thus far, and still the shades of night are not gone. In ad- dition to my sinful thoughts, and my doubts of an acceptance in Christ's atoning blood, and temptations to evil propensities, and trials of the most fiery kind, together with cold- ness to the cause of truth, a failure to love and obey my Lord and Master, a lack of charity, yea, of every thing that the child of God does possess and do, which makes the light that is in them shine, to the comfort and edifying of each other, really seems to me are far from me. In addition to all this, my health continues very poor, from which cause I am a bur- den, in a pecuniary sense, to my dear brethren, for what I eat and wear, which causes me much distressing thought. It sometimes causes me to wish I had never entered the visible church; but, dear brethren, when I went to the church at Bethlehem, I could not stay away, for their God was my God, and my heart said, "Entreat me not to leave thee." But soon affliction overtook me, and here I sit from morn till night, not able to lend a hand to my support. Dear brethren, pardon me for mentioning this. I have tried these several years to keep from doing so, and have suc- ceeded until now; but my heart is overburdened, and I feel that I can- not forbear. As I was about to say, in addition to all these distresses, the Lord has taken from my bosom my dear companion. O, dear brethren, I fear I am too much like one of old who said, "My punishment is great- er than I can bear." I had no one to keep house for me, and had to break up and leave my little house. I now am seated at the desk of an aged father in the flesh, who has none of this world's goods to help me, and therefore I am now penniless and homeless, while a chair at the fireside is vacant, and a voice is hushed in death, and a little mound of earth marks the place where my loved one is laid. She who watched around my bed and waited on me while af- fliction laid me on my pillow; she

who was so ready to speak words of comfort to me in all my hours of trouble, and whose sympathizing tears often flowed with mine, and who bore up so patiently under all our straitened circumstances, and who seemed to possess such a strong degree of unwavering faith in the promises of God, and would so often refresh my drooping spirits by saying, "Eli, don't cry, the Lord will take care of us," has been taken from me. Dear brethren, those of you who have been called to pass through those dreadful flood-gates, please remember the poor worm that pens these lines. If I could only say, Bless the Lord for this dispensation of his providence. I can say of a truth, "The Lord gave, and the Lord hath taken away." For there is no truth plainer than that he gave me, in the person of my dear departed Jane, a helpmeet. But she is now gathered to her fathers, and I am left, a poor exile, bowed down and broken-hearted, with nothing to bind me here but my darling little motherless son. One by one my earthly ties are cut asunder, and I feel that the last one is soon to be broken. How much I can bear is not for me to know, but I feel that what I now am undergoing is nearly unbearable. I would ask the dear ones to pray the Lord to spare me this bitter cup, but the Lord has given it to me, and shall I not drink it?

"Should I be carried to the skies
On flowery beds of ease?"

O no. I often think I wish to be a partaker with Jesus of his sufferings, but how weak I am when called to partake with my brethren of theirs. Dear brethren, you know what I said in my communication in the SIGNS, about Peter, when the hour of trial came. He would go with Jesus where the Jews had sought to kill him, and wanted to go with him that he might die with him; but alas! when the hour of trial came, poor Peter's words were, "I know not the man." O, brethren, the hour of trial is upon me, and I fear I cannot stand the test. Where is a weeping Peter? O that I might fall upon his neck and say, Brother Peter, let us weep together, for I have no strength left in me.

"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?"

My lot is cast in sorrow and sadness, but if that is but just one part, then could I indulge a hope that the other part will be joy and peace. O what comfort it would bring to my soul if I only could realize the truth of the words, that here we "sow in tears," but there we shall "reap in joy." In vain do the Arminian hosts say that man can lay hold of those blessed treasures, faith and hope; for, dear brethren, you know I would grasp them now if I could, and drink deep of their sweetness, in this hour of my distress. Each hour of trial gives me a clearer view of such delusion, and brings to view that blessed truth that besides the Lord there is no Savior. I have greatly desired that he Lord would give me strength

in the inner man, that I might be able to speak to the little ones something of the comfort of God's abounding grace, as confirmed to me by my dear companion as she lay on her bed a few days before she was called home. After telling me what arrangements she desired me to make for her burial, she drew me to her bosom and said, "Eli, I do not want you to weep when I am gone, for Jesus has taken away the sting of death. I want to go. Tell the brethren, when you write to Elder Beebe, that my heart has been with them for several years, but for some wise purpose the Lord has kept the way dark before me, and I have never had the opportunity to tell them what the Lord has done for my soul." A few days later, while many of my earthly friends were watching with me, she called to me, saying, "Eli, I want you to sing that beautiful hymn," alluding to No. 534, Beebe's Collection. One of her sisters and myself sang it for her, and during the singing, and at the conclusion of the last two lines, which read thus,

"In that great redemption price
I see the whole secured,"

she exclaimed, "Isn't it pretty." The nights seemed to be the times of her greatest bodily sufferings, and near the close of her struggle she said to me, "O Eli, have I got to stay here another night?" I told her of one of old who said, "All the days of my appointed time will I wait till my change comes." She smiled and answered, "Then I will wait." Dear, doubting, little ones, does not such a triumph through our risen Lord make us rejoice, and say within our souls, "Bless the Lord, O my soul, and all that is within me, bless his holy name?" If the victory the Lord hath won over sin, death and the grave has not caused me to bless his name, then I know not from whence such blessing of gratitude comes.

The subjoined experience I have copied from the original, in order that the brethren and sisters of the family of our Lord and Savior may rejoice with me in the truth that salvation is of the Lord, and that the writer, whom the Lord has now called home, was a partaker with us of the joys which are so refreshing to the believer, when the Lord by his Spirit enables them to see Jesus as their Savior. It was written while I was away from home, about two years ago, under the treatment of a doctor, and shows the state of her mind while alone, meditating on the way of life and salvation. I think from what she said when I found it in my writing-book, shortly after my return home, that it was on her mind to send it to you for publication in the SIGNS, and as in her last moments she told me I might do so, I now submit it to your judgment.

Your brother in tribulation,
ELI T. KIDWELL.

FAIRFAX COUNTY, Va., Feb. 27, 1876.

I sometimes feel like writing a few lines of my experience, if I have one at all; for I fear that one so sinful as I am can never be born again. I

cannot see anything that is good in me, such an unworthy sinner.

In my early childhood I had serious thoughts of sin and death, but such seasons of reflection would wear away. Thus time passed away until I was in my fourteenth year. About that time my burden began to grow heavy, and I cannot describe the distress of my mind at times. Then I would go out into young company, and my troubles would measurably wear away, momentarily, but soon would return, and at each time of their return I felt more and more distressed. I was so long in this way that it would be but repeating the same words over and over to relate it. During four long and tedious years of the late war I could not hear any preaching, and I had concluded that if I could hear preaching it would help me, and perhaps I would feel better, &c. At length the war closed, (and I assure you the time seemed very long to me) and there was preaching at a point accessible. I went, but the ears of my understanding were closed, and I did not hear. I could not tell the text a moment after the preacher read it. I felt so troubled in my mind that I thought every one was looking at me and knew the state of my feelings; but then I thought, how could they, for I have never told any one? So the preaching did me no good, and I returned home, concluding that I would never go to meeting any more, that I would stay at home and let some one go that was fit to go, for I knew I was not. I would try to pray, but could not; and I tried to weep, but in vain; a tear I could not shed. This was the state of my mind during the four years of the late war, as well as after I went to hear preaching. Shortly after the war, and after the time I went to hear the preaching referred to above, there was a protracted meeting started at a place where many of my relatives were members. (It was what is called a New School Baptist Church.) Myself and next oldest sister went, and when they invited the mourners up to be prayed for, as they called it, my sister went. I felt that all might go up there if they liked, but as for me at that time I did not feel that I could raise from my seat. I went home, never to go back there any more. I thought I would tell some one how I felt, but I concluded that would not do, for no one ever felt like I did, and such were my feelings that I could not express them. But I did go to the meeting again, and took a back seat, where I thought no one would see me. I don't recollect anything the preacher said, but went home as before, only worse, if possible, for I did not think then that I could live.

"And if my soul were sent to hell,
The righteous law approved it well."

On going to bed that night, I went before a window, and put my hands on the lower part of it, and thought I would try to ask the Lord to have mercy on me, a poor, helpless sinner. I thought I heard some one say, "Peace, be still," or its equivalent; at least I felt a peace and calmness.

I got up and looked out of the window. The stars seemed brighter than ever before. I felt so light and happy, I started down stairs to tell how I felt; but the thought met me, "You are deceived," so I turned back and went to bed. My burden was gone, I could not tell where, and while pondering this sudden change in my mind, these words came into my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." The next morning I went to a private place to ask the Lord if I was deceived or not, and if I was, that he would show me some sign. It has now been about nine years since then, and I feel as helpless as ever, for in myself there is nothing good. I sometimes think if I was a child of grace I would not be so.

"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?
If I love, why am I thus?
Why this dull and lifeless frame?
Hardly sure can they be worse
Who have never known his name."

JANE M. KIDWELL.

LONGWOOD STATION, Ont., March 31, 1878.

DEAR BROTHER BEEBE:—I have often felt in times of solitude and loneliness that I would like to be with some poor, tried child of God like myself, if I am a child, and I cannot help but hope that I am, though one of the least in my Father's house, to talk to them of my hopes and fears, my conflicts and cares, my joys and sorrows, and be enabled to rejoice with them that do rejoice, and to weep with them that weep; but when I meet with those that I feel are my kindred in the spirit, how often it is that I feel dumb, and unable to open my mouth, though my heart, as it were, burns with a desire for the communion and fellowship of the saints of God. How often do I think I am alone in my feeling, and that there are none like me, so very poor, blind, dead, and indifferent to spiritual things, and so alive to the world and its vanities. Then I read the communications of some of the dear brethren and sisters in our family journal, the SIGNS, and they express my feelings so exactly that I feel a desire to write to them, and tell them how their communications have been blessed to the comfort of my weary, sin-distressed soul; and then I think if I could only write something that would comfort some poor, troubled one, how gladly would I do so. But as the Lord has wisely withheld from me the gifts of the spirit, my desire is that I may be endowed more abundantly with the graces thereof, so that my walk and conversation may be more becoming the gospel of our God, and that I may be kept by the power of God, for I feel daily and hourly that if left to myself I must be lost and ruined to all eternity. In what an innumerable variety of ways is sin ready to lead us astray. Well might the poor soul sink into despair when he has a view of the terrible array of

foes that oppose him, if he relied on his own strength for the victory over them. But how cheering the thought that the Captain of our salvation has conquered all our foes; and though they may annoy us for a time, let us remember that Satan, that is, the spirit of evil, is a chained foe, and is restrained by gates and bars, so that he can only go so far and no further, and here shall his proud waves be stayed. In reading the third chapter of Colossians to-day, my mind seemed to rest with much comfort on the last clause of the 11th verse: "But Christ is all and in all." What a volume and depth of comfort in those few words, if the Holy Spirit applies them to our weary heart. Words fail to express the peace that fills the soul when we can feel that Jesus is our all. We want no more, and can say in the words of the poet, "Tell me no more of earthly toys," &c. The world is now gone from our view, even though engaged in its duties, so that we can realize the truth of the scripture that says, "The kingdom of God consists not in meats nor in drinks, but peace and joy in the Holy Ghost." So that whatever our calling, position or situation is in regard to worldly affairs, it does not affect our spiritual comfort or condition; so that in times of deepest worldly trouble and keenest disappointment we may find a peace and comfort that at other times we are strangers to, and seek after in vain. Such in part is the experience of the writer. When Christ is feelingly our all and in all, there is no room in our heart for anything else. The world, the flesh, with its lusts, and the devil, all depart, and leave us alone, with him whom our soul loveth. At such times how sweet is the fellowship of the saints, and how pleasantly they can dwell together in God's house, each esteeming the others better than themselves. Then how easy it is to forgive an offending brother or sister, and say, If my Lord has forgiven me ten thousand talents, shall I not forgive my brother ten talents? How meek and humble is the deportment of the one thus blessed, so that it is easy taking knowledge of them that they have been with Jesus.

Dear brother Beebe, I feel that I am trespassing on your time, but I desire to express a few thoughts in connection with the words of the apostle John, third chapter, and last part of the second verse: "We know that we shall be like him, for we shall see him as he is." How delightful the thought. Words fail to express the rapturous joy at the prospect of being like our glorious Redeemer, and basking forever in his smiles; no sin, no sorrow. I sometimes say to myself, Shall I ever be free from sin, the source of all my sorrow? Here is the promise, (if I am a child,) I shall be like him. Is not this enough?

May peace and love abound among the children of God, and may each and all of them be enabled to exalt Jesus as their all and in all, and give him all the glory, both now and evermore, is the prayer of one that de-

sires the peace of Zion and the prosperity of her kingdom. May the Lord spare and strengthen you for the comfort and edification of his dear children, is my prayer.

Your unworthy brother,
R. SCATES.

PARIS, Lamar Co., Texas, April 10, 1878.

ELDER G. BEEBE & SON—DEAR KINDRED IN THE LORD:—(if one so little and unworthy as I may claim a relationship in our Redeemer's kingdom.) Inclosed you will find a Post-office money order for two dollars and twenty cents, to renew my subscription for the SIGNS OF THE TIMES, and for two copies of "The Everlasting Task for Arminians." I highly appreciate the SIGNS, for they contain nearly all the preaching I get. When I wrote to you in the summer of 1874, for a copy of the SIGNS, I did not know anything about the Old School Baptists, never having heard one preach, nor seen any of their writings. I also stated to you that I was hunting for the old path, and hoped to find it among the Old Baptists. I have often thought since then that if you ever thought of that note since, you would like to know whether I have found the old path to my satisfaction. Every time I have renewed my subscription, I have felt that I would like to let you know that I have. At the time that I first wrote you, I was in great distress, for I had been trying to live with the Missionary (or, more properly, machinery) Baptists, for twenty years, and never had found out until about that time that they denied the faith. It is strange how blind I was. After contending earnestly with them for some time, for the faith once delivered to the saints, and thereby making many enemies, and finding there never could be any agreement between me and them, I quit them, and thought to live by myself. Then they persecuted me, until I was made to feel like one of old, "Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." For they had excluded the only preacher that I had ever heard preach the doctrine which they themselves pretended to believe, (for it was set forth in their Articles of Faith) viz: Election, Predestination, and Salvation by grace alone. And it was such a comfort to me that I could not think of hearing anything else. I did not then know of any one else that saw and believed as we did. I was satisfied that it was the doctrine of the bible, but I was not satisfied to hold to a doctrine that no one else believed; yet I could not think of denying the doctrine that was in such harmony with the scriptures, and with my own experience. But when I received your paper, to my surprise I found it contained the same doctrine, and you can little imagine what comfort it gave me to find there were others that saw as we did. Then I did so long to live with a people with whom I could see eye to eye, and speak with about the same thing. About that time I found

out there was a church in Collin County, sixty-five miles from where I live, and after visiting them twice I made known to them, in my feeble way, what I hoped the Lord had done for my poor soul. I was received, and baptized by Eld. W. S. Harris, and I have enjoyed more real comfort since then than I ever thought was in this world of sorrow for a poor sinner like me. I have ever since been trying, in my feeble way, to pray the Lord of the harvest to send more laborers into his vineyard, and to build up Zion in this dark corner of Texas. I have some reason to hope that the Lord has heard my cry, for of late there has been a church built up in this county, within nineteen miles of where I live, and I hear that one of the Lord's servants has moved into an adjoining county, ten miles from where I live. Two old soldiers of the cross came and preached in my house the fifth Sunday in March, and promised me they would try to do so every fifth Sunday. I have visited the Old Baptists a good deal since I became acquainted with them, and I find that they love one another.

I feel to say to your correspondents, Write on; for I receive great comfort from their communications, and from your rich editorials. I feel to thank God for such a rich feast twice a month. I can see a people who have been taught in the same school that I have. I used to wonder if ever any one felt as I did, and never did find out there was until I began to read the SIGNS OF THE TIMES. Through them I find I have company in doubts and fears.

Brethren Beebe, I have not written this for publication, but do with it as you think best. I remain yours, and if a saint the least of all.

F. W. BRYAN.

WAYNE, Steuben Co., N. Y., April 12, 1878.

ELDER GILBERT BEEBE—DEAR BROTHER:—We have been made to feel sad on account of your affliction, but are glad to learn that you are better now, so that you can be with the Lord's people once more and preach the gospel of the kingdom to them. We do miss your edifying editorials in the SIGNS OF THE TIMES very much indeed. We do hope the blessed Lord will restore you to health again, so that you may comfort his chosen ones, both by your pen and your preaching.

You will remember my requesting you to send the SIGNS to Elijah Wixson, of Wayne, Schuyler Co., N. Y. He has received them accordingly. He is quite old and feeble, and badly afflicted with kidney complaint. I esteem him very highly, both as a citizen and a christian. For many years he was united with the New School Baptists, but a few years ago, on account of his opposition to Free Masonry in the church, they excluded him, with about forty others, from their fellowship. In doctrine he is Old School. One year ago last fall he with his wife came to our school-house and heard Eld. S. H. Durand preach the gospel, and they were delighted with the discourse. Last sum-

mer they went to Burdett, nineteen miles from home, to hear him again, but were disappointed, the strike on the rail-roads preventing the Elder from coming as expected; but they were highly pleased with the meetings, both on Saturday and Sunday. Brother Robert Alexander, of Utica, was with us, and spoke to our edification. Since then the Lord has taken his dear companion home to himself in glory, we hope. This is a sad affliction to our dear aged friend. They had been married fifty-seven years last September, and lived in the house where he was born all that while. I have known them twenty-two years, and always found them peaceable people. They raised a large family of children, all being worthy citizens. He mourns the departure of his dear wife, but does not mourn as one that has no hope. He says he feels thankful to his dear Lord for leaving her with him so long. She was a mother to all. Her house was a home for every one who chanced to be there. The destitute of that vicinity will long remember her kindness to them in their straitened circumstances. She was a little over seventy-nine years old when she died. Her death occurred Jan. 6, 1878. I send you a copy of some lines written on her death.

Dear brother, you are made to mourn
The loss of your dear wife;
The Lord has taken her away
From this sad world of strife.

She sings the song of the redeem'd,
With those who went before,
And sees her Savior face to face,
Where sin is known no more.

The absence makes you lonely here,
But in your grief be still;
You know that God will do all things
According to his will.

For many years she lived in hope
Of life beyond the grave,
Where saints immortal e'er will sing:
Of Jesus' power to save.

No scenes of earth now intervene
To mar her heavenly peace;
Her Savior conquered death for her,
And saved her by his grace.

Her life was hid with Christ in God,
Where she is gone to dwell;
Of grace, which saved her soul, 'twill take
Eternity to tell.

Then dry your tears, my aged friend;
Your days on earth are few;
Your pilgrimage will soon be o'er,
When Christ will come for you.

WALTER REED.

NEAR NORTHPORT, Ala., Feb., 1878.

H. J. REDD—DEAR BROTHER IN CHRIST:—It is with a felt sense of my unworthiness and inability that I endeavor to comply with your request in writing out some of my trials and travels, and, as I hope, some of the dealings of the Lord with me, in bringing me out of nature's darkness into the marvelous light and liberty of the gospel, and snatching me, as it were, from the jaws of spiritual Babylon.

I was born and bred by Missionary parents, though my grandparents on both sides were Primitive Baptists; but I knew nothing of any other than Missionary Baptists until I was nearly grown, when my parents settled near this place, Northport. Here I was thrown into Methodist society alto-

gether, with very little exception, and both the Methodists and Missionaries taught me that "by works ye are saved." Not, however, in these words, but by their words and doctrine taught it, saying that Christ had done all he could or would do until the creature acted. In attending their protracted and revival meetings, I was soon induced to answer their calls for mourners by going to their anxious-benches, and while there they would pray over me and others, telling God what to do and how to do it. They would tell me that there was nothing to hinder me from becoming a christian except my unwillingness. At the end of about two years, during one of their protracted meetings, the preacher informed me that I had cut loose from the world, and that I was standing between God and the world, or between sin and salvation, on intermediate ground, and under this impression I worked earnestly, as they admonished me. I thought I was willing, yea, anxious to be saved, fully believing their views in regard to salvation, and that I had not come exactly to the right place to meet the Lord in the pardon of my sins, or had not done the work required to obtain salvation. In the face of all this I did not feel that I was a sinner. I had no convictions, except from the lips of this teacher, who was possessed of the lying spirit spoken of in the twenty-second chapter of 1st Kings; but I did not get the effects of this lying spirit, or in other words, did not obtain this pharisaical religion. This terminates two years' seeking for religion. In the third year, rather by accident, I heard the Primitive Baptists preach a few times. They preached that "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." And that "it is not of him that will eth, nor of him that runneth, but of God that sheweth mercy." This rather astonished me, as I had not consulted my bible to see whether my Methodist teachers were right or not. But the hearing of the Old Baptists' views of the plan of salvation induced me to search the scriptures, which I did, and found that there was some difference in the two ways. During this year, 1871, I traveled some, and consequently did not attend the Methodist meetings often. The next year, 1872, I lived with my father, and during the year became attached to a young lady of the Methodist persuasion, and accompanied her to all her meetings. In September of the same year we were married, and the next year, 1873, we lived near her church, so-called; and through the influence of my wife and others I again became the subject of their supplications, though not so much so as formerly. During this year I began to feel that I was a sinner in the sight of God, and began to be troubled with fearful forebodings, which caused me to try to work myself into God's favor. But alas! instead of getting better, I grew worse and worse, until it seemed to

me that I should surely die; but I ceased not to pray to God for peace and pardon. I sensibly felt that my prayers did not rise above my head, and I verily believe to this day that they did not. But late in the fall, when despair had laid hold on my very soul, without hope and without God in the world, I felt that I should surely die. Still I felt resigned to his will, feeling that if cast off, it was just in God to do with me as seemed to him good. But while in this awful state of feeling my burden was removed, and I was inexpressibly happy. I remained in this happy state two days, when I got into doubts and fears; my happy feelings vanished, and I could not tell how they left me. As I could not tell how my burden left me, I felt that our Lord's words were true in my case, when he said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth. So is every one that is born of the Spirit." I thought if I could get my burden back again I would know how it left me the next time; but I could not get it back. I was in this condition two or three days, when my feelings were again changed: I felt that God for Christ's sake had pardoned my sins. Thus I went on, sometimes feeling that all was well with me, and at other times feeling that I was deceived in the whole matter. In the course of about a year I concluded that if my wife would leave the Methodists and go with me, I would unite with the Missionaries; but she would not consent to do so, hence I did not offer myself to them. So I hobbled along in this way until last fall, 1877, when I moved into the yard with you. I could not but believe at the time I moved into your house that the Primitive Baptists were the people of God. I did not understand their doctrine, but I loved them better than any other people, yet could not tell why it was. But in our talks you expounded to me the way of the Lord more perfectly, and explained the scriptures to me in a way that proved to me that the Old Baptists were the only people on earth who believed and taught the doctrine of Christ and his apostles. At this time also, as you know, I had access to the first volume of the "Editorials of the SIGNS OF THE TIMES," from which I received great consolation and instruction. The moving into your house was the beginning of religious enjoyment with me, as I have often told you. I believed heartily in the Old Baptist doctrine for some weeks before I united with them; and you are aware how bitterly opposed my wife was to my joining them. But I at last ventured to take up the cross and follow my dear Savior in baptism; and I can say that I have enjoyed peace of conscience ever since. Dear brethren, I desire an interest in all your prayers, that I may be by grace enabled to live in honor to him who I hope has called me out of darkness into the marvelous light and liberty of the gospel, and also saved me from being carried captive down

into spiritual Babylon. I have many trials and troubles to encounter; my wife has opposed my religious sentiments all the way through. She was so bitter against me as to leave me for a week, and indeed until I went after her, and persuaded her to return. She was born and raised a Methodist, and consequently knows nothing else. She hates the very name of Primitive Baptists, simply because she knows nothing about them. O that God by his Spirit's power would turn her about, and cause her to see that she is standing on slippery ground; and may he, if it be his will, bring her to a knowledge of the truth as it is in Jesus. I know that all things are possible with God. Your unworthy brother,
G. A. SLOAN.

MANCHESTER, Iowa, Dec. 24, 1877.

DEAR BRETHREN BEEBE:—As God in his goodness and mercy has seen fit to prolong my days to the close of another year, and we are about to enter upon another, I would wish you a happy new year. O how many have passed away in the present year! How many, and who will be called during the next year, is only known to him who rules all events and works all things after his own will and counsel. I will say that our preaching has been regular through the SIGNS OF THE TIMES, for that is all we have. We wish you to still send our papers as heretofore, for which we send our subscriptions to pay for another year.

And now, dear brethren and sisters, send on your communications, for they give comfort to those who are deprived of the privilege which so many of you enjoy, who live where you have church privileges and can hear the gospel preached from time to time.

"How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrow, heals his wounds,
And drives away his fears."

Dear brethren, I see that my sun is very low, and it will soon set to rise no more in this world. I am living upon "borrowed time." It will soon be said of me, as of others, He is gone.

If you should see fit to insert this scribble in the SIGNS, to let my old acquaintances in Western New York know that we are yet on earth, all right; and if not, throw it aside, and it will be the same. My wife joins me in sending love to you and family, together with all the household of faith. Yours in hope,
S. P. MOSHIER.

INFORMATION WANTED.

ELDER G. BEEBE & SON—DEAR SIR:—Although all unworthy, I desire to ask, through the columns of your excellent paper, if there are any Old School Baptists in Dakota Territory. If so, will they address me at Sioux Falls, Minnehaha Co., Dak. Ter?

I feel like asking some of the ministering brethren to "come over to Macedonia and help us." I believe the Lord would take care of them out here.

Yours in hope of the resurrection of the dead,
A. K. ENGLISH.

MISCELLANEOUS.

RICH MEN HEAR THE GOSPEL.

THE REV. DR. JOHN HALL PREACHES CONCERNING THE DEVIL.

Attracted by the sound of silver bells, nearly two thousand persons filled the Fifth Avenue Presbyterian Church yesterday morning, and listened to a peculiar discourse on God's enemies in general and Satan in particular.

The magnificence of this Presbyterian Church cannot be easily exaggerated. Costing not far from a million of golden dollars, it stands on the fashionable side of Fifth Avenue, a monument to the potency of wealth, a luxurious symposium for the representatives of not less than \$200,000,000.

Large as its dimensions are, its seating capacity is in the neighborhood of eighteen hundred only; for men who can afford to pay for hard wood seats polished to the verge of satin, cushioned in crimson, and bountifully supplied with stuffed pillows for the weary back, do not like to be crowded while at their Sunday exercises.

Fronting the congregation is the pulpit, on the facade of which, carved in sturdy oak, are the Angel, the Lion, the Bull, and the Eagle, types of the four Evangels, but often taken by uninformed observers as types of the Bulls and Bears of Wall Street, who so liberally contributed to pay for the costly pile.

The pulpit itself is like a flowery bed of ease. Carpeted it is with the choicest fabric known to the weaver's loom, thick and soft, and yielding to the feet of those who take hold on righteousness. Three elegantly-carved arm chairs afford accommodation for the clergy, and a table of the same suite stands at the right of the officiator.

Above the speaker's head a beveled sounding-board imparts resonance to the voice, and over this is the gorgeous organ front, with carvings and curlings, designed by artists and executed by experts. All about the auditorium are magnificent stained glass, diamond-cut windows, through which the rays of the sun shine, mellowed and tinted.

Precisely at 11 the clergyman entered. Although a Presbyterian preacher of the older school, Dr. Hall presents the cut and ensemble of a canon-lined Abbot of three centuries back. Moses in his meekest mood was a raging lion to him, and St. John was rough in comparison. Sir Plausible himself might have been his valet.

Clad in snowy, gauzy bands and a superb vestment of black gros-grain silk, fitting like a glove, the clergyman entered at the appropriate door, while a mediocre organist played a dreary dirge upon the instrument with the showy front.

Having sprinkled in the ceremony of baptism half a dozen little millionaires, one of whom expressed his disapprobation of the sacrament in stentorian tones, and was carried out in

disgrace by a nurse, Dr. Hall opened the regular service with prayer of the Presbyterian kind.

It is the custom of the people to sit and bend the body during prayer, and nearly all did so—all but perhaps thirty men, who rose, like garden pillars of the sanctuary, and aggregated in their representation the tremendous sum of \$100,000,000, if not more.

The scene was a strange one.

Half a dozen unconscious babes had been touched by the clerical finger, dipped in Croton water, and the Creator of the universe was asked to bless the same, in a million dollar church, by a \$20,000 pastor, who received at once the moral and personal support of these men, who control to-day the destinies and potencies of more than \$150,000,000.

It suggested a glance at the monetary position of the congregation, and it revealed the presence of men whose names are known in the marts of commerce the world around, and who, combined, can wield a power greater than that of any equal number of men in any church in the United States.

A few of the most prominent are as follows: Robert L. Stuart, Robert Bonner, William Libbey, Henry B. Hyde, Jacob D. Vermilye, Henry G. De Forest, James Frazer, John N. Mortimer, William Sloane, Harvey Fisk, John A. Stewart, and—but already we have exceeded the aggregate of two hundred millions of dollars, either owned or in the control of the persons named. There are a score of others, whose combined figures cannot be less than one hundred millions, and still another score who control one-half that sum.

The prayer in behalf of the golden babies went on, until, in the contemplation of the enormous wealth thereabouts personified, Miss Kilmansegg and her golden leg appeared to become a reality, and the thump of her metallic limb beat in unison with the measured cadence of the speaker's voice.

There stood the calm, close-shaven man, to whose executive ability the late A. T. Stewart attributed a great part of his world-known triumphs. Mr. William Libbey is a member of this church, and a constant attendant on its services. He always stands in prayer time, and looks much more like a Calvinistic preacher than one whose firm check is good for \$50,000,000, and to whom an army of clerks look for daily direction and control.

There, too, was the editor and proprietor of the famous weekly paper, whose leaves are scattered by the hundred thousands throughout the land: a man whose very horses are better housed than the President of the United States, whose word is better than his bond, and whose bond is good for any sum this side of \$10,000,000.

On the centre aisle stood a man with a long head and a stalwart frame. He represents over \$30,000,000. Mr. Henry B. Hyde, of life insurance note, is a young man of melancholy look, as becomes his business. He, too, like Mr. Libbey and Mr. Robert

Bonner, belongs to the church, and is rarely absent from its services.

Bank presidents, executive officers of great trust companies, railway directors, insurance men, merchants, and bankers of vast personal property and still vaster corporate wealth, stood silent while the preacher continued to petition the heavenly Father for a blessing on the children.

They stood as he continued his prayer, which, by customary gradations, ascended to the plane of personal representation and acknowledgment of the divine goodness and power.

Then the Rev. Dr. John Hall ceased, and they all sat down.

At this time the sun shone warm and strong, and the auditorium was bathed in a gorgeous glow, a charming combination of crimson and gold, that soothed and calmed the senses. It was fitting then that the rich Irish brogue of the rotund Doctor should call forth a hymn of praise, and that the people should softly sing, as they did, a song in which was a verse, two lines of which thus read:

"Thy love did all our wanderings trace,
And brought us to a wealthy place."

Under certain circumstances this would of necessity strike the irreverent as funny in the extreme, but there was such a delicious fitness to it that criticism was disarmed, and we all joined in the chorus.

As a thinker, the Rev. Dr. John Hall does not impress everybody. As a popular pastor, he leads the brethren. Yesterday morning he preached, largely without reference to his notes, a sermon on a text which prophesied the ultimate triumph of Christ over all his enemies.

To Satan, as the chief enemy, he devoted the greater part of his discourse; and leaving aside for the time all natural detestation of the devil, it must be conceded that he gave him notable praise as a being of age, intelligence, scope of endeavor, power, and success. He pictured him as created at the beginning, one of God's greatest, wisest, and most able creatures. According to the speaker, Satan was tempted and fell, after which, being thrust from his position, he organized intelligent and successful hostility to his Maker, whom he thwarted in every possible and conceivable way, upsetting his plans and defeating his projects.

After awhile the Lord swept away the wicked of the earth by a deluge, intending thus to renovate and clean the race.

But the Villain still pursued them.

Again Satan went to work, again he succeeded, until to-day he reigns upon the earth, and it is only by looking to the prophecy that the people of the Lord can find any hope of final victory.

This story, and much more to the same effect, the Doctor pleasantly placed before the people of his church, and in an indirect way bombarded Satan safely to the end.

The acoustic properties of the church are the best that could be arranged for money. The sounding-board is made of highly seasoned

timber, and the voice of the pastor easily reaches the remotest corner of the house. Comfort and costliness are the charm of the place. There is not a cheap book in the rack. On the little oaken table stood a pile of books, whose gilt edges literally glistened in the sun; and when later on the preacher announced that the world was surrounded by an atmosphere of guilt, one was almost led to wonder whether, perhaps, he didn't spell it gilt.

That the attendants in Dr. Hall's church are perfectly satisfied with him and his sermons is as evident as that he is equally pleased with them. From him we learn that in twenty-five years his people have given to church and cognate institutions, \$1,814,500, and that for the ten years of his own pastorate the amount was \$974,800, or an annual average of \$97,480. Last year they raised \$146,600.

And they look as if they could do it again.

In the Rev. Dr. John Hall his people find a physician for their mental ailments. He gives them moderate quantities of easily digested pabulum. He wearies them not by long sermons, or deep sermons, or hard sermons.

When he incidentally remarked that thus far Satan has decidedly the better of the contest, they offered no objection. Even Noah Davis looked as though he regarded him as the final arbiter, the Court of Appeals, from whose reversals there is no recourse.

When subsequently he insisted that Death was one of God's greatest enemies, they accepted the conclusion, although the President of the Equitable Life Insurance smiled inside and pursed his lips a trifle, as if, on the whole, he, as a life insurer, regarded death as a blessing—in moderate quantities.

It was evident throughout that the Rev. Dr. Hall treated his people as a doctor would treat his patient. He preached what he thought would suit them; as for instance, when he announced that death, being eccentric and uncontrollable, was not content with ordinary creatures, but was as likely to strike a king upon his throne as a beggar in his rags.

The pastor of this wealthy parish does not startle his people. He believes in paternal influences. He is a welcome guest in hundreds of homes, and enjoys fat things in their season. As he said yesterday, his people stand in pleasant places and have a goodly heritage. Bank parlors and insurance bureaus, million-dollar churches, and Fifth Avenue mansions, bear witness to the truth of part of that assertion; and, doubtless, the little bald-headed millionaires baptized yesterday morning will in time be able to testify to the truth of the remainder.

"Thy love did all our wanderings trace,
And led us to a wealthy place."

—N. Y. Sun.

RELIGIOUS IMPROVEMENTS.

This is without controversy a day of religious improvements, so-called. I lately heard a popular young preach-

er, speaking of the subject of infidelity, assert that "*France found that a corrupt religion is better than no religion.*" To me, I confess it was a startling announcement. When or where this theological historian got his information, whether at college or elsewhere, I knew not; but I was certain he did not learn it from any authorities I had ever met with. I had read of French philosophy and French infidelity, but this sort of French religion I had never heard of. I was not so much surprised, however, that I had remained so long ignorant of this rare piece of national history, for I had read my bible more than any other history; the wonder was that any protestant evangelical preacher, so-called, should adopt and indorse the sentiment. I had been taught from my youth to believe that hypocrisy, especially religious hypocrisy, whether practiced by an individual or a community, was a grievous sin, not to be approved by any christian, church, or nation; but now we were told for the first time that France had found by actual demonstration that *a nation of hypocrites is better than a nation of infidels!* How much better, our deponent saith not. If this be true, thought I, what a commentary it is upon the religious improvements of the nineteenth century! what a specimen of the superior excellence of classical divinity! But upon more mature reflection, I am convinced that the idea and the doctrine therein contained are by no means new; it is but an old, antiquated error revived, and exhibited in a more modern, fashionable style. All those religious denominations who believe in a national church and a universal religion, have virtually adopted this very sentiment, whether they will openly avow it or not; for if it is the duty of everybody to become religious, or, in other words, to become members of the church, as they contend it is, they must admit one of two things: either that religion is a mere human science, and consists altogether in external ceremonies, which anybody can learn who will, or else that it is the duty of those who do not feel the internal influences of religion, or, in other words, have not the spirit of it, to make pretensions to be something which they really are not, and of course act the part of deceivers. The former of these is perhaps the more popular opinion of the two; for it is hard to persuade men that they can act hypocritically without being hypocrites. In either case, however, it is a false and corrupt religion, both being without bible authority or even a shadow of it to support them.

It would be an easy matter, were it necessary, to show from historical facts, and even from the history of France itself, that this national religion, wherever the experiment has been tried, has invariably proved a national evil, injurious and destructive to the peace, happiness and liberties of the people, to say nothing of morality and true and vital religion, both which, nevertheless, felt its withering influence; but I deem

it unnecessary, as we have a higher authority, which I have lately consulted on the subject, to which I would also recommend others—I mean my bible. I will only add, that after a careful re-examination of it, I find nothing to favor such a religion, but much in opposition to it. I would give you chapter and verse, but must be content for the present to say that, according to my best understanding, the position should be precisely reversed, and then I would cheerfully subscribe to it, viz: That *no religion* is better than a *corrupt religion*.

A BIBLE READER.

POETRY.

ENCOURAGEMENT.

The following verses were composed by brother James Osburn, in Indiana, over forty years ago. He died in Montgomery County, Kansas, about four years ago. He was a firm believer in salvation by grace alone. The brethren and friends who knew him wish to see them published in the SIGNS.

IRA HUFFMAN.

Ho, all ye doubtful souls, attend,
While for your peace my prayers ascend,
And ask the Lord to shower down
Some wholesome balm for every wound.

If you are like myself, distressed,
I know your mind must be impress'd
With many doubts, and troubles too;
O what must such poor mortals do?

Whose hearts appear like hardened steel,
No soft affection can they feel;
O would the Lord attend to-day,
And chase our doubts and fears away.

But let us for one moment think,
When we were on the slippery brink;
We had no fears of falling in,
Until we saw our hidden sin.

The Lord by his own righteousness
Gave us to see our sinfulness,
And taught us by his grace divine
To feel and know that we were blind.

To every doubting soul I'd say,
Before you knew this precious way,
No fears nor troubles of this kind
Did ever roll across your mind.

Then, O ye little, feeble souls,
Let now your minds be all composed;
It was the Lord, and him alone,
That taught you thus to weep and mourn.

If you had never felt the smart
Of inbred sin about your heart,
Your mind would ne'er have been impress'd
With doubts and fears and sore distress'd.

Then dry your tears, ye tender lambs,
For you are in your Savior's hands;
And when your time on earth is o'er,
Your doubts and fears will be no more.

But then you'll be from sin set free,
To sing God's praise eternally;
In heaven above with Christ to reign,
Forever free from doubts and pain.

MARRIAGES.

Nov. 1, 1877, at the residence of the bride's father, by Eld. J. B. Hardy, Mr. Aaron Watson and Miss Elizabeth Brown, all of Crittenden Co., Ky.

By the same, Nov. 14, 1877, Mr. L. N. Sisco and Miss Drucilla F. Enoch, all of Crittenden Co., Ky.

By the same, Dec. 16, 1877, at the residence of the bride's father, Mr. J. F. Parker, of Hopkins County, and Miss Annie E. Cullin, of Webster Co., Ky.

By the same, Dec. 19, 1877, at the residence of the bride's mother, Mr. J. F. Floyd and Miss Mary A. Lugg, all of Crittenden Co., Ky.

By the same, Jan. 4, 1878, at the residence of the bride's father, Mr. J. F. Blankenship and Miss Mary B. Crouch, all of Livingston Co., Ky.

By the same, Feb. 19, 1878, at the residence of the bride's mother, Mr. E. R. White and Miss Mary Murphy, all of Crittenden Co., Ky.

By the same, April 18, 1878, at his residence, Mr. J. B. Hardy and Miss Sarah E. Shewcraft, all of Crittenden Co., Ky.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1878.

GREETING.

After many weeks of absence from our post, occasioned by erysipelas and inflammation in our right eye, although not yet entirely recovered, we venture an attempt to write a few lines, to acknowledge the goodness and mercy of God in sustaining us in our affliction, and so far restoring us as to allow us once more to greet our kindred in Christ, and the many readers of the SIGNS OF THE TIMES, with salutations of love and fellowship. The dreary hours of confinement to a darkened room would have passed far more heavily with us had we not been cheered by numerous letters of friendly condolence and kind sympathy from precious brethren and sisters, who have expressed for us their tender and earnest solicitude, assuring us that their prayers have ascended to the throne of grace on our behalf, and we feel well assured that their prayers for us have not been in vain in the Lord. Healing mercies from our God have come even unto us, though utterly unworthy of the least of his favors; and most truly we may say, His goodness and mercy have followed us all our days; and having obtained mercy of the Lord, we continue to the present hour, and have a flattering prospect of a perfect restoration of health and vision soon. Language fails us to express our appreciation of the interest expressed by loving friends, who have lavished on us kind words of tenderness and fraternal fellowship. How truly it may be said,

"We share our mutual love,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

In almost forty-six years of our editorial labors, we have never before been so long deterred from writing by any disability, and certainly we have great cause for unfeigned gratitude to God, who comforteth us in all our afflictions, that we may be able also, to the extent of such ability as he affords us, to comfort them who are in any affliction, with the comfort wherewith we have been comforted of our God.

We have many calls for our views on various subjects, many communications which we have not yet been able even to read, and many private letters, which must still remain unanswered until we are more fully restored. We confidently believe our friends and correspondents will bear with us until we shall be able to give due attention to them. May the Lord fully reconcile us to himself in all things and under all circumstances, and graciously cause all things to work together for our good and his glory, is the desire and prayer of one who is the chief of sinners, but the least of all saints.

OBITUARY NOTICES.

Mrs. Urania B. Durand departed this life on Tuesday morning, March 26, after an illness of exactly three years. During the most of that time she was able to walk about, but was prostrated five times from the effect of hemorrhage of the lungs, which ceased more than a year before her death. At the last she was confined to her bed four weeks, expecting daily to be called home, suffering a good deal at times, but with sweet patience and resignation. She was raised a Presbyterian, but was baptized in the fellowship of the Old School Baptist Church at Vaughan Hill by Elder Beebe, in 1865, and had the warm fellowship and love of all her brethren and sisters, and the high esteem and friendship of all who knew her. She was always very timid in expressing her feelings, being much inclined to regard herself far behind others in the spiritual journey, if indeed she was on the same road with them. But some five or six weeks before her death her soul was wonderfully liberated, the fire of heavenly love broke forth with a clear and steady flame, and she came into full assurance of hope. As I expect, the Lord willing, to write something of her experience, and especially that of her last days, for the SIGNS, I will add no more upon that subject at present. She was the widow of our youngest brother, Warren, who died Jan. 20, 1867; and was about thirty-six years of age. She leaves two children, a daughter and son, who are thus bereft of a most tender and affectionate mother, at an age when they can well appreciate her great worth, and most deeply mourn her loss. She was wise and prudent as well as tender in her counsel and instruction. She leaves also a sister and aged father who with many other relatives deeply feel her loss. She is greatly missed in our home, having been a member of our family about seventeen years; yet we cannot but rejoice for her that she is released from pain and sorrow and taken into the sunlight of endless joy; and we have reason to be thankful for the precious testimony she has left. The funeral was on Thursday. Brother Marvin Vail, of Waverly, was with us, and spoke briefly from the last part of 1 Cor. xv.

SILAS H. DURAND.

HERRICK, Pa., April 10, 1878.

It becomes my solemn duty to record the departure from the prison-house of clay of the spirit of my dear companion, Mrs. Jane H. Kidwell, who departed this life at five o'clock on the morning of the 30th of March, 1878. She was born Jan. 31, 1848, in Fairfax Co., Va., and consequently was aged 30 years and 2 days. She made a profession of religion and was put under water by a man of the name of Marders, of the New School order, together with myself, Nov. 26, 1866, and we tried to live with that people until Nov. 2, 1872, when, I believe, the Lord led me out from among them and directed my footsteps homeward to our Father's house. And although I left my dear companion's name on the Arminian Church-book, yet she in heart and soul accompanied me through all my tedious journey; but for some wise purpose she was given to see too much of her nothingness to tell the dear Old Baptists that she wished to dwell with them; and as the Lord has seen fit to afflict me for so many years, I could not make a way to take her to meeting, although she was privileged to hear the word preached several times, by the Lord sending his servant, dear brother Smoot, into our neighborhood, and once last year I took her on the cars to our place of meeting at Bethlehem, some fifteen miles from our little home, where she listened to the glad sound by our beloved pastor, Eld. J. N. Badger. I then hoped, from the way she spoke of the fellowship of the saints, that the Lord would yet give me the joy of seeing her sit with us in our beautiful assemblies ere he called me to lay aside my armor; but it now proves that I had further use for it, and that this very battle was pending even then, in which I feel to need the presence of my Captain so much; for from that meeting my dear Jane began to show signs of going the way of all the earth, and we never had the privilege of going to meeting together any more. Her disease was consumption, and as is generally

the case, was of long standing. She suffered much, but I never knew her to murmur. We were married Jan. 30, 1868, and lived together just ten years and two months. She is not, for the Lord has taken her. Eld. Smoot preached, according to her request, greatly to my comfort, the riches of God's grace.

Farewell, dear Jane, a short farewell;

The conflict will soon be o'er;

Then by grace I hope to dwell

Where parting is no more.

In tribulation, your brother,

ELI T. KIDWELL.

Mr. Edward Burnham departed this life at his residence, Sators, Baltimore Co., Md., March 30, 1878, in the 100th year of his age. Had our deceased brother lived until the 12th day of next September, he would have been one hundred years old. Our brother had been a member of the Baptist church since 1822. When the church of which he was a member relapsed into Arminianism and New Schoolism, he stood firm and all alone continued to bear testimony to the truth of sovereign grace. I have known him personally for ten years, and have often visited him. I always found him ready to converse upon divine things. His joy and delight was to speak of what Christ has done for his people by his death, and of the work of grace wrought by the Spirit in their hearts. When his physical and mental powers succumbed to the weakness of age in other respects, upon this theme his mind was clear, and he would become animated while speaking. He read but few books beside the bible, but his mind was well stored in the truth of salvation by rich and reigning grace. For the last three years he has been bedridden, and has required the constant and tender care of his faithful children.

Some things connected with our brother's life are worthy of mention. He died in the same room in which he was born, and his funeral services were held in that room. Ninety-five years of his life were spent on that spot; the remaining few years he lived but a short distance away. He had never been but forty miles from home in his life, and had never been in the railroad cars but once.

I attended his funeral upon Tuesday, April 2d, and spoke to a large company of people from 2 Tim. iv. 6-8. Of our brother we may say, he has died full of years, and sleeps in good and perfect hope. Four children survive him. May God lead them to trust in the same arm that sustained our brother and gave him the final victory, is my prayer.

FORRIS A. CHICK.

DIED—At the residence of his brother, Eld. E. S. Dudley, in Bourbon County, Ky., after a painful and protracted illness, on the 14th instant, John J. Dudley, in the 60th year of his age. He was for many years engaged in mercantile pursuits in this city, but retired from business a few years ago. Having been bereft of a wife and three children by death, he seemed to have no desire to live, and his mortal remains were committed to their last resting place, with the dear ones who had preceded him, on Monday afternoon, in the presence of many friends, who mourn their loss, but feel assured it was his gain.

My nephew gave me and other friends satisfactory evidence, some three or four years since, that he had passed from death unto life, and belonged to the spiritual family of our God. He had a high appreciation of the work and worth of the dear Savior, and a deep and abiding sense of his own unworthiness, which, it is confidently believed, prevented his offering himself for membership in the church of God.

I was called to preach on the occasion, on Monday morning, and used 1 Thess. iv. 13, to close of the chapter. We "sorrow not as others who have no hope."

Most truly and affectionately your brother in hope of life eternal,

THO. P. DUDLEY.

LEXINGTON, Ky., April 17, 1878.

Our dear aunt, Hannah Montross, departed this life Sept. 3, 1877, aged 74 years and 1 month, after a short but painful illness, which she bore with christian resignation. She died at her old home where she had always lived. She was a member of the Olive and

Hurley Church, and died as she had lived, praising her Lord and Savior Jesus Christ, by the merits of whose blood she hoped to enter that rest that remaineth for the people of God. About the last words she spoke were, "Jesus can make a dying bed," &c. Long will she live in the memory of her niece and family, with whom she had resided for thirty years.

E. BURGHER.

WEST SHOKAN, N. Y., April 20, 1878.

THREE DAYS MEETINGS.

A three days meeting will be held with the Lebanon Church, two miles south-west of Lincoln, Logan Co., Ill., to commence at 3 o'clock p. m. on Friday before the fifth Sunday in June, 1878. We invite all our brethren and sisters, especially ministers, to attend. Any from a distance who are not acquainted, if they will write to me at Lincoln, will be met at the depot at Lincoln and conveyed to places of entertainment and to the meeting. DANIEL BALDWIN.

YEARLY MEETINGS.

We anticipate holding our annual or June meetings this year as usual, commencing as usual on Friday before the first Saturday in June, at Bethel Church, in Shelby Co., Ky. On each Friday before the second, third and fourth Saturdays at Salt River, Goshen and Little Flock, in Anderson Co., Ky.

Our ministering brethren and others are earnestly and cordially solicited to visit us on those occasions. Those coming to Bethel will be met at Bagdad, on the Louisville, Lexington & Cincinnati R. R., p. m. train. Those attending Salt River will be met at Frankfort, on the same road, on Thursday p. m. before the second Saturday; those to Goshen on Thursday before the third Saturday, and those to Little Flock on Thursday p. m. before the fourth Saturday in June.

J. F. JOHNSON.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association will be held with the Warren Church, Baltimore Co., Md., beginning on Wednesday before the third Sunday in May, 1878, and continue three days. A cordial invitation is extended to our brethren, sisters and friends generally, and especially to our ministering brethren.

All persons coming through Baltimore will take the train leaving Calvert Station, N. C. R. R., on Tuesday, May 14th, at 3.25 p. m., for Cockeysville, where conveyances will be in waiting to take them to places of entertainment. Those coming south will be met at Cockeysville on the same afternoon at 5.35.

We would be especially glad to see our venerable brother T. P. Dudley, of Kentucky, at our meeting.

GEORGE HARRYMAN, Church Clerk.

The Delaware Old School Baptist Association will be held with the church at Welsh Tract, New Castle Co., Del., commencing on Wednesday before the fourth Sunday in May, 1878, and continue three days.

A cordial invitation is extended to our brethren, sisters and friends generally, and especially do we hope for the presence of our ministering brethren. Those coming by rail will take the trains leaving Philadelphia or Baltimore, on the P. W. & B. Road, at about 3 p. m. on Tuesday, and arriving at Newark Station about 5 p. m., where they will be met. Or the trains leaving the above named stations at about 7 o'clock Wednesday morning.

By order of the church,

WM. M. CAMPBELL, Clerk.

The Delaware River Old School Baptist Association is appointed to be held with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, and continue three days.

For the information of those who contemplate attending the Delaware River Association, we would say to those coming from Philadelphia, take the Amboy Road at the foot of Market Street, for Old Bridge Station, at 6 1/2 a. m. or 2 p. m. Those from New York at the foot of Liberty Street, New Jersey

Central Road, by way of S. Amboy, to Old Bridge, at 8 a. m. and 4 p. m. Change at South Amboy. Get tickets at both cities for Old Bridge, where all will be met Tuesday afternoon and Wednesday morning. Those coming to New Brunswick will find hacks at S. Marcomb's Hotel, in Burnet Street, at 11, 2 and 5 o'clock every day, for Washington. WILSON HOUSEL, Pastor.

The Warwick Old School Baptist Association will be held with the Middletown & Walkkill Church, in the village of Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1878, and continue until Friday evening following.

Those who contemplate attending the Warwick Association can come on the Erie or Midland Rail Roads directly to this place. Those coming through the city of New York can get here at 10:50 a. m. on Wednesday morning, by taking the Erie Railway at 8 a. m. The meeting is appointed to begin at 10 o'clock a. m.

A cordial invitation is extended to all who love the assembling of the saints.

The Chemung Old School Baptist Association will be held with the church at Bardett, Schuylers Co., N. Y., to commence on Wednesday before the third Sunday in June, 1878, and continue three days.

Those coming to the Chemung Association will be met at Watkins on Tuesday afternoon and evening, and Wednesday morning, and conveyed to places of entertainment. We solicit all our brethren, especially those in the ministry, to come.

H. B. ELLIOTT, Church Clerk.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1878, and Monday following.

The Sandusky O. S. Baptist Association will meet with the Eagle Creek Church, 8 miles from Findley, Hancock Co., Ohio, on Friday before the second Sunday in June, 1878, at 10 a. m., and continue the two following days. Those coming on the cars will be met at the Joy House, in Findley, the day before the meeting, with conveyances to places of entertainment. Those from the north will come from Toledo direct to Fostoria, and there change for Findley. Those from the east can come to Fostoria, on the B. & O. R. R., or to Cary, on the C. S. & C. R. R., and there change for Findley. Those coming from the south will change at Cary, and those from the west at Lima. A cordial invitation is extended to all of our faith and order, especially to brethren in the ministry.

By request of Eld. J. B. Smith,

J. P. CONAWAY.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., JUNE 1, 1878.

NO. 11.

POETRY.

TRUST IN THE LORD.

Stand still, my soul, and see,
And do not fret nor pine
Against thy God's decree,
Whose wisdom is divine;
Do not presume to teach him skill,
Nor alter his established will.

But wait, with patience wait,
Till God, thy God, appears,
And he'll put all things straight,
And save thee from thy fears;
For he will work, and none shall let,
Deliverance for his own elect.

And should there seem but one
Short step 'tween thee and death,
That step can never come
To take away thy breath;
Because the gulf of God's decree
Is fixed between thy foes and thee.

There's nothing comes by chance;
My soul, look well to this:
Thou by it shalt advance
In knowledge of his grace;
Yes, this shall stablish more thy mind
Than all the wisdom of mankind.

Can he who made the world,
And rules without control,
Be in confusion hurld,
And thus forget thy soul?
Impossible! Since grace is free,
Thy God as soon could cease to be.

All things in order move
By his supreme command,
The rugged and the smooth—
Then why art thou concerned
About the things of time and sense,
Things of so little consequence?

Should every friend forsake,
And no one care for thee,
The Lord thy part will take,
And thou his hand shalt see,
So clear that thou shalt bless his name
For every cross and every pain.

Though tempted off to say,
He deals more hard with thee
Than any in his way,
Who long his face to see;
But no such thing; they all do share
An equal portion of his care.

He knows right well thy case
Before 'tis known to thee,
And by his sovereign grace
Thou shalt be supported be;
For when all second causes fail,
In Jesus' strength thou shalt prevail.

Learn how the lilies grow;
They neither toil nor spin;
And birds, which never sow,
Are fed and clothed by him;
O feeble worm of little faith,
Hear what thy blessed Savior saith.

Your heavenly Father knows
Thou needest all these things,
And from his heart it flows
In love's perpetual streams;
This living stream shall never die,
Nor cease to yield a rich supply.

Not all thy peevishness
Shall ever stop his course,
Nor make him love thee less,
His portion and his choice;
He's of one mind, this is the prop
That bears thy soul and all things up.

His everlasting arms
Are underneath his bride,
And through the raging storm
He'll keep her near his side;
His uncanceled love shall her uphold,
Till grace his glory shall unfold.

His love and faithfulness
Shall from the curse defend;
In blessing he will bless,
Till we the mount ascend,
To praise him on that blissful shore,
Where sin shall plague his saints no more.

CORRESPONDENCE.

UNIONVILLE, N. Y., April 26, 1878.

ELDER G. BEEBE—MY BELOVED PASTOR:—It has been upon my mind for some time to write you a brief account of the state of my mind for a number of years before becoming a visible member of the church, for no other object, I trust, than to bear my feeble testimony to the truth, and cast in my mite with that "little flock" whose kingdom is not of this world.

From my earliest recollection I seemed to realize there was a God, and that I was an accountable being. My parents being members of the church and lovers of the truth, tried to bring up their children in the fear and admonition of the Lord. I was not troubled about my future state, unless some friend or acquaintance would die. Then I would examine myself, and resolve to lead a better life; but how vain were all my efforts. Being a giddy, wayward child I would not retain trouble long, but would soon throw it aside. At the age of twelve years I was from home attending school from my sisters, and as all my school-mates attended Sabbath School I felt a desire to go, hoping I might become good, and in some way become a christian, as the minister assured us every Sunday we could, if we only prayed with our whole heart. But for some cause I did not enjoy myself there, remembering my parents did not approve of them. My sister joined the church while I was there, and she seemed so happy, singing beautiful hymns to herself, which made me feel she was so pure, while I was so sinful. I became deeply interested in reading Bunyan's "Pilgrim's Progress." I seemed to be a companion with Christian through his journey, until his burden rolled from his back; then I was left to journey alone, weeping bitter tears, with no hope of being relieved of the load of sin that was weighing me down. The minister would every Sunday exhort sinners to give their hearts to God, to pray continually, and he would forgive us our sins. But the more I prayed, the farther he seemed from me. Finally, getting no relief, I gave up, feeling there was no hope for me. I returned to my home soon after, and being fond of the world and its amusements my mind was taken up most of the time with my studies, until my sixteenth year, when my mind was again troubled. I set about reading my bible, and read it through. I hoped I was doing my duty, and that it was acceptable in the sight of God.

I desired to gain the favor of God, and thought I must do so by trying to pray regularly and reading my bible. Not long after, another sister joined the church, and when my parents and she returned from her baptism at New Vernon, and all seemed so happy, my trouble returned, and I was sorrowful indeed, feeling there was no hope for me. After many weeks of depression of spirit I again found myself enjoying the gayeties of the world; but even when in the giddy dance I would find myself repeating the words of the Preacher, "Vanity of vanities, all is vanity." There seemed to be a longing for rest, an aching void in my heart, for that peace which the world cannot give. A cousin of mine died when about the age of twenty years, whose birth-day and age was the same as mine, which called forth a great deal of reflection, wondering at the goodness and mercy of God in sparing my life while his was taken. I was always happy to have the Elders and Deacons visit at our home, as their conversation was full of spiritual things, and I hoped they would drop something in their conversation that I could derive some comfort from. A visit from Elder Benedict I shall ever remember with pleasure. After spending the evening in conversing of the good things of the kingdom, he read the 103d Psalm, which seemed so beautiful to me that it has been peculiarly dear to me ever since. It encouraged me to hope that I should yet, sometime, receive a hope; for I felt convinced I feared the Lord, and if so he pitied me, and I hoped my sins might yet be removed as far as the east is from the west. I began to take pleasure in reading the SIGNS OF THE TIMES, although having heard them read by my parents from my infancy, yet never with that pleasure and satisfaction I could now derive from them. I read that many of the writers passed through darkness before seeing the light, and I felt encouraged to hope the Sun of Righteousness would yet arise for me with healing in his wings. I attended a yearly meeting at Mt. Salem, when you spoke from the seventeenth chapter of John, last four verses, "I in them, and thou in me," &c., and I think that was the first gospel sermon I ever heard; that is, with the hearing ear and the understanding heart. I seemed to realize from that time that the church was safe in Christ, and all that the Father gave the Son would come to him. An aged sister in the church was visiting at my father's for a few weeks. She and my parents conversed much

upon christian experience, and sang many beautiful hymns, which only added to my gloomy feelings. I wanted to be present, yet did not want them to think I was at all interested. I felt I must ask her before leaving us if she thought there was any hope for me, and if she would not pray for me. Then I feared she would mention it to some of the family, and I did not want them to think me deceitful, not knowing that they had suspected the state of my mind.

Soon after my marriage a protracted meeting was held in our place. I thought I would attend, hoping that I would receive some comfort, although I had never had any confidence in them. Many of my acquaintances went forward, seemingly burdened with sin, and were soon feeling happy, while I, who had felt my sins so deeply for many years, had been trying to obtain the happiness they so soon had found. I attended a few times, but found their prescription would not suit my case. Mine needed a greater and higher Physician. He visited me, not suspecting my feelings, advising me not to be carried away with their excitement, assuring me that he which had begun a good work would carry it on till the day of Jesus Christ. I began to enjoy reading the scriptures, and found many precious promises to the saints, but dared not take them to myself. Many passages would come to my mind appropriate to my feelings, but I was afraid to receive them, still I loved to repeat them over and over. I attended the association at New Vernon the following June, with my parents and sister. Very many able ministers were there, and I enjoyed the preaching very much, but felt so unworthy to be there. The members all looked so happy, and there seemed to be such love and fellowship one with another, that I could not help the longing desire to be one of their number. One ray of comfort I received from a dear old Elder, who said if there were any present who were mourning on account of sin, they might take courage, knowing the same God that led Israel in the wilderness, in his appointed time led them out.

The same fall I attended meeting at Mt. Salem, and heard the late Eld. D. L. Harding preach from Solomon's Song, "Who is she that looketh forth as the morning," &c. He showed the church so plainly, in its beauty and purity, that my heart was so drawn out in love I thought of all things on earth to be desired would be to become a visible member of the church of God. After returning home with

my parents, my mind was continually upon the sermon we had heard; and after retiring for the night, I lay thinking of the church, the beauty of her ordinances, the sacrament of which her members had that day partaken, wondering if I should ever be accounted worthy of a place among them, when this passage of scripture came to me with great force, "We know that we have passed from death unto life, because we love the brethren." I did not then remember ever having seen or heard it before, but my mind was set free in a moment. It burst the bands of sin and sorrow which had bound me down so long, and I felt the greatest joy imaginable. I felt I must awaken my sisters who were sleeping in the room with me, and tell them of my new-found happiness. I knew I loved the brethren, and now I was assured I had passed from death unto life. After considering a few moments, I concluded to say nothing about it, and dropped asleep with a peaceful mind, such as I had never before known. In the morning I awoke feeling peaceful and happy; but for fear it was an excitement of the mind, or might be considered something of my own imagination, I concluded to not mention it to my family, my husband being then in a distant city on business. On his return he was brought very low by sickness. When his recovery became doubtful, I felt completely crushed to the earth, and was almost in despair, not knowing whither to seek for refuge, when my thoughts suddenly drawn upwards, and great strength was given me from the words of Job, "Though he slay me, yet will I trust in him." My feet were placed upon a rock, and I was lifted above the cares and troubles of this world, and felt I could put my trust in that arm that is mighty to save, feeling and knowing he doeth all things well. Very soon after, we removed to a distant home, although in a city of many thousands, and in all the churches there was not the kind of preaching I longed to hear. My parents knowing of my loneliness, kindly sent me the SIGNS, which, with my bible, were a great comfort to me. I then began to appreciate the privilege of living near the church. In a few months I returned for a visit, when another sister mentioned to me the hope she had cherished that on my return I would feel like going to the church with her. At first I felt I would go with pleasure, but the more I considered the more I felt my unworthiness. I was so fearful I might bring a reproach upon the cause so pure and holy. I began to look around me for evidence that I was a child of God. Surely I could not see one good thing in myself. A few months before, I had felt in a different frame of mind. Now I felt so fearful to take upon me that sacred name. About that time you wrote an editorial in the SIGNS to the weak ones who were fearful to enter the church, assuring them they need not look to themselves for worthiness, but to the spotless Lamb of God, who had borne their sins on Calvary, and

if we wished to show our love for him, to not hesitate, but walk in his commands, for he had said, "If ye love me, keep my commandments." Strength was given me, and the following Saturday, in much fear and weakness, with my sister, offered ourselves to the church, and the following day you baptized us; and I shall ever remember the fatherly admonition you gave us, when in behalf of the church you gave us the hand of fellowship. That was a happy day to me. I thought I should always remain in that pleasant frame of mind; but ere long clouds began to hover over me, and how different a pathway has been from that I had marked out in the beginning of my pilgrimage, eleven years ago. How many trials of mind I have endured, because my old nature has not become changed. I find that when I would do good, evil is present to me, and the things I would not, then I do.

Now, dear Elder, I have given you a sketch of what I hope and trust has been a work of grace in my heart; if I should relate it to the world, it would be considered an idle tale; but those who have been taught in the same school know and feel that the religion of Jesus Christ is revealed, and not taught by man. But if I weary your patience, I will close.

Affectionately, though unworthily,
your sister in hope,

E. S. HALSTEAD.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Through the tender mercy and long forbearance of God we have again been permitted to see the close of another year, and the coming in of the new, for which I feel thankful, if not deceived. Another Christmas has passed with the gay and giddy, as with the aged and sober thinking, and many of our friends have gone to their eternal home. It was my fortieth Christmas upon this hill, and it seemed to call upon me, or I felt so to do, to take a retrospective view of those years that have passed away, no more to return; of the many misspent days, of the goodness of God, of my shortcomings and failures in christian duties, and the many sorrows, afflictions, crosses and temptations that have been my lot in life. And I had another view, away back through the vista of time, to the city of David, where

"The shepherds watched their flocks by night,
All seated on the ground;
The angel of the Lord came down,
And glory shone around."

And the angel said unto them, "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people." O what words of comfort to the waiting Jews, to the trembling sinner, to the care-worn pilgrim, who feels like he would faint by the way. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore unto

our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear." And this, it seems, was national Israel's great joy, while they were waiting and looking for the promised Messiah. The tidings came, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." But, dear brethren, I looked around, in my meditations, upon our day and generation, we upon whom the ends of the world have come, whose heads are now blossoming and bending toward our graves, and I thought, for what are we looking? Are we not looking for our Savior, who will come, and will not tarry? "And unto them that look for him shall he appear the second time, without sin unto salvation." Then shall he change these vile bodies, and fashion them like unto his glorious body. Then shall we see him as he is, and be like him; then shall this mortal put on immortality, and death be swallowed up of victory.

Yesterday the first number of the SIGNS for the new year came to hand, full of rich messages from the brethren of different parts of our country, and the editorial, which I always look for first. I read them, and they were a feast to my soul, if I am not deceived in myself. When I read brother Kidwell's letter, I was raised above measure, by the way he talked of the love and fellowship of the saints, how they bear one another's burdens, how their sorrows and joys flow from one to another, and how they weep with those that weep, and rejoice with those that do rejoice. This brought to my mind the cluster of grapes that was brought over to represent the goodly land. I thought they must be both sweet and sound. And it was one cluster, but was brought between two, upon a staff, the love, the word and promise of God; for Paul says, "That by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast." One cluster, one hope, one anchor, and which reaches to that within the veil. So our fellowship and christian experience, Christ in the saints the hope of glory, reaches from one to another. This love and fellowship unites us, and though we be hundreds of miles apart, yet we are made nigh by the blood of Christ; yes, though we are strangers in the flesh, we are united in the Spirit, drawn together by the one cluster that is borne between us, that is a more sure word of prophecy, the fellowship, love, peace, and joy in the Holy Ghost.

But this is not all of brother Kidwell's letter that took my attention. In the midst of joy, in contemplating these things, I read down to where he speaks of having written a communication to the SIGNS, some years ago, and did not sign his name to it, and that it had looked to him as though that alone amounted to a denial of his Savior, and that it seemed to lead

to the idea that he was ashamed to own his Redeemer. Now I had never thought of anything like this, and it struck me with force. All the pages I had written for the last thirty years loomed up in my mind, and I was made to say, Am I guilty? Am I ashamed of my Savior? No, never.

"Ashamed of Jesus, that dear Friend,
On whom my hopes of heaven depend?
No! When I blush, be this my shame,
That I no more revere his name."

I thought much upon it through the night, and I feel this morning that I would be the offscouring of all things for his name's sake. And now I want to say something about those pages I have written in years gone by, or some of them. First, in 1848, (in May, I think) I wrote under rather peculiar circumstances. I had a near neighbor, a very dear old brother and sister, members of our church, whose last child, a very promising boy, was struck with paralysis. I watched with them day and night, about three weeks, and he died. I saw their grief and blasted hopes, and sympathized with them, and wept with them from day to day. About that time a little child swallowed some percussion caps, and died in a few hours. It was an only child, a lovely little girl of three summers. In the great agony of a mother's grief she used the following language: "This is a dark world." My feelings were greatly wrought upon, and I commenced writing, with the above named words, and had just finished when the old, afflicted brother came in, and began talking over his troubles. I handed him what I had written, and he read it, and asked me to let him take it home to read to his wife. I did so. He also asked permission to send it to the SIGNS, to be published, but I could not consent, and it was lost sight of for many years; but some time ago my daughter-in-law found it, in looking over some waste-paper, and also asked permission to send it, but I did not consent; but I now feel that perhaps I may. Again, about twenty years ago we were in great trouble about Antinomianism, which doctrine had crept in among us through ministers, and while looking at our condition, and not knowing where we were drifting, I concluded to address the brethren through the SIGNS; and in speaking of the dark cloud that seemed to be gathering over us, I quoted Christ's own words, "If the light that is in thee be darkness, how great is that darkness." Again, from 1 John, "Because as he is, so are we in this world." I then went on to say, that as Christ is the moral and spiritual light to be in his people, the church, so are we (the church) the moral and spiritual light in the world. And here I stopped. The thought came up, that perhaps I was advancing something that was not according to sound doctrine, as I had not looked for the scriptures to see just how they did read, nor their connections. Just here I wish to ask for your views on that scripture, and tender you my unfeigned thanks for the kind and satisfactory manner in which you, and also brother Wm. L.

Beebe, responded to my request in that scribble signed, "One of the Poor."

I have one other thing I wish to speak of, and then I will close this poor scroll.

Three years ago, I think it was the first number of the SIGNS for February, there was a letter written by Elder Vanmeter, in answer to some one inquiring about heaven, where it is located, who are there, whether there are degrees according to people's capacities here, and whether we will know our friends and relatives or not. In reading this my mind was led to write at considerable length, to cast in my mite upon these points. I brought forward many portions of scripture, to show that God works all things after the counsel of his own will; that he does what seems to him good; and it matters not with us on which side of his grand universe heaven is located, if we are among the number Christ spake of when he said, "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." I then thought, and am still of that opinion, that to be where God and Christ is, will be heaven to us, with all that heaven means. In regard to the degrees, those large capacities which Mr. Dick speaks of, in his "Religious Philosophy," I thought the case of the widow's son was a good figure. When the man of God came to raise him, he stretched himself upon the child, put his hands upon his hands, his mouth upon his mouth, and his eyes upon his eyes. Now it seems to me that the two must have been about the same size. Just so I think it is with christians: they must all come to the measure of the stature of the fullness of Christ, both in this world and in that which is to come. In that world to which we are all hastening, the former things will not be remembered; neither our riches or poverty, nor our ignorance, will avail anything to us. Christ became poor, that we through his poverty might be rich; rich in grace, and heirs of the kingdom. Whether we know each other or not, if we are known of the Father we will be blessed—will be remembered for Jonathan's sake, for the covenant's sake, and will be brought up to eat at the King's table. But this is a subject that has, and does still perplex very many. I had my part in these notions, in my early days. Brethren, bear with me a little, and I will state, as I did in the former communication, how and when I was relieved of my delusion. In the year 1860, I was called to the bedside of a beloved brother, a deacon of our church. He told me he was fast failing, that he was passing away. He had been a cripple from youth to old age, poor and afflicted, but rich in grace, and dearly beloved by all the brethren. He very soon began talking to me about our church graveyard. He had been making arrangements to have it newly inclosed, and said, "I was passing by it the other day, on my way to court, [he was also County and Probate Judge] and I

thought I would ride up and look at the prospect. Now a grave-yard had always been a gloomy, dismal looking place to me; but that morning I was made to stand still and look around in astonishment. I thought it looked like the most beautiful and quiet retreat from the bustle and confusion of the world that I could think of." Just then he raised his hands above him, his eyes following, and his countenance radiant with that happy glow of feeling which I had often seen when he was delivering a warm exhortation to the church. He said, "What are these? [moving his hands and his eyes seeming to be following something] What are these I see? They look like great shining pictures, all dandling in golden tinklets." Now, brethren, imagine my feelings. I was then alone by the bedside. I saw nothing. I was in the flesh, but he was passing out, and it seemed to me that I was, as it occurred to my mind, standing in the midst of a heavenly host, the ministering angels, the rod and staff of God; for the iron grasp of death was upon him. Thus he passed away, saying, "Be calm, be calm." And now I come to the point in question. He did not seem to know what or whom he saw, but he was happy in their presence. So I was made to feel that we will be happy in the presence of our God and his holy angels, when we shall have passed out of this flesh, this earthly tabernacle; and I often think we have a foretaste of these things while passing through this world of sorrow; that we have the earnest of an inheritance which is incorruptible, and that fadeth not away.

Now I will close this scroll, as I promised. My mind is running out to say a great deal more, but I will quit. Do with this as you please.

I remain as ever, one of the poor.
M. T. KELLY.

WADE'S MILL, Clark Co., Ky., April 28, 1878.

DEAR BROTHERS BEEBE:—Some thoughts have been at times occupying my mind for quite a number of years, relative to the sacredness of the tie between the different members of the body of Christ, particularly as it exists, or should exist, with the church in her militant state. During the now nearly nineteen years, though unworthy, of visible union with the dear people of God, poor, weak and terribly sinful as I confess myself to be, I think I can say with truth that the chiefest joys I have known in that time have been in mingling with the dear saints, in contemplating the things pertaining to their adorable King and his glorious kingdom. And prominent among the many things which have contributed so much to make those seasons so superlatively sweet to me, is in beholding the surpassing love and harmony manifested between the people of God, apparently fulfilling the words of holy writ, "Love one another with a pure heart fervently." Yet I am forced to turn away from this lovely, incomparable picture, to the realization of the painful fact that there are schisms in the body of Christ. My

poor (may be foolish) heart has often been deeply pained with this. I have felt at times an almost irresistible desire to attempt to address some words on the subject, through the SIGNS, to the dear brethren, no matter whether they belong to associations in correspondence with us or not. But I am comparatively young, and so ignorant, weak, sinful, and seemingly the most imperfect of all, how can I hope to say anything which shall in the least degree conduce to the general realization of the desire of the sweet psalmist, when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity?" &c. In our State, as is well known, the Old Baptists are not all associating together freely and lovingly, as opportunity might afford, and from account it is much so in other parts of our country, and perhaps so in foreign countries. All giving about the same evidence of the new birth, and consequently looking to Jesus and his grace alone for salvation, both in this world and in the world to come. Now in every one where there is this evidence of having been born again, there is invariably a spirit which loves Christ and all the children of God. That spirit prompts them, at times at least, to lay aside all prejudice, and coldness, and offishness, and suspicion, and with a feeling of "fervent charity" to clasp the whole household of faith to their hearts. When in such a frame of mind as this, what matters it if some believe that the soul is regenerated and born again, or whether they have any belief at all on that particular point, or if some believe that the soul, or life, or nature, call it which you will, is changed, but remains the same during this life, ever warring against the Holy Spirit which is implanted in the body of the sinner, from God, (where it has eternally been, not as children, men or women, but as spiritual life) and being thus manifested by the new birth, is called a spiritual child, new man, or life, in contradistinction from the old, or Adamic, or fleshly, or first life, which was manifested by the first birth, or fleshly birth? I say, in such a frame as this, what matters it whether all can understand and describe these deep things alike or not, or whether they have any belief or understanding at all about it? For in this life the clearest sighted ones "know but in part." O, dear brethren, everywhere, my heart has bled much over this isolation and coldness among you, and while I write, and while I read over again what I have tried to write, hot tears of sorrow and shame flow from my eyes. Oh! these things ought not so to be. The blame is not to be laid to that Holy Spirit which is in each of your hearts, which you are commanded to "quench not," but it is to be laid to our hateful flesh, which all who are Christ's truly have crucified with "the affections and lusts."—Gal. v. 24.

I have thought that among the saddest things about such separations are, that being kept apart they exaggerate each other's differences, are mis-

led by untruthful reports, and thus grow hard and cold towards each other, when there ought to be no real ground for any such feeling. Again, brethren (I mean sisters too) who had no part in bringing about this isolation, and who would most gladly see all the household of faith generally walking together in unity, on the ground of love, (if they cannot be perfectly agreed on all deep points of doctrine) have to bear the pain and mortification for all the long years it may last. How strange and incomprehensible it all seemed to me during that tenderest feeling towards all, the first dawning of my love to God and hope in Christ, that there should be such a state of things between brethren; for I had dear kindred and friends on each side. I moaned bitterly, O so bitterly over it. And how many others may have moaned as much or more, or how many yet to succeed us may have to bear a weight of sorrow on account of it, God only knows.

But I feel it becomes me to let my words be few, and it may be it would become me most to speak or write no words at all on so important a subject. May the Lord enable all the true believers in Christ to do all in their power to promote the general love and christian fellowship, leaving in the back ground all differences on questions of lesser importance; for all which tends to the contrary are the hateful "works of the flesh," and not the fruit of that Holy Spirit, which is love. And may we all, at all times, strive to "keep under our body, and bring it into subjection." I have suffered much in my pilgrimage on account of anger, evil speaking, and kindred sins, so prejudicial, as I feel, to the precious cause of Christ, that much of my time my hateful fleshly life has seemed an almost intolerable burden to me. I most anxiously desire the prayers of the dear kindred in Christ everywhere, that I may not "be a cast-away." I trust I am thus prepared in some degree to look with fervent charity on the faults of others.

Brethren Beebe, I have hastily and poorly penned this scattering communication, without any ambition for its publication, aside from my earnest desire for the welfare of Zion. It is submitted to your mature judgment, earnestly desiring that you will suppress it unless you believe it free from all danger of harm, and calculated in some small degree to promote the good of the cause.

Your unworthy brother in hope of eternal life,

CHAS. E. STUART.

P. S.—We have watched with anxiety for each coming of our family paper, the SIGNS, for news of the improved health of its senior editor, and are gratified at having had such news, it being quite a relief to us, and we sincerely hope that this may find him fully restored to bodily health, and to the life of usefulness wherein he has been so long, and so much to the general benefit of the brotherhood.

I herewith send you two dollars,

to in some small degree aid you on the gratis papers you are yearly sending out, and would I were able to do more.

C. E. S.

(Concluded from page 114.)

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. xvi. 9.

The only inquiry which remains to be considered is this: If the heart of man is deceitful above all things, and desperately wicked; and if the hearts of all men are alike in this respect, all naturally equally depraved, why does the prophet compare one man to the heath in the desert, and another to a tree planted by the waters, and which spreadeth out her roots by the river? Here, certainly, is a difference acknowledged and declared. It is highly important to understand the nature of this difference; who or what hath produced it, and the effects or results which follow its production. The apostle Paul puts to the Corinthian brethren this important question: "For who maketh thee to differ? and what hast thou that thou didst not receive?"—1 Cor. iv. 7. Addressing the Ephesian church, he says, "And you hath he quickened, who were dead in trespasses and in sins."—Eph. ii. 1. To the Colossians he says, "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened," &c.—Col. ii. 13. Thus the natural or unregenerate man, being in this state of death, or darkness, and alienation from the life of God, or spiritual life, has no realizing sense of his sad and deplorable condition, is not troubled about it, neither cries, nor groans, nor laments, and his condition is most aptly described by the poet:

"Lord, how secure my conscience was,
And felt no inward dread;
I was alive without thy law,
And thought my sins were dead."

He can have no conception of spiritual things; 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."—1 Cor. ii. 14. Our Savior, in his reply to the address of Nicodemus, makes the most important announcement which ever saluted the ear of man: "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3. In the scriptures the birth of a child is represented as the birth of a man.—John xvi. 21. We do not say of such a birth that the heart, or soul, or spirit is born, nor in the new or spiritual birth is it proper to say that the soul, or spirit, or any other part of the man is born; but as the natural birth develops or manifests the whole natural man, so the spiritual birth manifests or develops the whole spiritual man.

This birth effects a radical change or transformation in the man. God has declared as clearly and emphatically what he will do in effecting this, as he has any other of his gracious or divine purposes. Speaking of what he would do for the house of Israel, he says, "And I will give them one heart, and I will put a new spirit

within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes and keep mine ordinances, and do them; and they shall be my people, and I will be their God."—Ezek. xi. 19. Again, speaking to the same characters, and by the mouth of the same prophet, he says, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols I will cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—Ezek. xxxvi. 25, 26. Such declarations might be multiplied almost indefinitely, but every bible reader knows that the scriptures abound with them. No natural man ever sincerely desired spiritual life. No one dead in trespasses and in sins ever desired to be quickened by the Spirit of God. And as all the imaginations of the natural heart are evil, only evil, and that continually, so no one possessing such a heart ever sincerely desired a new heart, or ever felt the burden of guilt, the exceeding sinfulness of sin, or ever felt and acknowledged his just condemnation by the law of God, until that hard and stony heart was taken away, and a broken heart and a contrite spirit given him. When this is done, the poor soul is in trouble, and it is not of an outward or external character. Outwardly, all may be peaceable, and appear prosperous, but within there is commotion. A burden of guilt weighs heavily upon him; a sense of the purity and holiness of God, altogether new, presents itself to his mind; the law of God, with its high and holy demands, is viewed by him with an awe and reverence altogether new and unusual; the name of God, which he may have been accustomed to pronounce in a light and irreverent, if not profane manner, now appears so pure and holy that it appears sin to allow an impure heart to breathe a thought towards his holy throne. He has such a view of the Lord, high and lifted up, that like the prophet, he cries, "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."—Isaiah vi. 5. Thoughts of God and death and eternity dwell continually in his mind. His conscience, which for years had "slept on rose and myrtle," is now awake, active and acute. It recalls the past with sorrow and vain regret; it views the present with apprehension and terror; it scans the future with anxiety and fear. Reviewing the past affords no relief; viewing the present gives no encouragement; looking to the future inspires no hope. Remorse seizes upon his very soul. "Wretch that I am! why have I sinned against so pure and holy a Being?" With the psalmist, he confesses, "Against thee, and thee only, have I sinned." Self-convicted, he needs no accuser. With the poet he can say,

"My lips with shame my sins confess,
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemned, but thou art clear."

He may have joined, as did the writer of this, in speaking with contempt of the doctrine of grace, and exposing to ridicule its professors; but now how ardently he desires that that grace might be applied to cleanse his soul from guilt, and the people of God appear to him to be the excellent of the earth, and he would gladly give all the pleasures and treasures of earth for a name and place amongst them. His prayer is,

"O wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offenses pain my eyes."

It would be perhaps impossible to make the poor soul thus burdened and convicted believe that these were the "works meet for repentance," or the emotions and aspirations of a quickened soul; but let all such take encouragement, for God has spoken gracious words to all such: "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."—Psa. xxxiv. 18. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psa. li. 17. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the spirit of the contrite ones."—Isa. lvii. 15. Let all such then take courage. He who has shown them the evil and depraved nature of their heart, has begun a good work in them, and will not leave it unfinished. The Lord will perfect that which concerneth them: thy mercy, O Lord, endureth forever: forsake not the works of thine own hands.—Psalm cxxxviii. 8. "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."—Phil. i. 6.

I am well aware that the sentiments I have written find but little favor amongst men at the present day. Thousands, and among them a multitude of religious teachers and theologians, denounce the doctrine as odious and dangerous, subversive of good morals, calculated to harden man in sin, affording no encouragement for reformation from sinful practices, and would, if generally believed, make this earth a perfect pandemonium of vice and crime. But they know not of what they affirm. Firmly believing, as I do, that the children of God by nature are in no wise better than others of their fellow-beings; nay, that many are among the vilest of the human family, and may have been left like Bunyan, and Newton, and thousands of others, to act out the depravity of their heart to its fullest extent; yet the predestination of God reaches to and includes the most extreme cases, even though they may

"Indulge their lusts, and still go on,
As far from God as sheep can run."

Yet God will bring them, even with

weeping and supplication, and they shall be made to rejoice in his full and free redemption. But some may say, If those who remain hardened and impenitent, and die in their sins, are not to blame, does it not give color of justice to the charge made by Arminians, that God is a partial Being, and is unjust in the punishment of the non-elect? I have known some, whom I esteem the children of God, troubled on this point, and I must confess that my own mind has been at times somewhat disturbed. I can say nothing in regard to this matter as pertinent as the following, from the pen of the late eminent Mr. Toplady: "But what becomes of the non-elect? You have nothing to do with such a question, if you find yourself embarrassed and distressed by the consideration of it. Bless God for his electing love, and leave him to act as he pleases by them that are without. Simply acquiesce in the plain scripture account, and wish to see no further than revelation holds the lamp. 'Tis enough for you to know that the Judge of the whole earth will do right. You will reap much improvement from the view of predestination, in its full extent, if your eyes are able steadfastly to look at all which God hath made known concerning it. But if your spiritual sight is weak, forego the inquiry, so far as reprobation is concerned; and be content to know but in part, till death transmit you to that perfect state, where you shall know that even as you are known. Say not, therefore, as the opposers of this doctrine did in St. Paul's days, 'Why doth God find fault' with the wicked? for who hath resisted his will? If he who only can convert them, refrains from doing it, what room is there for blaming them that perish, seeing it is impossible to resist the will of the Almighty?' Be satisfied with Paul's answer, "Nay! but who art thou, O man, that repliest against God?" The apostle hinges the matter entirely on God's absolute sovereignty. There he rests it, and there we ought to leave it. The holy prophet asks the question, "Who shall know it? God knows it."—Acts i. 24. He searches the heart and tries the reins. He also makes the heart of the poor, humble, broken-hearted and contrite sinner to know its own bitterness; and when he takes away the stony heart out of his flesh, and gives him a heart of flesh, upon which his holy law is written, and speaks peace to his troubled mind, such joy is imparted that a stranger (the old man) cannot intermeddle with it. The tongue then breaks out in unknown strains, and sings surprising grace, and his language is, Come and hear, all ye that fear the Lord, and I will declare unto you what he has done for my soul.

Yours in love,

W. L. BENEDICT.

PHILADELPHIA, Pa., April 29, 1878.

ELDER BEMBE AND SON—DEAR BRETHREN:—As I have read many experiences in the SIGNS OF THE TIMES with great satisfaction and

comfort, to see that they are not all brought in the same way, and inasmuch as they are all different from my own, (if I have experienced any change of heart,) I feel a desire to write what I hope the Lord has done for me, in bringing me out of darkness into the light and liberty of the gospel; and if it will be of any comfort to any of the dear ones of our Father's kingdom, or of any encouragement to any that are keeping themselves outside of the church of Christ, waiting for a brighter evidence, I would feel very thankful that I had been led to write.

My mother was what was then called an Old School Presbyterian, my father not being a professor, but opposed to Old School Baptists on account of their close communion and not having anything to do with other denominations, just as it yet remains, and I think always will. As long back as I can remember I was told I must be a good boy, and not use bad language. I was taught to say my prayers, and that on my being good depended salvation. I was also christened by a little water being put on my forehead, and I also attended Sunday School. I remember very well the thoughts I had about religion, thinking I was too young, but that when I grew up to be a man, and felt the need of it, then I would be good, and get religion, not having any idea at the time of my sinfulness, and the depravity of the natural heart. When I arrived at the age of twenty I had some serious reflections in regard to religion; but they wore off. I at that time generally attended the Old School Baptist meetings at Southampton. I was married before I was twenty-three years of age, after which I attended their meetings regularly, my wife being a member. About that time, 1849, Elder William Sharp was called to preach for them, but I could not believe the doctrine. I could not see why they opposed missionary societies, as I thought the Lord had given people means that they should contribute thereof for the spread of the gospel to the heathen. But after some time I began to have a different view of religion, and was very much troubled about myself in my sinful condition. I would make great promises that I would do better, which I always failed to perform; but I could not get relief, for the preaching did me no good. I had a desire to hear something or some way in which my burden might be removed. When our dear (now departed) Elder Harding was called to preach for them, I prayed the Lord that he might be the means of removing my burden, and I had many conversations with him on the subject. He would always give me encouragement that the time would come, the Lord's own time, when my eyes would be opened, and that I would see him as my Savior; that where he had commenced a good work, he would perform it until the day of Jesus Christ, which I now understand to be a manifestation of himself unto poor, lost and perishing sinners. As time passed on, my weight of sin appeared

to pass away. I read the bible a great deal, and became confirmed in the doctrine of salvation by grace, and grace alone. For 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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." I loved the brethren, and thought they were the best people in the world. I delighted to be in their company and hear them talk, but I could not feel that I was good enough to join the church. My burden was gone, but I did not know how or when it left me; but I was yet a sinner. I well remember our dear brother, Deacon Vanartsdalen, talking with me at different times, telling me what was my duty, and also Elder Harding; but I thought I was not fit, that I had not the evidence which I desired that I had been born again of that incorruptible seed which liveth and abideth forever, that my conduct was not such as a member of the church should be, that people would say I was a hypocrite, &c. Well, as time wore on I became neglectful in attending meeting regularly, and any excuse I could make to stay at home would be made, so that I became cold and unconcerned, and my mind was taken up with the things of this world, to the exclusion of spiritual duties. At times, when listening to the preaching of the word at home and at associations, I have in my mind been carried away from earth and earthly things, and soared away as if on angels' wings, to taste of heavenly things, and O what sweet moments of blessing! who can describe them? Then, if opportunity had offered, I could have told what things the Lord had done for my poor soul; but those times were of short duration. I continued in that condition for years, being lukewarm, not caring to join the church, thinking it was just as well, that if I was to be saved I would be anyway, and I would remain outside. But eventually I began to be dissatisfied with my condition, for I was always talking with them whenever opportunity offered, just the same as if I was a member, and especially when I attended the associations. I would feel as if I had no right there, that I was an outsider, and ought to stay at home; yet I did not want to stay away. So after many years of trial, having losses and crosses of different kinds, I was humbled, and brought to see that it was my duty to go to the church, which I did on the Saturday before the second Sunday in April, and after preaching there was an invitation given to any that had anything to say to the church to come forward, and there were several that related what the Lord had done for them. But I could not say a word; my lips were sealed, my heart as hard as adamant, and I had to come home as I went, and thought I would not attempt it again. Between that time and the next church meeting, the association was held at Kingwood,

N. J., where I was permitted to go and enjoy the presence of the Lord, and to feel that the Sun of Righteousness did shine in my heart all the time of the meeting. Then the desire to join the church returned, and I prayed earnestly that I might remain in that sweet frame of mind until the next church meeting, which was the Saturday a week following, and that I might have strength given me at that time to go and tell them my condition; and when the time arrived I was enabled to give them a very short and unsatisfactory account (to me) of the way in which the Lord had led me. Yet I was received, and the next day was baptized, with several others, by our dear pastor, William J. Purington, and went on my way rejoicing for several weeks, having but little to mar my spiritual enjoyment. But since that time I have had many ups and downs, and I find that the natural man is not any better than it was in years gone by. That is my trouble now, that I cannot do good, for when I would do good, evil is present with me, and that continually; for the heart is deceitful above all things, and desperately wicked.

I submit this to your better judgment, to publish or not, and all will be well. My prayer is that the senior editor may soon be enabled to fill the editorial department, and spared to us many years.

Yours in love of the truth,
WM. L. CRAVEN.

GRIFFITHSVILLE, W. Va., April 7, 1878.

ELDER G. BEEBE & SON—VERY DEAR AND MUCH ESTEEMED BRETHREN IN CHRIST—If one so unworthy may take the liberty of thus addressing you:—By request of some of the brethren, I will try to write something of what I hope have been the dealings of the Lord with me.

From the earliest of my recollections I had a desire to be saved, but fully believed it all depended upon my doing or not doing, as that was all I heard preached. I can remember when I was quite young, not more than twelve years old, I would often kneel down and ask the Lord to have mercy on me, thinking that was all that was necessary to render satisfaction for my sins. The salvation of my soul was all my study; but not being satisfied with myself, I became discouraged, and thought I would wait until I grew older, and it would not be so hard a task for me to do better. At this time the vanities of the world had to a great degree lost their charms for me. This brings me to the period of my life when I had the care of a family, and I was the same sinner yet, and seemed now to have the care of worldly things on my mind as before; but I would often think in lonely hours of my eternal destiny. I now concluded to read the bible, which I did to the best of my ability. I felt that I was a sinner, and lacked a great deal of being what I desired to be; yet I could not think I was any worse than a great many others. One day I was visited by one of my neighbors. She was

one in whom I had great confidence, but during her stay she did not mention the things to me that I most desired to talk about. When she left I went to the door, and while I was looking after her, thinking of what kind of a woman she was, something seemed to tell me to look at myself, and while standing there I felt miserable. I said, Lord, what shall I do to be saved? I then thought I would kneel down and ask God to have mercy on me, which I did, but could not utter one word. It seemed I had become so guilty before God that it was no use for me to try to pray; but I could not get it off my mind how I felt when I saw how great a sinner I was. After the time above mentioned I would often kneel down and try to pray; sometimes I could say something, and at other times nothing. I was now forced to the conclusion that I could do nothing, and that it was no use trying; but when I would think of the view I had of myself, I could not help trying to pray. It seemed to me that I wanted to shun christian company. Sometimes I would try to put off those thoughts, but I could not forget how I felt when I first saw myself a sinner. So I wandered along in this way for over two years, and at last I decided there was no hope for me. I thought I had made so many promises to God, and broken as many, and had become so hardened, that there was no hope for me; yet I could not help asking God to have mercy on me, a poor sinner. I often thought how much I would like to be a christian, but could not believe I ever would be one. In the year 1869 I was in poor health, and did not rest well nights. I got up one morning about daylight, and as I was very feeble I laid down again to rest, and fell into a doze. It seemed I was with some persons, and wanted them to sing for me, and I would help them. As I raised my voice it seemed my heart was full of joy. I was then wide awake, and it seemed that to stay in the bed I could not; I wanted to rise up, and tell all how I felt. But soon I was afraid I was mistaken. My husband saw there was something unusual with me, and asked me what was the matter; but I did not tell him how I felt: I was afraid I was deceived. O how I wanted to praise the Lord now. I felt like I wanted to see some christian persons, and tell them my feelings; but before the sun had set something seemed to say it was all imagination. Then I was anxious to have all my burden back, and to have it removed in a way that I could have better evidence of its removal. Although it seemed bright at first, it now seemed too small to tell. I was afraid I was deceived; but small as my hope seemed, I could not give it up. I read the bible, which I delighted to do, and would often try to pray for light, and sometimes became so overjoyed in reading God's holy word, that I would go by myself to praise his holy name; but at other times I doubted my sinful heart so much that I often found myself try-

ing to pray for better evidence of my acceptance with the Lord. So I traveled on, sometimes hoping and sometimes doubting. There were times when if I could have seen some christian persons I would have told them how I felt; but at other times I felt glad I had never told it. One day I was in trouble, and my hope seemed so little that I thought I would try to pray to the Lord that if there was any hope in me that would do to depend upon, that he would make it plain to me before the next night. Before I went to sleep that night I had feelings which I cannot express. I wanted to tell how I felt, but there was that same fear that I was wrong. I went on in this situation about six years. In the spring of 1876 I thought I would read the bible, and pray the Lord to enable me to understand it; and I read every chance I had, and the more I read the more I wanted to read, and the better I became satisfied that those who are not faithful over a little, are not worthy of much. These words bore on my mind, "He that is ashamed of me before men, of him will I be ashamed when I come in the glory of my Father and his holy angels." I thought I could see that faith was not measured to all alike, and I prayed to the Lord that he might strengthen my faith, that I might confess what little hope I had to the church, and follow my Lord in the ordinance of baptism, which had been pressing on my mind so long. So I went before Providence Church on the 17th day of June, 1876, and told in substance what I have written, and the next day being Sunday, I was baptized by Elder John Byrnside. I now felt to rejoice, and thought my trouble was all gone; my way seemed light, and all was right with me. But I have found since that time that the lion and tiger had only lain down; the same doubts and fears are often before me, and I often fear that I may yet be wrong.

Father Beebe, if you think this poor scribble will do any harm to the precious lambs of the fold, cast it aside, and all will be right with me. If I am a saint, I feel that I am the least of all.

Your unworthy sister,

ELIZABETH S. OXLEY.

GARDINER, Kennebeck Co., Me., March, 1878.

DEAR BROTHER BEEBE:—Feeling an impression in my heart to write a few lines to the scattered saints, I take my pen, and I trust it will be led by the Spirit of God. "As many as are led by the Spirit of God, they are the sons of God." And if we have not the Spirit of Christ, we are none of his. I feel my inability to write anything for the edification of the church, and if I am a child of God I feel to be a very unworthy one; but when by faith I see that our blessed Savior has taken the sins of his people on himself, I feel to praise God for such a free, full and complete salvation for them who are the called according to his purpose. My mind is resting on the beautiful words spoken by our Savior, Matt. xi. 28-30: "Come unto me, all ye that la-

bor 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."

Dear reader, has the Son revealed the Father to you? Have you felt lonely, cast down and burdened with sin? Have you felt that though your sins were as scarlet, they are washed as white as wool? But ere long a change takes place, and you are led to cry with the psalmist, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me?" And you feel a warfare in your heart, and when you would do good, evil is present, and you know not how to perform that which is good. It may be you have been brought up to attend Sabbath School, or different churches of men's invention, and you lose sight of your Savior that has redeemed you by his precious blood; you are led to ask what you can do to receive that sweet comfort and peace you once enjoyed; and you are told by the minister that you must take a decided stand in the church, and go to work and do your duty; and in a very short time you find yourself in the bondage that Peter speaks of, and are truly like the dog that turned to his vomit, and the sow that was washed to her wallowing in the mire. Should any one read this who has been washed, and entered into this labor which our Savior speaks of, and are weary and heavy laden, he says to them, "Come unto me, and I will give you rest." How comforting these words are to God's children. He says, "Take my yoke upon you, and learn of me; not to learn of men's inventions for saving a poor sinner, wherein ye enter into bondage; but "learn of me; for my yoke is easy and my burden is light." Dear brother, or sister, how different his yoke is from the yoke of bondage. Paul says, Rom. vii. 11, "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." My prayer is that we may be enabled to keep our eyes on Jesus, for every good and perfect gift cometh through him. Praise his holy name. When any of God's little ones go astray, they never can go so far as to be lost to the good Shepherd, for he knows all that belong to the fold; and the wolf that comes to them in sheep's clothing cannot blind their eyes forever, for the sheep will learn that they are liars, through him that leadeth them into all truth. The good Shepherd does not say, You can have eternal life if you will do your part; but he says, "I lay down my life for the sheep." "None is able to pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." The good Shepherd takes the stray sheep and carries them, and puts them into the fold where they belong. Dear reader, I do not believe there are any goats in the fold, for Jesus says, Matt. xxv. 32, 33, "And before him

shall be gather 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 the left." If this is a hard doctrine, I love it, for it is the teaching of our Savior and his apostles. O praise his holy name for his loving-kindness toward us. For when we were poor and helpless, in the fullness of time God sent his Son into the world, to be the propitiation for our sins, and he freed us from the law; for we are no more under the law, but under grace, and his grace is sufficient.

"The sinner who by precious faith
Has felt his sins forgiven,
Is from that moment passed from death,
And sealed an heir of heaven.
Though thousand snares inclose his feet,
Not one shall hold him fast;
Whatever dangers he may meet,
He shall be safe at last.
The man that would this truth withstand,
Would pull God's temple down,
Wrest Jesus' sceptre from his hand,
And spoil him of his crown."

Dear father Beebe, do with this as you think best, and all will be well with me. With love to you and all the scattered saints, I close.

LEWIS D. GOWELL.

KINGSTON, Canada, April 26, 1878.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—Feeling, I hope from the influence of the Holy Spirit, a desire to encourage the poor of the household, I will write a few lines on the twelfth chapter of Hebrews, particularly the 6th, 7th and 8th verses.

The apostle in this chapter was exhorting the brethren to have faith, and reminding them that they were "compassed about with so great a cloud of witnesses," that they be of good cheer, and not give way to difficulties. He tells them, "Ye have not yet resisted unto blood, striving against sin," &c. What a lesson there is in this. How few of us, my dear brethren and sisters, are prepared to "strive against sin," even when it is only crossing our feelings a little, much less if it causes us to shed our blood to do so; but we sometimes see some of our dear brethren and sisters that we have all confidence in as having been taught of God, those we can fellowship and love as of the dear family of Christ Jesus, who yet seem to become wrapped up in the pursuit of this world's effects, and looking after worldly things, until they seem to almost lose their interest in the things pertaining to the kingdom of which they are subjects. They seem to say by their actions, "A little more sleep, a little more folding the arms to slumber," and continue to press after the world. O, brethren, I think I speak from personal experience; and how sad is the condition. Yet the Lord in his tender mercy will sooner or later bring them back, and cause them to "do their first work." He will not suffer them to be lost entirely, (I mean from the enjoyment of his Spirit.) They may get away from home (the church) "in the dark and cloudy day," but he will search them out and bring them in; "for whom

the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Some are brought back in one way, and some in another: some may feel the rod in a particular way, and some in another; but all must receive it that go astray. The apostle says, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." In the seventh verse he says, "If ye endure chastenings, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" When we see our brethren in darkness and negligence, it becomes our duty, my dear brethren, to try to "lift up their heads;" and if we can by any word or act strengthen their "feeble knees," let us do so; let us by our own walk try to make "straight paths for their feet," and bring them back to their duty; let us assist the lame, that they may not "be turned out of the way, but let it rather be healed," that all may follow peace, "without which no man shall see the Lord." I am satisfied that we cannot in the true meaning "see the Lord," when we are walking in disobedience to his commands. The natural child, when disobeying the parent, does not enjoy the presence and company of the parent, and the parent is often compelled, though with sadness, to correct the child; but the child, if properly brought up, will reverence them for the correction when they have been made to see it was intended for their good. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Let us then, my dear brethren and sisters, try to "look unto Jesus, the author and finisher of our faith," and walk in his commands as near as in us lies, trusting in his blood to cleanse us from all unrighteousness. "Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body." Let us try to so live that we may say with Paul, "The Lord is my helper, and I will not fear what man shall do unto me." Let us be ready when death shall come, if possible, to say with the poet,

"The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let thy servant die in peace."

Brother Beebe, being alone, and feeling lonely to-night, my mind got to running on this subject, and I have penned down a few of my thoughts; if it does not exclude better matter, you can publish it, if you choose. In conclusion, I will say to the many brethren and sisters that I have had the pleasure of meeting and mingling with in the east during the last four years, that I am now about to return to the west, (my wife having already gone,) and I may never see them again while in the flesh; yet I shall with great pleasure recur in my mind to the times I have met with them, and received sweet comfort from listening to them tell of the goodness and mercy of God in bringing them from nature's darkness into

his wonderful light. May the Lord protect us, and save us with an everlasting salvation, is my prayer.
 JAMES M. TRUE.

"God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."—Psalm xli. 1, 2.

In these expressions the psalmist declares his holy confidence and trust in his God, as a stronghold unto his people in the day of their trouble. He presents the experience of that people in every age, and brings them to our view by the use of the pronoun *our*: "God is *our* refuge and strength." The words "refuge and strength" plainly imply a previous condition of distress, sorrow and weakness on the part of the one who is thus made to flee unto the eternal God for refuge. When clouds of darkness burst in sorrow upon his head, when storms of trial beat upon his soul, and no ray of divine light is seen to dispel the darkness of the way, it is here that the tempest-tossed one is made to flee for refuge and strength unto his God. It is here that the green pastures and still waters are opened for his reception, and the eternal God becomes his refuge and strength. It is here that the opening heavens shine around him with beams of heavenly bliss, while he is made to soar above the dark, distressing trials of the way in the presence of his God. The eternal God is his refuge, "and underneath are the everlasting arms," and "in the Lord JEHOVAH is everlasting strength." He is "a very present help in trouble." Not only is he a help, but "a very present help." He delayeth not his coming. There is always "a word *in season* to him that is weary." Daniel felt the need of his present help in the den of lions: the three Hebrew children in the burning flames of Nebuchadnezzar's furnace: Peter upon the water: and you and I, my dear brethren, have felt the same along the way over which the Lord our God has led us. He "is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

"His presence disperses my gloom,
 And makes all within me rejoice."

With the knowledge of the boundless power of the eternal God, having been made to flee there for refuge, in full prospect of final deliverance from sin, death, and all of the trials of the way, very well can the triumphant child exclaim, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." The psalmist presents in this verse one of the most terrible scenes that could ever pass before our view. The earth removed; the heavens filled with signs of terror; the mountains carried into the midst of the sea. Yet amidst the shock his people find a sure abiding in the covert of his presence, and of covenant mercy sing. They have no cause for fear: the Lord is their God and guide, a wall of fire round about them, and the glory in their midst. "The Lord of hosts is with us: the God of Jacob is our

refuge." When the power of this truth is felt within, very well can we pass through the most severe trials. The waters do not overflow, the flames kindle not upon us. Calmly we face the coming shock, in solemn awe and reverence bow before the crushing blow, realizing that the Lord doeth all things well. In his presence is fullness of joy. Surrounded by his protecting power, we safely pass through life's appointed journey to the tomb. We are not always left in the dark. Light falls around our pathway, heavenly joys are felt. Evidences of our acceptance in the beloved are realized, and we "rejoice in hope of the glory of God."

"God is our refuge and defense,
 In trouble our unfailing aid;
 Secure in his omnipotence,
 What foe can make our souls afraid?"

"Yea, though the earth's foundations rock,
 And mountains down the gulf be hurld,
 His people smile amid the shock,
 They look beyond this transient world.

"There is a river pure and bright,
 Whose streams make glad the heavenly plains;

Where, in eternity of light,
 The city of our God remains.

"Built by the word of his command,
 With his unclouded presence blest,
 Firm as his throne her bulwarks stand,
 There is our home, our hope, our rest."

I have arranged to leave home, by divine permission, May 13th, upon a western visit, spending two days at the Baltimore Association. I hope, if the Lord will, to visit the north in the fall.

Yours in gospel fellowship,
 WM. M. SMOOT.
 OCCOQUAN, Va., April 26, 1878.

OTEGO, N. Y., New Year's Eve.

DEAR BROTHER BEEBE:—It has pleased the Lord to spare me to see the commencement of another year, and what the events will be is hidden from us finite mortals, but known unto our God. Remembering the numberless blessings that have been so bountifully bestowed upon us as a family, and the dear band of brethren and sisters at Otego, and having been made worthy to stand with, and to participate in their joys and sorrows, I now feel that all my powers should be employed in praise and adoration of him who hath loved us, and given his immaculate Son to die in our stead. He saw his bride polluted, fallen under the law; but she was so dear to him that the only begotten of the Father sank deeper than even the law, by suffering the terrible death of the cross, fulfilling all its demands, bringing his beloved forth pure and spotless, and presenting her to his Father with the words, "Thou art all fair, my love." He was made sin for us, made a little lower than the angels, but crowned with honor and glory. Dear Elder Beebe, what language to contemplate! Who hath made us to differ from the so-called religious bodies around us? Not man, but God. And while we see the running and going, and hear the lo heres and lo theres, we feel the admonition, "Go ye not after them." And with what comfort and satisfaction we are permitted to look towards

Jerusalem, a quiet habitation; no turmoil or strife there: these come from the flesh. My dear kindred, I feel a willingness to add my feeble testimony, in sending this my greeting to you; and if the Lord has been pleased to make me one of his witnesses, I should in honor to his great and holy name speak of that I do know, as a true and faithful witness, and not confer with the flesh. Our God is so great, and his work so far above finite powers, that even by searching man cannot find out God; but the poor, sin-polluted, but quickened sinner is found of him, blind, but he is made to see, deaf, and is made to hear, naked, and is clothed, hungry, and bread is given him, and his water shall be sure. Tell me, my friend, where in all this world can we find such rich provision? It does not grow on earthly soil, neither can mortal man, with all his powers, provide such a rich bounty. The great Eternal, who spoke a world into existence, who said, "Let us make man in our own image," and also, "Let there be light, and there was light," who caused the stars to shine and run in their courses, he alone does all these great and wonderful things; and at times, with what a feeling of reverence we look upon the works of his hands. In nature we see his mighty power; we cannot claim one particle as our own, for the gold and the silver are his, and the cattle upon a thousand hills; the mountains, the woods, and the great deep, all are under his control, and belong to him. We are by nature earthly, and cling to and love the things of the earth; and while we tabernacle here in the flesh, we have to do with the things that pertain to it. But how often there is that something, which we trust is wrought in us by our dear Savior, that feels tired of all that the eye can see, and we sigh for rest. We feel sick of the love we had for the vanities of this world, and often with Mary we feel to say, "They have taken away my Lord, and I know not where they have laid him." How dark and dreary everything looks—surely it is midnight; but lo, we hear the voice of our beloved, saying, "Arise, my love, my fair one, and come away." We fly as on the wings of eagles, and sweetly soar in thought to hear the glad sound. Then with songs and thanksgiving and praise we are enabled to ascribe all the glory of our finished and complete salvation to him who hath loved us, and washed us in his own blood, and we would crown him Lord of all.

It was not my privilege to attend the annual meeting at Osborne Hollow, but I have had a precious season with some of the dear friends who were going there, staying with us over night on their way. I hope, Elder Beebe, that you are there with the dear children of God, who are so ready to welcome you, with other like precious brethren in the ministry. I would not murmur because I am absent in body, for my thoughts are there as they are assembled together. May Israel's God stand by his servants, and give them a word in season

for each weary soul, so that when the time of parting comes, each one may feel that it is good to come together. I have many very precious privileges of meeting with the saints, for which I would not be unmindful, and do at times greatly desire that I might be enabled to bring a tribute of praise, as a thank-offering for all the great blessings and privileges I am permitted to receive and enjoy. I have daily to mourn on account of my sinfulness, for I am so prone to sin; but I dare not doubt the work of the Lord in me, or that he is able to save the vilest of the vile. There is no lack with the omnipotent Jehovah, and where sin abounds, grace doth much more abound. Therefore I have hope, yet I find daily that my heart is desperately wicked, and my thoughts are evil; for having all these enemies to contend with, causes a continual warfare. We need not expect to lie on flowery beds of ease, for the word declares that "In the world ye shall have tribulation, but in me ye shall have peace." Our blessed Jesus says, I have overcome the world, and for the elect's sake it now stands. It seems to me very plain that all the scriptures from the beginning to the end are speaking directly to the chosen people of God. The types and shadows are all setting forth the church in gospel order, as well as the coming of the great Messiah. The scriptures are given for instruction, but can the dead be instructed thereby? They are already condemned, having their riches in this world, and there we leave them. May our daily walk and conversation be such as becometh the children of the light, desiring that no root of bitterness may ever spring up among us to mar our sweet union and peace.

We are comforted by the preaching of the gospel from our dear under shepherd, Elder B. Bundy, who continues to go in and out before us in the simplicity of the truth; and while there is so much confusion and discord among many, our steps, I trust, will be carefully taken, taking the word of truth for our guide, and not the words or commands of men. I greatly enjoy reading the SIGNS; the communications are rich with experience and instruction, and the editorials are full of marrow and fatness. While reading those glorious truths I often ask, How long will our dear brother Beebe be permitted to stay with us? And even further will my mind run, Who will fill his place? We cannot answer, not knowing the secrets of the Most High, until given to us in time of need; but we believe that when he calls you home, a stone, hewn out of the quarry, will be ready for use. For sixty years you have stood strong in battle, wielding the sword of the Spirit, facing the enemy at every point, speaking the word in righteousness, declaring boldly that salvation is of the Lord; and even yet some seem not to understand what you have for nearly sixty years declared unto the churches. The years and seasons pass swiftly away, carrying us nearer the tomb, and soon we shall be called hence, and

may it be in truth ours to say, I am now ready to be offered; come, welcome death, thou end of fears. O happy moment for all those who on Jesus have leaned for sweet repose. Now as I write my mind goes back to last June, when we were assembled to pay the last tribute of respect to our aged sister Durand. I never can forget the solemnity of that afternoon. It seemed so good that you could be there, for the comforting words fell from your lips like balm to heal their grief-stricken hearts, and all those that understood the sayings were comforted thereby. Then how solemn to follow her remains to their last resting place, never to smile on those loved ones again. The rays of the sun seemed softened, as it was near evening when our beloved sister was laid beside many others of the dear family who had gone before her. Then as we turned to leave, by faith we could in part view the spirit, clothed with immortality, basking in the love of her dear Savior. Her parting blessing to her children will always be remembered by them, and especially to her dear and only son. What petitions ascended on high for him, being as she knew called of God to preach the gospel. I could hardly refrain from speaking of this, as it came so fresh into my mind.

I will not weary you any longer at this time, and what I have written is at your disposal. I would say to the dear writers of the SIGNS, Write on; hold not your peace, neither confer with the flesh.

With much love to all the household, I am affectionately your sister in hope,

CHRISTIANA L. FRENCH.

LACONIA, Ind., Dec. 25, 1877.

DEAR BROTHER BEEBE:—Having received and read the last number of the SIGNS for 1877, I am reminded that it is now time to renew my subscription for the coming year. I would, if it were in my power, have others subscribe for it; but I am one alone in my neighborhood; there is no one that seems to understand the language of Canaan. True they nearly all belong to some church, as they are pleased to call them, and have a great zeal for outward forms and ceremonies. They all speak the same language, namely, salvation by works, and they give glory and honor to the works of their own hands. Money and means are the gods they seem to worship. But what have God's children to boast over the rest of mankind? If left to themselves they never would have worshiped the true God; they never would have known and loved the good Shepherd's voice. Flesh and blood did not reveal these things unto them, but our Father in heaven. O what a highly favored people God's dear children are. They have a loving Savior, a dear Elder Brother, who loved them with an everlasting love, and no weapon formed against them shall prosper. All their trials and afflictions while here on earth are among the "all things" which are working for their good. The enemy with all

his boasted power can never pluck one of them out of the Father's hand. Truly God's dear children are a peculiar people. They speak a language which none can understand but those who are taught of God. They have a warfare with the world, the flesh and Satan, which those who are not born of God are strangers to. Hence the children of our God can only know and love each other as they are manifested to each other, by being born of the Spirit. This heavenly family will hunger and thirst after spiritual meat and drink, and not one of them will ever perish for want of food. They may be living far from God's dear children, they may be surrounded by the enemies of Jesus, they may not have the privilege of hearing the gospel preached, yet they have a good Shepherd, who is ever near them: and when they cry for bread he feeds them, when they thirst he gives them drink, when weak and helpless he carries them in his arms, when surrounded by temptations, enemies within and without, and they sink in deep waters, and cry, "Lord, save, or I perish," then it is that this good Shepherd appears for their relief, and one sight of this dear Friend puts all the enemies to flight, and the trembling child of God goes on his way rejoicing; for when Jesus gives peace, who can give trouble? What Jesus gives his children, no power can take from them. It is not in man's power to give the peace of Christ, neither is it in man's power to take this peace away.

"My Shepherd will supply my need,
Jehovah is his name;
In pastures fresh he makes me feed,
Beside the living stream."

KATE BARTLEY.

MIDDLETOWN, N. Y., May 4, 1878.

For some time past there has been quite an exercise among our brethren and sisters in regard to the new birth, on which all-important subject much has been written by way of inquiry and explanation. Some of our talented writers seem to labor to reduce that deep truth, "Ye must be born again," to a theory, that it may be more easily comprehended by the natural mind. Our gifted sisters R. Anna Philips and Mary Du Val set forth in much confidence the theory that it is the human soul that is born again. The soul is a component part of the natural man, therefore it could not be a new birth, but a new modeling of a part of the natural man, who is of the earth, possessing no immortal or spiritual powers, from whom we derived our first birth. The second Adam was the Lord from heaven, none other than the Son of God, through whom the children of God are born again, not of corruptible seed, but of incorruptible. I have yet to learn that the sentence of death has been removed from the progeny of the Adamic family. "Dust thou art, and unto dust thou shalt return," has ever been, and still is, even until now, the destiny of the human race, not excepting those who are chosen in the flesh to be the witnesses of God. Hence a second birth from any part of Adam would

carry us no farther than the first birth from the same source. Language being natural, fails in an attempt to expound the spiritual birth. It cannot be taught by theory; it is only discovered by faith, aided by corroborating testimony from the bible, such as we will find in the first epistle of Peter, first chapter and twenty-third verse: "Born again, not of corruptible seed." The New Testament abounds with proof that the new birth is of God, wholly divine, such as, "being made partakers of the divine nature," &c. Read also the first epistle of John; it treats mostly on that subject. In my estimation we might as well attempt to define Jehovah by theory, as to define the mystery of the new birth. It is evident from the record which God hath given of his Son, that all things were created by him and for him, and in the mysterious plan of creation he has brought forth a natural and spiritual family, together with the minor consideration of planetary systems, and all material things pertaining to the creation, the crowning object of which is to people eternity with a spiritual family, having existence in his Son. The first man, who was not spiritual, being a channel through which Jesus, who was the Lord from heaven, possessing in himself the fullness of the Godhead, and also embodying in his person his posterity, after the figure or "similitude" of Adam. A mystery which none can have any conception of, except by faith, which is given to every child that is born into the kingdom of the Son of God, he being their Head, and they the members of his spiritual body; and at his appearing to deliver us from this body of death, we shall individually appear in a body "like his glorious body." All theories that may be gotten up by the wisest of men to expound the mystery of godliness, tend only to confusion. Those who are born of God learn the mystery only by the teaching of the Spirit of Christ.

Dear brethren and sisters, I have thrown together a few of my thoughts on the important subject of Life, Death and Eternity, realizing my fallibility and weakness. If I have said anything contrary to the "word and to the testimony," receive it not, for nothing but the truth as it is in Jesus can sustain us through the trials of life, or in the departing hour from time to eternity.

P. A. BEEBE.

Mt. Sterling, April 12, 1878.

G. BEEBE & SON, EDITORS SIGNS OF THE TIMES:—My sister, who belongs to your branch of the church, came to my house to-day and brought me one of your papers to read. I have just read sister Rebecca J. Richardson's letter. What a comfort it is to read of other's exercises that correspond so nearly with our own. It made my mind run back to the 19th day of April, 1860. I was raised by a good mother, and knew nothing of any meetings but hers, such as father Corbin and Ambrose Dudley used to have at Mt. Carmel, in Clark

Co., Ky. In my twenty-third year I was married to a good christian lady, but her piety and christian deportment had little effect on me. When I would get sick, I would become a little scared, but as I got well my fright would pass off. I went on in this way for upwards of twenty years, and had never known myself until April 19, 1860. I cannot tell you how I felt. I have read of some cases that made me think of mine, but I felt and saw myself the worst of sinners, without God and without hope. I went to work, but I was like a horse in quicksand, for the more I struggled the deeper I sunk. On the morning of April 22, 1860, I awoke, weeping. My dear wife said, "What is the matter?" I told her my heart felt like it would burst; that there was no hope for me. She tried to encourage me, but I thought if she just knew how I felt she would not be able to find any words of encouragement. I had a sale to attend that day, being an auctioneer. (I had joined the Methodist Church, my wife being then a member.) I said I felt as little like selling the property as they did of buying it. However I made the sale, and went home, and found a friend of ours there. After tea we started to meeting, one mile from town. I had done all I could. Every sin of my life had, as it were, passed in review before me, and they were many. Every thing seemed dressed in sadness. It seemed to me that I had given up all hope. While walking with my wife and friend, in a moment Christ was revealed to me as my Savior. O the joy! In a moment I thought what a poor simpleton I was. I was prepared to tell every body how to get religion. I have never since had any confidence in man's getting religion. I thought I was done with trouble, but I have had a hard battle to fight. Many have been my errors since. The Lord is my Shepherd, and he will be my salvation, a sinner saved by grace alone. All glory be to God. Your doctrine is the only doctrine that will save me. None but Jesus can do helpless sinners good. How I love the children of our heavenly King. It is a feast to talk with them, or to read their writings. Farewell until we meet. May God bless us, and may we be kept by his power unto salvation.

L. D. W.

BATH, Me., April 14, 1878.

DEARLY BELOVED BRETHREN:—It has been some time since I wrote to you all, and now I desire to tell you that I am still receiving blessings each day of my life. I feel to say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." I have not had the privilege of meeting with the saints this last year, as I have in years past; but I love this people, and rejoice that I have a name and place with them. I hope I shall never be permitted to wound the feelings of one of God's children. I cannot begin to tell you how very sinful and wicked I am. I am constantly going astray,

and what I hate, that I do. I feel to rejoice that God knows all things, and has all power in heaven and in earth, and all his children are saved in him with an everlasting salvation. There is no name so precious as the name of Jesus to one who has seen what a wicked and rebellious heart they have, no good in themselves, all sin; and when Christ was revealed to them as the way, the truth and the life, that he was their righteousness, wisdom, sanctification and redemption, that he bore their sins in his own body on the tree, then they rejoiced, and sang that new song which God had put in their mouths, "even praise unto our God." This song is always new, and man, with all the wisdom of this world, has never yet learned to sing this song, and he never can. God's children are all taught of him, and they cannot sing this new song until God puts it in their mouths. They are enabled at times to lose sight of their sinfulness, and to rejoice in Christ Jesus, and have no confidence in the flesh. They love salvation by grace, and desire to know nothing save Jesus Christ and him crucified.

Dear brethren, I feel that when you read this letter you will not be edified nor comforted, and will be enabled to see how ignorant and unworthy I am. I should not attempt to write, but I love you all, and receive so many blessings each moment of my life, and feel that the Lord is very good to me, that I want to tell you of it; but I do not seem to have the gift to write it so that it will be interesting.

I am glad to read that dear father Beebe is improving. I hope he will be spared a long time to us, if it is the Lord's will.

May God bless you all, and give us reconciliation to his will, is the prayer of your unworthy sister,
ATTIE A. CURTIS.

PLUMER, Venango Co., Pa.

ELDER G. BEEBE—DEAR BROTHER:—It is time for me to send my remittance for my paper. I cannot do without it, for it comes laden with good news from a far country. The able communications of brethren and sisters scattered through our land, and the editorials, often revive my poor soul and strengthen me, a poor sinner saved by grace, through faith, and that not of myself, for it is the gift of God. I love the doctrine of the Old School Baptists, and I truly believe their people is my people, and their God is my God. They are the only people I have ever found that know any of my sorrows and joys. Jesus says, "In the world ye shall have tribulation, but in me ye shall have peace." There is peace and rest to the weary soul that believes in the only begotten Son of God; for there is salvation in none other, and there is none other name given under heaven among men whereby we must be saved. There is nothing but the Spirit and power of God that can lead us out of self-righteousness and put a new song in our mouth, even praise to our God, who knows the end from the beginning, and works all things after the counsel of his own will. This is the God I humbly trust in.
EMELINE BARNES.

ELMIRA, ILL., Dec. 30, 1877.

ELDER G. BEEBE AND SON:—The first time I wrote to my brethren and sisters, I thought it was the only time they would see my worthless name in our beloved paper, the SIGNS OF THE TIMES, which I have taken for twenty years, and have received much comfort and instruction from reading them. But I will try to give you a short account of my travels through this wilderness world as a pilgrim.

I was born in Bucks Co., Pa., in the year 1806. From Bucks County I went to Philadelphia, in the year 1816, and from thence twelve miles north, near Bustelton, Philadelphia Co., Pa., in the year 1827. I was baptized October 6th, 1832, by Elder David Jones, pastor of Lower Dublin Pennapeck Church, Pennsylvania, it being the oldest church of Welsh Baptists in the place. From there I and my wife went to the state of Illinois, in June, 1836, and joined a small church of thirteen members in the year 1853. Elder James B. Chenoweth, of Bureau County, Illinois, formerly of Virginia, was pastor for twenty years, and until he was taken away by death to his heavenly home. Elder W. A. Thompson then served as pastor for a short time. Then Elder O. S. Thompson preached for us until he was called away by death to his home in heaven. We are now left destitute of a preacher, until it is our heavenly Father's will to send us one of his own calling, to preach to us the word of life and salvation through Christ our Redeemer. The name of our church is the Predestinarian Baptist of Spoon River, Stark County, Illinois, in the Sandy Creek Association.

Dear brethren and sisters, my pilgrimage on earth has been a checker-board one from early years. The Lord has been training me from eighteen to the present time, but I feel that I have been a very dull scholar in the school of Christ, for his lessons I have had to learn over and over again. I have passed through many seasons of trial and darkness, distress of mind, temptations, doubts and fears in the castle of Giant Despair; but the key of promise will unlock the door, and let the prisoner out.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

"The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures."

Dear brethren and sisters, when we can look back on our past lives, and see the dangers through which the Lord has brought us, we ought to adore him for his grace and goodness to us as sinners. He hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last day.

Your unworthy brother in affliction,
ARCHIBALD VANDIKE.

DECEMBER 4, 1877.

ELDER BEEBE & SON—DEARLY BELOVED BRETHREN:—You will please find inclosed three dollars for the SIGNS OF THE TIMES, as I cannot do without the welcome messenger, for it contains all the preaching we hear. We are far from church privileges, living some twenty miles distant. I would say to our brethren and sisters that write for the SIGNS, that their communications are as good news from a far country, though received from a poor old sinner, one who has been a long time in the dark. I am made to mourn on account of my inbred corruptions. I can do nothing of myself, and if I am saved at all it is in and through the crucified Redeemer. "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 sometimes think that I will write a little for the SIGNS, in answer to some of the dear brethren and sisters, but I am so much in the dark that I fear I cannot edify them; therefore I withhold.

A POOR SINNER.

[An extract from a letter of Harriet M. La Rue, written April 19, 1878.]
CASTLEMAN'S FERRY, Clark Co., Va.

DEAR FATHER:—I wish to be affectionately remembered to the members of the church, both at Middletown and New Vernon. I have made one or two attempts to write to them, as I do not wish to forfeit my place in their regard. I have always felt that I should one day return to them, and always regarded the churches there as my home. I have many times recalled the last time I met with them, nearly two years ago. Then I had the happiness of seeing and hearing from many who, like me, do not get there often, as well as the others, who are more highly favored and can be present at each meeting. I also enjoyed the privilege of communing with all my sisters, two of my brothers, and my darling parents.

CRAIG, Ind., April 23, 1878.

BROTHER BEEBE & SON:—As the time is past for our remittance, I take this opportunity to send it, with one more name, and that is the name of our old mother in Israel, Ellen Banta. She is over ninety-two years old, has her third eyesight, can see to read, or thread the finest needle, without glasses. She is the widow of Eld. Herra D. Banta, who had charge of Bethel Church, in Switzerland Co., Ind., for fifty years. She has not taken the SIGNS for several years, on account of her eyesight. You may make a note of this if you like.

MARY J. BANTA.

LACY, Drew Co., Ark., April 13, 1878.

I am so well pleased with brother S. H. Durand's communication on "The poor in spirit," I hope he may be led by the Spirit to treat of the other blessed characters mentioned in the sermon on the mount.

As ever, yours in hope,

A. TOMLIN.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1878.

I JOHN IV. 12, 13.

"If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us his Spirit."

How sweetly this beloved disciple and apostle dwells upon the delightful theme of the love of God, and the indwelling of the love of God in his children. He gives repeated assurance to the saints that the possession and power of this love in the hearts of his saints is an incontestable evidence, not only that they are born of God, but also that we dwell in God, and that God also dwells in us. We know of no evidence on which we may so implicitly rely as unmistakably demonstrative that we have passed from death unto life, as the possession and experience of the love of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Herein is love; not that we loved God," (it did not originate from us, for our carnal mind is enmity to God; not subject to the law of God, neither indeed can be,) "but that he loved us, and sent his Son to be the propitiation for our sins." Well does the inspired apostle very justly infer that, if God so loved us, we ought also to love one another. "No man hath seen God at any time." By searching, no man can find him out; for eye hath not seen, nor human minds, however brilliant, have been able to comprehend him, or to know any of the things of his blessed Spirit, only so far as it has been his gracious pleasure to reveal them by his Spirit. But we can and do see our brethren. "If a man say, I love God, and hateth his brother, he is a liar; for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And if no man hath seen God at any time, the manifestation and demonstration of its existence in us is more sensibly realized by its outflowing to those who give us evidence that they, being also born of God, are our brethren and our kindred in Christ Jesus. For if we sincerely love him that begat, will we not also love them who are begotten of him, and who therefore bear his image? An appreciating sense of this important truth must surely lead the saints to love one another with a pure heart fervently. For if we love God supremely, we shall certainly love the things which are approved of him. If it be truly the love of God bestowed upon us and shed abroad in our hearts by the Holy Ghost, it will centre on the same objects as it rested on before it was felt in us. Heaven itself can afford no comfort or joy to those who do not love God; and if we do love him, we must also love his people, his truth, and all his infinite perfections. Then, "If we have love one to another, God dwelleth in us, and his love is perfected in us." How inconceivably glorious is the thought that the eternal God whose glory

covers the heavens, and whose greatness the heaven of heavens cannot contain, has chosen his abode in our poor hearts, and dwells in us! And it is equally stupendously great and glorious that we, who have been made to feel so sensibly that we were unworthy to dwell upon this polluted earth, which is his footstool, should be permitted to dwell in God!

Can we conceive of the amazing greatness of this astonishing display of the boundless goodness and grace of God? Is not this a mystery that angels may well desire to look into—that the tabernacle of God should be with men, that God, by his Spirit, should dwell in Zion, and even dwell with the rebellious? Wonder, ye heavens! be astonished, O earth! was ever love, mercy and grace like this? But while we so utterly fail in finding language in which to express the height and depth of the sacred mystery, let us, to the utmost extent of our limited capacity, contemplate the evidence and assurance given by the apostle whereby we know that we dwell in God, and he in us. This we know, because he hath given us of his Spirit.

It is only by his Spirit that we can know or be taught the things of the Spirit. This Spirit is called the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him. It is also called the Comforter, the Holy Ghost, and is the Spirit which Jesus promised to send them, who should lead them into all truth. If any man have not this Spirit, whatever else he may have, he is none of his. But as many as are led by the Spirit of God, they are the sons of God, and God dwelleth in them; for the life and nature of the parent always dwells in his children.

Should any inquire, How long has God been the dwelling place of his children? the psalmist replies, "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 God."—Psa. xc. 1, 2.

It is truly wonderful to contemplate that before the mountains were brought forth, the earth formed, or the foundation of the world—before sin was born, or Adam's dust was fashioned to a man, even from everlasting, the church of God had her actual existence in God, and dwelt in the secret place of the Almighty, and abode under the shadow of the Most High, (Psa. xci. 1,) and her life was hid with Christ in God. This was not a mere prospective matter, a thing only anticipated, as some have supposed; for this life, in and by which every member of the body of Christ is and was fully identified, was recognized and written in the book of God, and his eyes did see the entire substance of that body, and in his book all the members of Christ were written, and in continuance perfectly fashioned before any of them were brought forth into manifestation in the order of time.—Psalm cxxxix. 15, 16. Hence the beloved John testifies, saying, "For the life was mani-

festated, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."—1 John i. 2. And in chapter fifth he declares to the saints the record of the Father, the Word, and the Holy Ghost, borne in heaven, and witnessed by the Spirit, the water and the blood, agreeing in the One. "And this is the record," or testimony, namely, that God hath given us eternal life, and this life is in his Son, and so perfectly identified with his Sonship, that "He that hath the Son hath life, and he that hath not the Son of God hath not life." Hence we are assured that the spiritual, eternal life of all the children of God is in the Sonship of Christ, as the only begotten Son of God, and that he is our life. Our spiritual life is therefore eternal; not created, but begotten of the Father in the Sonship of Christ, as the only begotten Son of God, and as such the Mediatorial Head and Life of the church, which is his body, and the fullness of him that filleth all in all. This is what we understand to be the eternal, vital union of Christ and his church. It is *eternal*, because it was with the Father, and was manifested or emanated from him as the Father of lights, by which the saints were all begotten of the Father in Christ. It is *vital*, because life is vitality; and is a *union*, because Christ, who is our life, is One, and only One. "For there is one God, and one Mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. And, "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," (all the members of that one body of which Christ is the Head.)—Eph. iv. 4-6. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ."—1 Cor. xii. 12. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another."—Romans xii. 4, 5. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Col. iii. 15. "And hath put all things under his feet, and gave him, the Head over all to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23.

Now, if these scriptures do not prove beyond all successful contradiction the perfect unity or oneness of Christ and his church, as a Head and body, animated by one Spirit and unity of life, we must confess our utter incapacity to comprehend the meaning of words. If these plain, positive declarations do not prove an actual existence in and vital union of life begotten of God the Father, and given to all the members of Christ, as established by the eternal record of the Father, Word and Holy Ghost in heaven, and by the witness of the Spirit, the water and the blood in earth, then must we conclude that

there was no action or act of God in begetting or giving to his people that eternal life which is in his Son, or in making them the members of his body, or of his existence *actually*, as the Head and Life of his church, before the mountains were brought forth, the earth formed, or the world was made. If all this was only prospective with God, a mere prospect that it might at some subsequent period be so, then we have been mistaken in believing that God has actually been the dwelling place of his people even from everlasting to everlasting, or that the life which he has given them in his Son is, in the full sense of the word, eternal life; if it was not truly that life which was with the Father, coeval with the being of God, then it must have had a subsequent beginning. And if it be admitted, as the holy apostles have affirmed, and as Christ himself has declared, that Christ is the life of his people, to deny the eternity of this life is to deny the eternity of Christ himself.

We have too much confidence in those brethren who have denied the eternal union of life in the Head and body of the church of God, to believe they would cavil with or dispute the plain import of the scriptures upon this most important of all subjects; but they seem to confuse and confound the *actual* existence of the spiritual life of the saints, as dwelling in God, in Christ, as in the secret place of the Most High, with its subsequent development in the personal or individual members of Christ, as manifested when they are, while here in the flesh, called of God, quickened and born of the Spirit. We do not contend, nor do we believe, that our earthly nature ever existed until it was created and given to us in that Adam who is of the earth, earthy. The life which was given us in Adam was mortal, or subject to sin against God, and fell under the curse of the law. Of this earthly nature the children of God partook, being born of the flesh; but of their spiritual, eternal life, which was hid with Christ in God, they were ignorant, and destitute of spiritual life until Christ, who is their life, took part of the same, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Now, if our earthly nature had been in Christ before he came in the flesh, he would not have had need to take part of the same flesh and blood of which his children had partaken before his incarnation. But it was needful, as his people were partakers of flesh and blood, and in their earthly, fleshly nature had sinned, and required to be redeemed, for him to take part of the same, in order that he might suffer for them in the flesh, and bear their sins in his own body on the tree. By being made of a woman, he took on him our nature, was found in fashion as a man; and in taking our flesh, he was made a little lower than the angels for the suffering of death. For thus it became him by whom are all things,

and for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. It was expedient for Christ to partake of our nature in which we had sinned, and stand in our law place, in order to meet the demands of the law, and so redeem us from its curse and from its dominion, that we as the redeemed sons of men might receive the adoption of sons, and receive the spirit of adoption, by which we are in our redeemed persons sealed unto the day of redemption, when our vile bodies, which are now mortal, shall be changed from natural to spiritual bodies, from mortal to immortal, and from corruptible to incorruptible; until this death to which our mortal body is subject shall be conformed to and swallowed up of that eternal life which was with the Father, and was given us in Christ Jesus before the world began. Then shall the redeemed creature, which was created and sinned and died in Adam, be raised in incorruption, and put on immortality. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 21. Only creation is required to constitute *creatures*; but to be related as children of God, we must be the development of that life which was with the Father, and which was given us in his Son. As sons of God we have a pure and holy nature, which is born of God, and which cannot sin, because it is born of God. But as creatures in the earthly nature, we are born of the flesh, as children of the earthly Adam, and as such, our earthly nature, the earthly house of this tabernacle, is held in the strong bondage of mortality, and it must be dissolved by death; but when it shall go down in death we have a building of God, a house not made with hands, eternal and in the heavens, and we shall not, if we are the children of God, be found naked, but be clothed upon with our house which is from heaven; and our vile body also, washed in the immaculate fountain of the blood of Christ, shall be delivered from the bondage of corruption, and enjoy the same liberty. Our bodies, when in the resurrection they shall be quickened by the Spirit of him that raised up Christ from the dead, shall then be fashioned like his glorious and now glorified body, and we shall then know that we dwell in God and he in us, and that "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

POST OFFICE MONEY ORDERS.

We have given notice time and again, besides keeping a standing notice on our last page, in regard to Post Office Money Orders. We again request our patrons to always make them payable to G. Beebe & Son, MIDDLETOWN, N. Y., and never, above all other places, make them payable at New York City, for it is no more convenient for us to collect them made payable there, than at San Francisco, Cal.

OBITUARY NOTICES.

DIED—At her own residence, Union, Boone Co., Ky., our beloved sister, **Mrs. Mary Stansifer**, relict of brother Abram Stansifer, (whose obituary was published in the SIGNS in 1867) in her 82d year. She was born (I think) in Bath Co., Ky., Sept., 1798, and departed this life March 6, 1878. She has been a faithful and well-beloved member of Dry Creek Church for more than fifty years, and when that church was divided, part going with the New School, brother and sister Stansifer stood firm and contended earnestly for the old paths, from which neither of them ever diverged.

Sister Stansifer was first attacked with bronchitis, and was not considered dangerous for near two weeks, but her disease terminated in congestion of the lungs, which caused intense suffering from difficult breathing. It was not my privilege to be with my dear old friend after her illness assumed a dangerous form, (was ill myself) but am informed by those who were with her that during all her sufferings she evinced great calmness and patient composure, retaining her mind to the last. An old sister who visited her the evening previous to her departure, told me that as soon as she entered the door she saw she was trying to hold out her hand to her, and though speech was in a great measure denied her, she inquired how she was. We feel that in the death of our much loved sister a wide gap is made in our midst, a mother in Israel is called home, and a quiet earthly home is broken up, not only for her son and daughter, who resided with her, but for the Baptists who lived near, and those who visited us from a distance ever met with a cheerful, affectionate welcome.

Sister Stansifer was, through a long life, a most remarkable, industrious, energetic woman, a helpmeet indeed to her husband, a devoted, self-sacrificing mother, a kind mistress, a good neighbor, and until a few years past the sick and afflicted around her were her peculiar care. She leaves six children, three of her daughters being members of the same church, who now mourn her absence. Well, she is gone, and her cheerful smile of welcome will no more greet the writer of this poor tribute to her memory. Shall we grieve for her? O no; we grieve for ourselves. It is our loss, but her eternal gain. Of this we have not a doubt. The chain is unbound, the cell is broken up, the captive spirit has flown to God who gave it, and the body we so much loved to see is hid in the grave, to rest in hope of a glorious resurrection and immortality beyond the grave. She is not dead, but sleepeth.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

"Break off your tears, ye saints, and tell
How high our great Deliverer reigns;
Sing how he spoiled the hosts of hell,
And led the monster Death in chains.

Say, Live forever, wondrous King,
Born to redeem and strong to save;
Then ask the monster, Where's thy sting?
And where's thy victory, boasting grave?"

"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."

A short, but very consoling sermon, I am told, was preached on the occasion by our beloved pastor, Eld. Wm. Winston.

M. B. BRISTOW.

Sister **Sarah A. Bloomfield**, daughter of Isaac and Mary Bloomfield, departed this life Jan. 26, 1878, aged 35 years, 11 months and 13 days. Sister Bloomfield was taken with inflammation of the bowels on Friday evening, and lived about twenty-four hours. Her suffering was great, but she bore it without a murmur. She almost died on her feet, having walked across the room less than an hour before she died.

Sister Sarah professed a hope in Christ and joined the Henderson Church of Old School Baptists, in Knox County, Illinois, in 1875, was baptized by Eld. R. M. Simmons, and remained a worthy member till death, always filling her seat when not providentially hindered. Her seat is now vacant in the church militant, but we sorrow not as those who

have no hope, believing that our loss is her eternal gain. The writer was called to meet the sorrow-stricken family at the meeting-house the next day, where he tried to speak words of comfort from the words, "If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19. After which we all took our last look at the remains, except her aged father, who was so stricken with grief that he could not follow to the grave, where we laid her away to await the summons from on high.

ALSO,

DIED—After the short space of nine days, the father of sister Bloomfield, brother **Isaac Bloomfield**. He got up in the morning and built a fire, and said to his wife, "It is a beautiful morning." He then made a strange noise, and she spoke to him, but he made no reply. She got out of bed and went to him, but his spirit had taken its flight. He died of heart disease, with which he had been troubled for a number of years.

Brother Bloomfield was born Oct. 21, 1800, in Butler County, Ohio, and died Feb. 3, 1878. He joined the Old School, Predestinarian Baptist Church called Chapel, about the year 1828, and came to Illinois in 1845. He leaves an aged companion almost helpless, being burdened with flesh, weighing about three hundred pounds; also four sons and one daughter, and a number of grandchildren. His companion and two sons are worthy members of the Henderson Church.

We were again called to meet the sorrowing family and tried to speak from Heb. x. 9, 10, to a crowded house.

Thus in the short space of nine days death made one home desolate, breaking up the family circle. May the God of all grace sustain the aged widow, and may she and the children be made to say, "Thy will be done." Thus in life we are in the midst of death.

Yours in bonds of affection,

JOHN M. BROWN.

NORTH HENDERSON, Ill., April 21, 1878.

DIED—In Fairfax County, Va., April 10, 1878, sister **Harriet Garner**, in the 72d year of her age. The deceased was born in Fairfax Co., Va., Nov. 13, 1806, was baptized in the fellowship of the Occoquan Church June 11, 1876, and a short time thereafter was stricken by paralysis. She gave evidence during her sickness of her love to the truth and people of our God, by her earnest desire to be in their company, and for conversation upon the things of the Spirit. The exchange we hope was a blessed one for her. The funeral was attended the 12th instant, by the writer, who spoke briefly to a large congregation of relatives and friends.

The deceased leaves a husband, several children, besides other relatives, to mourn their loss. By request of one of her children, please append the following lines:

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.

Dearest mother, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

ALSO,

DIED—In Fairfax County, Va., April 12th, 1878, **Mrs. Julia Arundell**, in the 60th year of her age. The deceased was a native of Fairfax County. She was not a member of the visible church, but her interest in spiritual things, in the preaching of the word, and in the people of our God, encouraged us to hope and humbly believe that she was numbered among those who thought upon the name of the Lord. A large congregation attended her funeral, which took place April 14th, and the writer spoke from Malachi iii. 16, 17.

The deceased leaves seven children to mourn their loss. May the Lord, if embraced in his will, bless her death to their good.

Yours in gospel fellowship,

WM. M. SMOOT.

OCOQUAN, Va., April 25, 1878.

By my father's request I write to announce through the SIGNS the death of my mother, **Margaret E. Fullilove**, wife of Elder J. L. Fullilove. She was born on Cox's Creek, in Nelson Co., Ky., June 12, 1816, and married at the age of nineteen, being at the time a

member of Bardstown Baptist Church. After the Missionary division she united with Hopeful Old School Baptist Church, Larue Co., Ky., moving her membership as necessary, from time to time, uniting at last with Union Church, Hardin Co., Ky. She was a constant reader of the SIGNS from its first issue till her last sickness, constantly adhering to the general teaching therein, especially enjoying the editorials. For years she was a great sufferer from a complication of disorders, until about January 1st, 1878, when her cough became so bad and exhausting that she was soon confined to her bed, where consumption did its slow but sure mission, till April 17th, when she went home, as we humbly hope, to that Savior whose follower she so long had been. Fully conscious of her condition, she spoke often and freely of the near approach of death, and gave frequent assurance of her willingness to go. Thus another who has watched for every number of the SIGNS has gone home, soon to be joined by the few remaining original readers, and the venerable senior editor. My father, at the age of 78, survives, comforted, as are her children and friends, by the blessed hope of that world where parting comes no more.

Yours respectfully,

J. H. FULLILOVE.

BIG CLIFTY, Ky.

Brother **George W. Davidson** departed this life on the 9th day of November, 1877, in the 29th year of his age, in the full triumphs of the christian faith. Brother Davidson was a model Baptist, a firm and unwavering believer in the doctrine of salvation by grace, as preached by the Primitive Baptists. I baptized him in the fellowship of the Chapel Church, Franklin Co., Va., in 1873, and it may be said of a truth, he adorned the doctrine of God our Savior by a well-ordered life and a godly conversation. He was a zealous and active member, ever contending earnestly for the faith once delivered to the saints. His seat was rarely ever vacant at our church meetings. He was a faithful soldier in the late civil war, as well as a faithful soldier of the cross, and follower of the Lamb. But he is gone, as I humbly hope and believe, to that land of pure delight where saints immortal reign. I can truly sympathize with his disconsolate widow and little children in their sad bereavement, and may the God of all grace sanctify the same to their spiritual and eternal good, is my prayer for Christ's sake. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Yours in gospel bonds,

JOHN R. MARTIN.

FRANKLIN COUNTY, Va., April 22, 1878.

DIED—At his residence in Oglethorpe Co., Ga., on the 22d of January last, **Wiley Carter**, in his 89th year since the 18th of October last. He had been an orderly member of the church about forty-eight years, most of the time in Beaver Dam Church, of this county, where his membership continued till called from this world of sin and sorrow, to that house not made with hands, eternal in the heavens. He has left a poor, afflicted widow, but younger than he was, an humble christian, several distressed daughters, members of the same church, one son living, who also has a good hope, but has not yet united with the church. It is greatly desired that he may soon take up his cross and fill up the vacant seat of his departed father. Many other relatives and friends are left, not to mourn or sorrow as those who have no hope, but rather to rejoice that our aged brother is forever at rest. May God's blessing be upon them all, and may he give them perfect resignation to this dispensation of his providence, and prepare them to meet with the departed spirit of him who has gone a little before them, where sorrow and sighing will have forever fled away.

By request of his son, Wm. Carter,

D. W. PATMAN.

DIED—At Prophetstown, Whiteside County, Ill., April 15, 1878, **Mrs. Louisa Winn**, wife of Henry Winn, and daughter of the late Stephen and Deilah Kator, of Marble Township, Ulster Co., N. Y., of a complica-

tion of heart and lung disease. Deceased was born Aug. 6, 1845, and married Mr. Winn Aug. 30, 1862. She had never made a public profession of religion, but we are satisfied that she had passed from death unto life, because she loved the brethren, and whenever the opportunity presented itself she attended the meetings of the O. S. Baptists, and seemed to take great satisfaction in hearing the preached word. She had been a great sufferer, and was frequently prostrated by sickness, but would rally and be up and around; but her last sickness seemed to take a deep hold upon her from the time she was taken. At her request the writer was sent for, and tried to speak a few words of comfort to the many bereaved relatives and neighbors, after which her remains were borne to their last resting place. May the God of all comfort reconcile the bereaved ones to this sad dispensation of his overruling providence, is the prayer of the writer.

SMITH KETCHUM.

Brother **John Hessenger**, aged 84 years, was burned in the Poor-house at Bath, N. Y., on the night of the 7th of April, 1878. You, brother Beebe, and a great many who may read this notice, will remember him. He was alone in the world, as to fleshly relatives, but had many friends among the Old School Baptists, and a home with them while he was with them; but he was of a roving disposition, staying but a short time in one place. He had been to Burdett and made his usual visits, but a few days before he was burned. He was a member of the Burdett Church, but how long I cannot tell. He had an impediment in his speech, was blind in one eye, and almost deaf. The bible was his study, and salvation by grace his theme. It was a comfort to those who were acquainted with him, and could understand him, to hear him talk. But he is gone, and I think he is far better off; yes, dear brethren, for him to die was gain.

Written by request of the church,

HIRAM B. ELLIOTT, Clerk.

My father, **Wm. Roberts**, died at the residence of J. D. and Mary J. Banta, of palsy, March 26, 1878, aged 99 years, 6 months and 20 days. He retained his mind to the last. He did not belong to any church, but for many years had been a strong believer in the Old Baptist doctrine. His wife belonged to Bethel Church over forty years. She has been dead sixteen years. He raised a family of six children, (four girls and two boys) of which three girls and one boy are now living. He left 62 grandchildren, 120 great-grandchildren, and 18 great-great-grandchildren. He was born in Culpepper County, Va., Sept. 6, 1778, and came to Switzerland Co., Ind., in 1805 or 1806. He bought land one mile from the Ohio River, and built a house on it near Bethel Church-house. He lived fifty years in the same house, and sixty-two years with his wife.

Yours as ever,

MARY J. BANTA.

CRAIG, Ind.

I herewith send the obituary of our much-esteemed sister in the church, **Mrs. Priscilla Lee**, relict of Deacon Henry Lee, who died some years ago, in hope of eternal life through Jesus Christ our Savior. Mrs. Lee died at her residence in this city, April 13, 1878, in the 82d year of her age. She united with the Old School Baptist Church in the state of Ohio, in 1816, and was the last one of the few that organized the Sugar Creek Church, the first Baptist Church in this county, and of which she remained a member until the day of her death.

The funeral services took place Monday, from the O. S. Baptist Meeting-house on Walnut Street, and were conducted by Eld. Lott Southard, assisted by Eld. M. M. Vancleave. Interment at the Lee Cemetery, a short distance east of this city.

MRS. CHILION JOHNSON.

CRAWFORDSVILLE, Ind., April 22, 1878.

Departed this life Nov. 23d, 1877, in Morgan Co., Ill., in the 21st year of his age, **Buchanan Parrott**, the seventh and youngest son of brother and sister R. D. and Sarah Parrott. The deceased was a worthy and

respected young man, and leaves a good name behind him. His affliction was very brief, and he was not rational during his sickness. His parents had long been faithful members of the Union Church of Regular Baptists, and readers of the SIGNS OF THE TIMES. His father, R. D. Parrott, was taken from the family last May, and the youngest son followed before the year was out. He left an affectionate mother, six brothers and one sister to mourn his early exit from the shores of time.

I tried to speak for the comfort and admiration of the family and others at the place of worship, on the first Sunday instant, from 1 Sam. xx. 3. May the Lord sustain the dear sister and family for the Redeemer's sake.

I. N. VANMETER.

MACOMB, Ill., April, 1878.

DIED—On the 11th day of March, 1878, sister **Irene Dixon**, at her residence in Germantown, Twenty-second Ward of the city of Philadelphia, after an illness of about four weeks, during which time she was a great sufferer, her disease being something like salt rheum, or leprosy. She was a member of the church at Washington, D. C., and was baptized by Elder Bell, probably about two years since, and gave good evidence of being a sound Old School Baptist. Her great delight was in going to meeting, and conversing on religious matters. She was well-informed, having read the scriptures a great deal before she joined the church. I was to see her the last time about a week before she died, and thought she was getting better; but she said whatever the Lord's will might be for her, she was ready to obey.

WM. L. CRAVEN.

PHILADELPHIA, Pa., April 29, 1878.

THREE DAYS MEETINGS.

A three days meeting will be held with the Lebanon Church, two miles south-west of Lincoln, Logan Co., Ill., to commence at 3 o'clock p. m. on Friday before the fifth Sunday in June, 1878. We invite all our brethren and sisters, especially ministers, to attend. Any from a distance who are not acquainted, if they will write to me at Lincoln, will be met at the depot at Lincoln and conveyed to places of entertainment and to the meeting.

DANIEL BALDWIN.

YEARLY MEETINGS.

We anticipate holding our annual or June meetings this year as usual, commencing as usual on Friday before the first Saturday in June, at Bethel Church, in Shelby Co., Ky. On each Friday before the second, third, and fourth Saturdays at Salt River, Goshen and Little Flock, in Anderson Co., Ky.

Our ministering brethren and others are earnestly and cordially solicited to visit us on those occasions. Those coming to Bethel will be met at Bagdad, on the Louisville, Lexington & Cincinnati R. R., p. m. train. Those attending Salt River will be met at Frankfort, on the same road, on Thursday p. m. before the second Saturday; those to Goshen on Thursday before the third Saturday, and those to Little Flock on Thursday p. m. before the fourth Saturday in June.

J. F. JOHNSON.

ASSOCIATIONAL.

The Delaware River Old School Baptist Association is appointed to be held with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, and continue three days.

For the information of those who contemplate attending the Delaware River Association, we would say to those coming from Philadelphia, take the Amboy Road at the foot of Market Street, for Old Bridge Station, at 6½ a. m. or 2 p. m. Those from New York at the foot of Liberty Street, New Jersey Central Road, by way of S. Amboy, to Old Bridge, at 8 a. m. and 4 p. m. Change at South Amboy. Get tickets at both cities for Old Bridge, where all will be met Tuesday afternoon and Wednesday morning. Those

coming to New Brunswick will find hacks at S. Marcomb's Hotel, in Burnet Street, at 11, 2 and 5 o'clock every day, for Washington.

WILSON HOUSEL, Pastor.

The Warwick Old School Baptist Association will be held with the Middletown & Walkkill Church, in the village of Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1878, and continue until Friday evening following.

Those who contemplate attending the Warwick Association can come on the Erie or Midland Rail Roads directly to this place. Those coming through the city of New York can get here at 10:50 a. m. on Wednesday morning, by taking the Erie Railway at 8 a. m. The meeting is appointed to begin at 10 o'clock a. m.

A cordial invitation is extended to all who love the assembling of the saints.

The Chemung Old School Baptist Association will be held with the church at Burdett, Schuyler Co., N. Y., to commence on Wednesday before the third Sunday in June, 1878, and continue three days.

Those coming to the Chemung Association will be met at Watkins on Tuesday afternoon and evening, and Wednesday morning, and conveyed to places of entertainment. We solicit all our brethren, especially those in the ministry, to come.

H. B. ELLIOTT, Church Clerk.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1878, and Monday following.

The Sandusky O. S. Baptist Association will meet with the Eagle Creek Church, 8 miles from Findley, Hancock Co., Ohio, on Friday before the second Sunday in June, 1878, at 10 a. m., and continue the two following days. Those coming on the cars will be met at the Joy House, in Findley, the day before the meeting, with conveyances to places of entertainment. Those from the north will come from Toledo direct to Fostoria, and there change for Findley. Those from the east can come to Fostoria, on the B. & O. R. R., or to Cary, on the C. S. & C. R. R., and there change for Findley. Those coming from the south will change at Cary, and those from the west at Lima. A cordial invitation is extended to all of our faith and order, especially to brethren in the ministry.

By request of Eld. J. B. Smith,

J. P. CONAWAY.

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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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 OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., JUNE 15, 1878.

NO. 12.

POETRY.

THE STORM AT CAPERNAUM.

Lord roared the tempest's voice,
Dark was the night,
Ours labored heavily,
Foam glimmered white;
Danger encompassed them,
No help was nigh;
Then said the Light of Light,
"Peace! it is I."

Ridge of the mountain wave,
Lower thy crest;
Wail of the tempest wind,
Be thou at rest;
Death cannot threaten,
And danger must fly,
When says the Son of God,
"Peace! it is I."

Jesus, Deliverer!
Come thou to me;
Guide thou my voyaging
Over life's sea;
And when the storm of death
Roars, surging by,
Whisper, thou Truth of Truth,
"Peace! it is I."

A PRAYER.

"With supplications will I lead them."

Thou blessed Son of God most high,
That liv'st and reign'st above the sky,
Yet, condescension great indeed,
For sinners once cam'st down to bleed.

Though thou art high, enthroned in light,
And angels veil beneath thy sight,
Yet thou dost stoop, thy grace to show;
To visit sinful worms below.

Thou hast convinced me of sin,
And made me feel the plague within;
Hast made me long for that rich blood,
By which alone there's peace with God.

Look down upon my wounded soul;
Thy balmy blood can make it whole,
Can hope, and rest, and comfort give;
O speak the word, say, Look and live.

Give me to know that thou art mine;
Clothe me with righteousness divine;
From all self-trust and bondage free;
Dear Lord, do thou remember me.

O bid me seek thy blessed face;
Enlarge my heart with thy rich grace;
Give me to taste thy pard'ning love,
And my election fully prove.

O shed abroad thy sov'reign love,
And all my doubts and fears remove;
Give me the joy of saving faith,
That I may triumph over death.

I have no claim, O Lord on thee;
Thy grace is altogether free;
'Tis undeserved, and is bestowed
On souls who cry for help to God.

From day to day, from week to week,
I cry to thee, thy mercy seek;
And yet how far, O Lord, I feel,
From thee and thine own Spirit's seal.

Hast thou not kindled that desire
Which thus doth oft to heaven aspire?
And wilt thou then cast me aside?
Shall seeking souls thus be denied?

No; bless thy name, thy word tells me
That thou wilt set thy chosen free,
Who day and night to God do cry,
Until he help them from on high.

Hear my request, thou God of grace,
Behold me in this wilderness,
Struggling with foes and fears so strong;
Dear Savior, do not tarry long.

CORRESPONDENCE.

BASTROP, Tex., Dec. 14, 1877.

BROTHER BEEBE:—As I have to write to you on business, I have concluded to give the readers of your paper a reason of the hope I have of an interest in the Savior of sinners. I have frequently had a desire to do so, while reading the many experiences recorded in the SIGNS OF THE TIMES, but feeling my incompetency, up to the present time I have failed.

To begin with my first impressions about my lost condition, I will have to go back to my childhood. I was born in the state of North Carolina, Oct. 5, 1799. My father moved to Kentucky when I was about seven or eight years of age. The people of that country became much alarmed in consequence of the shaking of the earth, which caused a great revival of religion. At that time I became alarmed about my situation as a poor, lost sinner. There were night meetings held in the neighborhood nearly every week, but the Baptists are the only denomination I recollect anything about. They generally called for mourners to be prayed for. I never did go forward, but had a great desire to do so, in consequence of which I would sometimes tremble like a leaf. I did not want any one to know my feelings. I was fearful it was only the excitement that made me feel as I did; that the Lord was not in the work, and that after the excitement was over I would go back to my old, sinful ways, which would be a great disgrace. But I did not quit going to some secret place to plead with the Lord to have mercy on me, a poor sinner. I had a great desire to be a christian, and was in much trouble about my situation. One day, after I had been pleading for mercy, and was on my way to the house, all at once I felt so light that it seemed to me I could almost fly. I then believed the Lord had given me this feeling as an evidence that he had begun, and would perform the work. I was filled with joy unspeakable. There was a perceptible change in my feelings, though I soon found I still had a sinful nature. If it had not been for the feeling above expressed, I should have believed it was only the excitement that caused the trouble. I cannot now believe that nature ever produced such a feeling. I further believe that I have had a love for those I believed to be christians, and for the preaching of the gospel, although my conduct since does not prove it. I did not tell any one of my feelings then, nor when I joined the church.

I will pass over the balance of my life up to the twenty-eighth year of my age, at which time I had a wife and three children. I had not, in this long period, claimed to be a christian, but I made many promises that I would, at some future time, set about the work of seeking that pearl of great price. One day while walking alone, and meditating on those promises, and of the uncertainty of life, and the certainty of death, I came to the conclusion that I would put it off no longer. I went to a secret place and tried to ask God to pardon the many sins I had committed; but my prayers did not seem to rise higher than my head. I continued thus to try to pray for several weeks, but did not feel that my prayers were heard. I came to the conclusion it was only a notion of my own, that the Lord was not in it, and that I never would try again, unless I felt more like it. I still had a desire to be truly convicted, and if the desire of the heart is prayer, I believe I still prayed; but I did not get on my knees again for that purpose in six or eight months. By this time my distress of mind had increased. One day, while meditating on the promises I had made about not praying any more until I felt more in the spirit of it, it occurred to my mind that it was my duty to pray and return thanks to God for the blessings I was receiving from him every day of my life. I came to the firm resolution that whether saved or lost I would try to pray and beg for mercy the balance of my life. Soon after this my wife made a profession of religion and joined the church. Though I was much gratified, it seemed to increase my trouble, because I was left behind. One day when I was lamenting my sad condition, this scripture came to my mind, "Thou art weighed in the balances, and art found wanting." I began to weigh myself, by putting my evil deeds on one side of the scales, and I could find plenty of them; but I could find no good ones to balance them. At another time I was made to wonder why it was that others could find peace, while there was none for me. Was I worse than any one else? I could not believe that I had been as great a sinner as some others, in the sight of the world, but it appeared to me they were better off than I, for they let their sins out, while mine were in my heart. As time rolled on my distress of mind increased. I had no peace of mind day nor night. I could not contain myself at work, but spent a good portion of my time in some secret place, pleading for

mercy. One night, before the commencement of a three days meeting of the church where my wife's membership was, after I had laid down to try to rest, and while engaged in prayer to God, that if I had not been truly convicted, or if it was his work that he would give me some evidence of it, I dropped into a doze, or trance. I do not know what sort of a situation I was in. It appeared to me that I was on a high mound, and could see a long distance from me, and the earth was tumbling in. Just as it reached the foot of the mound where I stood, and there seemed no way for me to escape from falling in with it, I turned my head to see if there was any way of escape, and thought I saw a man. I did not think anything about who it was. He pointed to a way by which I could escape. When I got off, I was filled with joy inexpressible. I soon found myself lying on my bed, as when I first laid down. I began to wonder what it all meant. It occurred to my mind that God had answered my prayers, and that it was his work. After a little meditation I concluded that if I would go out and ask the Lord, he would then pardon my sins. When I got out I could do nothing but thank him for what he had already done. It seemed to be the most beautiful night I ever saw. All nature seemed to praise the Lord. I felt calm and easy through the three days of meeting. On Monday morning I began to reflect upon what had passed. Up to this time I had not thought about the loss of my burden, which had so heavily weighed me down. I began to think I was in a worse situation than before. What to do, I was at a loss to know. A new trouble now commenced. When I would trace my feelings up to, and after the above mentioned deliverance, a little hope would spring up that it was a true change. Then I would think it was only a dream, and it would not do to rest my hope on a dream. To become a member of the church, and to have the fellowship of those I believed to be christians, was my great desire. On this question I had a hard struggle for about six months. Finally I concluded that I would state my case to one of the members, and if he advised me to do so I would lay it before the church. I had no difficulty about where the church was, for I had long since decided that point. I related my case to an old minister that lived near me. He said he had long been satisfied that I had received a change. I had often been with him at meetings when I could not hide my feelings. When I went to the church of the Primitive

or Old School Baptist order, I was fearful that I would not be able to express myself so that they would understand my feelings, and if they did, it would be by asking me a great many questions. When I got through talking the vote was called for and I was received, without any questions being asked. This caused me to fear they had not been as faithful as they should. I would have been better satisfied if they had questioned me. At my request, my baptism was put off till the next meeting. Between those meetings I had many reflections as to whether I had done right or not. Sometimes I would be tempted to go back and tell them I would rather wait a while longer; but when the time came I felt a little more reconciled. When I was raised out of the water, and turned to go out, it seemed to me that I saw the loveliest congregation I had ever seen. When I changed my clothing, it seemed to me that the last dregs of sin went with the wet clothing. I felt fully satisfied that I had discharged a duty that I had long desired to. My unworthiness was all that had kept me from it. I believe that was the happiest day of my life. I have had many doubts since, but not as many as before. I was baptized by James Conyers, in the state of Tennessee, (Henry County) on the second day of May, 1831. I have had a name among the Primitive Baptists from that day to the present, believing that if I am saved it is through the merits of Jesus Christ, who died to save poor, lost sinners, and not for any good that they have ever done.

I am now about worn out, having passed my 88th birth-day. I am trying to wait patiently the Lord's time, still I feel an anxious desire to be done with the troubles of this world, and try the realities of my little hope. I have been a reader of the SIGNS OF THE TIMES for a number of years, and have been much comforted and edified thereby. I am glad to see the spirit of forbearance that is manifested by the editors, and by most of the writers, on subjects in which there seems to be a difference of opinion. It is a very serious thing for one brother to charge another with being a heretic, because he cannot see as he does.

JAMES DOLLAHITE.

SABINE COUNTY, Texas, Dec. 16, 1877.

DEAR BROTHER BEEBE:—I am a stranger to you in the flesh, but I hope and trust I am not a stranger to you in grace. I have been impressed for several years to write of my little experience, if I have a christian experience. Sometimes I fear it is a delusion, and at other times I am made to rejoice. I feel too little and unworthy to attempt to write to you, but it is on my mind much of the time, and I have decided to try, if it is my heavenly Father's will.

When quite young I had serious thoughts about death and eternity, which at times greatly troubled me. I desired above all things to be a good christian, and thought I could and would be one. I attended a Mission-

ary meeting, and nearly all my school-mates joined them. I would ask myself why I could not join them too, and thought if I would go up to the mourners' bench I would soon become good enough to join. I wanted to go with them, but something held me back. I had nothing to tell them. The meeting lasted over a week. I thought the "Hard Shells," so-called, were the coldest and most sorry sect I ever saw. I said I would go as far to hear a fox bark, as I would to hear a "Hard Shell" preach. In my seventeenth year I was married to Lonsford Dean, and for a few years I seldom ever thought of the past. We then attended a camp-meeting. I cared but little about the preaching, and staid at the tent nearly all the time. Sunday evening my husband said we must go home, but I felt like I could not leave the place. My husband's mother was with us, and they were talking about the meeting, but I had nothing to say. I burst into a flood of tears, and they asked me what the matter was; but I could not tell them, for I did not know. We got home, and after supper, while my husband was singing, "Come, ye sinners, poor and needy," the thought came with great force to my mind, that I had never got on my knees to ask the Lord to have mercy on me, a sinner. I left the house, and thought I would try to pray one time; but what I did or said I do not know. I felt as though Satan would take hold of me. When I got into the house I burst into a flood of tears. My husband asked me what the matter was, but I could not tell him. I then thought I would read the Testament, and try to pray three times a day. I went on in this way for a year or more, and then thought I had done nearly enough good, and would soon receive pardon. I did not think I was such a great sinner as some others I knew. I would say to myself that pardon would come, and how I should rejoice. I continued in this way about two years. One day while I was spinning, and my three little children were playing around me, in a moment of time there seemed to be the greatest burden upon me that I had ever felt. I quit spinning and sat down. I thought it came on me because of the way I was living. I saw what a great sinner I was. I tried to pray and read, but instead of getting better I got worse. I viewed myself the worst sinner that ever lived. My very breathing was, Lord, have mercy on a poor sinner. At night I would be afraid to go to bed, lest I should awake in torment. I would wet my pillow with tears, time and again, weeping over my lost condition. I thought the time had been when I might have repented, and my sins been forgiven; but it was now too late; I had sinned away my day of grace. I wished I had died when I was a babe, or had never been born, or that I had been like the brute creation, with no soul to be saved or lost. I became so wretched and miserable that I walked in the house and in the yard, wringing my hands. I believed I was the most miserable be-

ing on earth. From day to day I looked for peace, but found my sorrows doubled. I lost all care for worldly affairs. Yet at times I felt a little more composed. One of my cousins called to see me while in this awful condition. He talked to me, and tried to console me. He told me if I would set a certain time that I would try to pray, and tell him, he would go at the same time and pray for me. He said he believed he had been an instrument in the Lord's hands to deliver several persons of their burdens. I did not believe he could do me any good. I well knew that the Lord alone could do helpless sinners good. One night, while in this condition, I was sitting by the fireside, and thought if I died before morning I should be in torment. I thought I would go for the last time and ask the good Lord to have mercy on me, a poor, lost sinner. I returned to the house and sat down, and thought I was going to die. I began to cry, and my husband came and asked me what the matter was, and what hurt me. I told him that nothing had hurt me, but I was going to die. I wanted some one to pray for me, but was ashamed to let them know my thoughts. One of my uncles, who lived near us, heard me, and came with his wife to see what was the matter. I told him I wanted some one to pray for me. I was going to and fro, my husband following and holding to me. He finally sat down near me, and I was forced to fall on my knees at his feet. While there on my knees, I felt something roll off me, and my shame and burden were gone. I felt like I could have told to the world what a dear Savior I had found. But soon I had doubts and fears. I thought I would offer myself to the church the first opportunity I had, as I wanted them to do with me as they thought right. I did not want to deceive any one. The time came, and with my dear husband I started, but just before we got to the house something said to me, "What have you got to go to the church with?" I looked around to see if any one had spoken to me; but I saw no one. I concluded I had nothing to go with, so I did not go. Yet I did not feel satisfied. Two weeks after this my babe was taken sick and died. I thought I should be taken next, and I craved to be buried in the water, like unto Christ's burial, before I died. I said, if the good Lord would spare me until the next opportunity, I would go forward. It appeared to me that my babe was taken because of my disobedience. I thought I would offer myself, and if the church received me it would be all right, or if not it would be right. I thought it would give me ease of mind. When the time came, my husband and I went, and after preaching the door was opened for the reception of members. I could stay away no longer. I went forward, and brother Webb took me by the hand and seated me. By this time my husband had come forward. We related to the church our travels, and were received, and the next day brother

Webb led us down into the water and baptized us. It was a happy day to me. I have many doubts and fears, but I do not have the fear of torment I once had. Sometimes I think if I were a christian I would not think or do as I do. I look at the sisters and view them as much better than myself, and can say with Paul, I am "less than the least of all saints." I would not give the little hope and enjoyment I have for the whole world in exchange.

I fear I will weary you with my scribble, brother Beebe. Do with it as you may think best, and all will be right. I will close by asking you to remember me and my fatherless children at the throne of grace. I remain your unworthy little sister,

M. M. HARRIS.

SNOW HILL, Md., June 4, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—It seems necessary that I should write to you on business, and while reading this morning, my mind rested especially on John xii. 6. Perhaps it would not be amiss for me to pen down some thoughts which have and may occur to my mind for your consideration, not asking or in any way desiring them published, unless in your judgment they will be profitable to some lovers of the truth. I have not written anything for publication in some time, but the only reason is a sense of my inability to write to profit. If it should please the Lord to enable me to write profitably, I think I should not get weary in well doing.

The scripture named above reads as follows: "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." This was spoken of Judas, who should and did betray our Redeemer. His heart was evil and desperately wicked, and out of the abundance of his heart he spake. It clearly sets forth the pretensions, deceptions and hypocrisies practiced by the enemy in all ages of the world. Without the love of God shed abroad in the heart, the design is always evil, though it may seem to us ever so righteous in itself. "A corrupt tree cannot bring forth good fruit." And although they may appear to be in love, the end or design is evil. This man, though he appeared to be such a friend to the poor, knew nothing of that Jesus whose feet Mary had anointed. The love of God was not in his heart; hence it was not that he cared for the poor, but that he might appear to be very righteous. He says, "Why was not this ointment sold for three hundred pence, and given to the poor?" The love of God and the knowledge of Jesus would have taught him something of the riches of his grace; that the earth was his, and the fullness thereof, and that Jesus was a friend to the poor, that he would allow nothing to be lost that would be profitable to the poor and needy. The world is full of just such hypocrisy to this day. We hear people every day saying, by their practice, if not in words, that this precious

ointment should be sold and given to the poor, and they are those who care nothing really for the poor, but want the name of being very charitable. They are willing, and more than willing, to rob God of his glory, and place it on their own heads by professing to be doing a great deal for the poor. They say that God is not able to save his people from their sins without our help; that the heathen in their blindness cannot know God, unless we take of this ointment, take something of the glory and honor that belongs to him, by sending men, destitute of the love of God, to work to save them. They are willing to detract all they can from him, that they may become as God, and say to him, Here am I, and those that I have brought with me. They tell us that they are instruments in the hands of God to save the people; but God's people are already saved, for "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He "hath saved them and called them," &c. But those helpers say, if they thought they could not save any one by preaching, they would preach no more while the world stands; thus proving to us that it is not love to the poor that prompts them to preach, but the love of their own fame. If they preach, they want to accomplish the desired object. God must bless their labors, or he shall not have them; they must be rewarded for their labors, by accomplishing a work that shall redound to their glory. Not that they care for the poor, but that they may have the higher seat; not in the sight of God, surely, (because they have attempted to rob him of his glory, and bring him under obligation to bless their labors in his behalf,) but in the sight of men. Men will bless them, and call them Rabbis, D. Ds., Revs., &c.

Judas cared not for the poor, because he was a thief, because his heart was evil. There is a cause for every effect, and the cause produces its effect. The world generally take the cause for the effect. We will recollect that this man was a thief; not that he must steal something to make him a thief, but because he is a thief he steals: because he has a wicked heart, he speaks forth blasphemy, he brings forth the fruit of the corrupt tree. This man had done nothing to make his heart evil, neither had this woman done anything to make the desires of her heart good; but what each of them said and did only manifested them in their true character. His heart was evil, and he betrayed the Savior; her heart was clean, and she anointed and praised the Savior. He that desireth the death of his brother is a murderer already; it only remains for him to commit the act, to manifest what was already in the heart. Now, who hath made us to differ? or what have we that we have not received? If we care for the poor, if we love holiness, it is because the love of God has been shed abroad in our hearts; it is not because of anything we have done or have not done, but because it has

pleased God to make us to differ. The true deeds of charity, or acts of righteousness, only make manifest what has been done for us. "This is the work of God, that ye believe on him whom he hath sent." If we have one sincere desire for holiness, or love for the truth, it is of God and his mercy, and not because we have done good or bad. If we walk humbly before God, and love mercy, it is because we are led by his Spirit. "For as many as are led by the Spirit of God, they are the sons of God," and are manifested as his elect people. The teaching of the Spirit makes manifest those whom God knows as his. The same tongue that once blasphemed the name of God, we now hear speaking forth his praise. The only reason for all this change of conduct is, they have been killed, and made alive again, have been wounded and made whole; and it is all of God and his mercy. Then, "Let no man deceive you by any means." There must first be a killing, and then a making alive again. The hidden evils of our hearts must be revealed. The first truth that we learn is that we are sinners in the sight of the just and holy God. Not as the world of mankind generally understand, that they are sinners today, and good or righteous tomorrow. The natural heart cannot discern the things of the Spirit, cannot understand that they are sinners. When they do the best they can, they say that is all that is required of man; but when the Spirit searches the people of God, and the hidden evils of their hearts are revealed, they see that their righteousness does not exceed that of the Pharisee; they see the exceeding sinfulness of sin, that they are not only sinners practically, but are one mass of sin, sinning continually. Their own heart has deceived them. They hear the dreadful sentence, "The soul that sinneth it shall die." Heretofore they have been alive without the law; but the commandment has come, sin has revived, or appeared in its true character, and they must die. The sentence of condemnation is passed, they see the justice of that holy law, and if they try to obey its precepts they come short, and if they offend in one point only, they are guilty of the whole. They soon learn in this school that they

"Cannot satisfy the law,
Nor hope nor comfort from it draw."

They must die, and they do die. Do they need any one now to persuade them to believe? That is just what they want to do, most of all things; but as "this is the work of God, that ye believe," we can only believe when he appears to us as the resurrection and the life. Then we are made alive to holiness; then being killed, and made alive, we live to him that is risen from the dead. The life that we now live in the flesh, we live by the faith of the Son of God.

I have written more than will perhaps be interesting or profitable, and stop for the present, hoping it is the will of our blessed Master to sustain you both by his grace, and keep you

in that strait and narrow way for many years, until your change come, and take your reward in heaven, to be with him forever.

As I humbly hope, your brother in Christ,

JOSEPH L. STATON.

QUACHITA CO., Ark., May 5, 1878.

DEAR BROTHER BEEBE:—Inclosed you will find my remittance for the SIGNS OF THE TIMES for the ensuing year. I will now, with your permission, write a brief article for our family paper, as I would like to say something to the brethren and sisters scattered throughout the land.

This, like many others, has been a lonely Sunday. None know how lonely it is to be deprived of the company of loved ones, but those who like myself have lost all. In my lonely hours I can find more pleasure in reading God's holy word than in any other way. I find so many precious promises and truths there, and I try to grasp all at once; but that is too much for me. But this much I can do: I can drink a little of the pure milk at a time, and thus my poor soul is nourished and kept alive; it is my meat and my drink. Sometimes all is bright, and not one shadow of doubt is on my mind; but again all is darkness, and there is such a continual warfare going on within me, that I am made to cry out, with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Dear brethren and sisters, how great is the warfare of the christian! Not that I feel worthy to be called one, so prone to wander in forbidden paths; but this much I do know, that my heart's desire and prayer to God is that I may never bring reproach upon the cause of Christ Jesus our Lord. Thirty-two years ago I made a profession of religion, and joined the Missionary Baptists. I then knew nothing of the Primitive Baptists. I lived with them nearly twenty-five years, and yet all that time there was in my mind a something that could not satisfy my hungry soul. I read of the people of God being chosen in Christ before the foundation of the world, and yet the doctrine of election and predestination was all Greek to me. I never heard it mentioned, but still I seemed to be looking for a people I knew not of. I felt certain that I could do nothing to merit the favor of God, but then I must do something. O the sad, wretched days and nights that I have spent, almost unable to know what was the matter with me. Sick in body and mind, how earnestly have I prayed to die; but my heavenly Father had not so willed it. He had something in reserve for my soul; he was leading me in paths that I knew not of, and in a way I had not known. He gave me a husband who was a Primitive Baptist, and the first time I went with him to meeting I felt that I had found the people I had looked for so long; but I tried to keep it to myself for some time, until I could understand their doctrine. The oftener I heard them the more I loved them,

and at last I offered my poor, unworthy self to the church. I was received, and baptized in September, 1871, since which time I have been made to rejoice that the Lord has led me when I knew it not. And to-night I feel that I can say with the sweet singer in Israel, The Lord is my Shepherd: I shall not want. The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid? He is my refuge and my strength, a very present help in time of trouble. And though I cannot at all times see my Father's smiling face, though affliction and distress overcome me, so that in anguish of soul I cry out, "My God, why hast thou forsaken me?" yet when I go to his word he tells me that he will never leave nor forsake me, and by his help I am able to put to flight all the armies of the aliens. Not one of the seven nations beyond Jordan can stand before him; but he gives me possession, and sweetly whispers, "Be of good courage, and I will strengthen thine heart." Blessed be the Lord, for he hath showed me his marvelous kindness in a strong city. Just here the question presents itself, What is that strong city? In ancient times no city was considered strong or a secure refuge unless it was walled on all sides, whose gates were well secured and guarded, so that no enemy could gain entrance unawares. The strong city in which the marvelous kindness of the Lord has inclosed his children is Christ Jesus our righteousness, and who or what power can batter down the inclosure which he in his love has thrown around his children? Paul says, in Rom. viii., "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Dear brethren and sisters, I am persuaded that there is nothing that shall be able to separate us from the love of Christ Jesus our Lord. How safe then are we in this city of our God; thrice blessed are they who shall be found thus inclosed and guarded. Though the archenemy may at times seem to have almost gained the citadel, and we be ready to give up in despair, the voice of Jehovah is heard, "Thus far shalt thou go, and no farther." Dear loved ones in Christ, though we be not able to meet face to face, and talk of the goodness of the Lord, yet we can sometimes write to each other, and tell of the love of Jesus; and what theme more in unison with the heart of the child of God than that? or what name sends a quicker thrill of joy, and sets in motion every chord of the soul, than Jesus? What so comforts the poor, tempest-tossed mariner on the sea of life, floating amidst the breakers of an angry tide, scarcely knowing which way he is going, everything enshrouded in the gloomy darkness of despair, ready to sink, yet crying, "Lord, save, or I perish?" O the joy of the soul when Jesus speaks to the troubled elements within, and says, "Peace, it is I; be not afraid."

"It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest."

Dear brother Beebe, I have written more than I expected to when I began, and now leave it entirely with you; should you cast it aside as worthless, it will be all right.

In affliction, I am, I trust, your sister in Christian love,

VIRGINIA H. HILDRETH.

UTICA, N. Y., May 1, 1878.

DEAR BRETHREN BEEBE:—I will inclose two letters for publication, if you think proper. I have not the writer's consent, but I feel assured that her love for Zion is too strong to keep back such savory meat. And as the dear Lord has been pleased to again partially restore her health, may he direct her mind to write often of those glorious things which accompany salvation and the power of it. I had some thoughts written on paper, but will withhold anything of mine, when I see others of so much more value to God's people; for I find that all I do is mixed with sin, which causes me to cry out, "O wretched man that I am!" and with David, "Let me not be ashamed." For as it was sin that caused our first parents to hide from the presence of the Lord, so it is my cruel sins, either in thought or deed, that sever me from my God, and leave me to feel ashamed. Yes, ashamed of my hope. It is so small, made so by my walking after vain things. With the psalmist, I hate vain thoughts, but thy law do I love. Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evil doers, for I will keep the commandments of my God. Uphold me according to thy word, that I may live, and let me not be ashamed of my hope. But while in this low state of shame on account of my nakedness and deformity, my dear Lord has appeared for me, and hath covered me with the robe of his righteousness. Then, as I stand complete in him, how safe, how bold; I can run through a troop, or leap over a wall. I then can realize something of that hope which maketh not ashamed, because the love of God is shed abroad in my heart by the Holy Ghost, given to me as precious Ebenezer stones, as sips by the way. And, dear brethren, if these are not streams from that river which maketh glad the city of God, then I fear I am deceived in my hope; for if in this life only I have hope in Christ, if it does not extend beyond this mortal life, nor reach to that within the veil, where Jesus is, we are of all men most miserable. But may the dear children of God be strengthened to receive Christ as their resurrection and their life, is the prayer of your poor little brother in the bonds of everlasting love,

ELI CARTWRIGHT.

LOGAN, Ohio, March 24, 1878.

MY VERY DEAR BROTHER IN CHRIST:—You will see by this that I am still in a tabernacle of sin, though it is much to the surprise of my friends and the disappointment of

myself. My doctor says he feels as though I am one come back from the dead; and I look very much like it, so pale and thin has my illness rendered me. I had a very bad attack in December last, and when I recovered the physicians advised me to go to a hospital, hoping by so doing I might be relieved, if not cured. One of my brothers accompanied me to Columbus on the first of January, and gave me in charge of the President of Starling Medical College, and the Lady Superior of St. Francis' Hospital, of that city. I only remained there five days. My disease was pronounced incurable, and I was at once discharged. Medical men say I have an unusual amount of vitality, and may live and suffer a long while, but cannot get well. I hope and pray that the grace which has hitherto sustained me will still buoy me up, and enable me to wait patiently all the days of my appointed time until my change come. The goodness of God to me has been wonderful indeed; though so very ill, and suffering excruciating pain of body, I felt better in mind than I ever did in my life, and it seemed that I could almost see the heavenly Jerusalem, the city of the great King, and the heavenly host praising him around the throne. It is sweet indeed to stand upon the shore, and by an eye of faith catch bright glimpses of the glorious city just beyond. In the twenty-first chapter of Revelation we have a beautiful and vivid description of the holy city. As I lay thinking of the golden city, of its jasper walls, of the precious stones, the gates of pearls, I thought how beautiful it all is; and yet if God, the Alpha and Omega, the Bright and Morning Star, did not dwell in this beautiful city, what a poor place would it be to the child of God. If Jesus, our Redeemer and Savior, was not there, how dull and lusterless would be the transparent gold of even this beautiful place. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." Ah! this is what gladdens our hearts: the thought, the blessed thought, that Jesus is there, the glory and light of the place.

I would like so much to write some of my experience of the past few months, but will have to wait until I become stronger. My two brothers and their wives at New Holland have joined the Campbellites, and my brother who lives here has joined the Presbyterians. It grieves me almost past endurance. Pray for me, that I may have grace to bear these bitter things.

Your letters become more and more precious to me. Won't you please write soon? If I do not have another attack, I hope in a few weeks to be able to write you a letter. Please tell me if Elder Durand's sister died.

With much love to yourself and family, I am your sister in affliction,
MARY PARKER.

LOGAN, Ohio, March, 1878.

DEAR BROTHER CARTWRIGHT:—I am stronger to-day than when I

wrote you last, and as I cannot talk much to any one, I concluded to write to you. The whole face of nature here in southern Ohio presents a beautiful picture this morning of the early opening of spring. When I came here, the first of January, the great snow-capped hills, sloping back from the river banks, looked so grand in their covering of beautiful snow, and I thought they spoke to me of the majesty and might of the wondrous Creator. Now that nature has disrobed herself of her icy mantle, and from my window I can see the tender grass springing up on the meadows and hill-slopes, and the children coming in from their walk bring me bunches of wild flowers, what whispers do they bear to me of the goodness, the tender mercies, and the infinite wisdom of God. The earth looks as if it were filled with the glory of God. If nature, filled with its countless varieties of objects, seems to speak to us in language expressive of his goodness and love, if each tiny floweret and sparkling dew-drop whispers "God is love," why cannot the child of God, "who is the temple of the living God," also proclaim that he is love, and tell of the Savior's wondrous power to save? If the inanimate face of nature reflects the beauties and glories of God, and shows us that he is all goodness and love, how much more should we, who sometimes feel his love come pouring into our hearts, be engaged in speaking of that love and singing his praise. Everything about me seems praising God, and I want to praise him too; but can I, with this heavy burden of sin, raise my thoughts above it, above my sinful self, lay aside my filthy rags, and looking away at the "robe the Savior wrought," feel that it is being wrapped around me? If just for one moment I can hear the gentle whisper that Jesus loves me, if I can feel and believe it in my heart, is it not enough to attune my lips to sing his praise? Just a moment ago a bird flew upon the window-sill, singing a glad song, and it too seemed to say, God is love; and it has no Redeemer to praise, it has no soul that has been taken up out of the horrible pit, and out of the mire and clay. But I have sometimes felt the power of redeeming grace, have sometimes felt that my garments were made pure by his blood, and that my soul is rescued from the power of everlasting death; and why is it that things without souls or life daily put me to shame? why does everything about me proclaim his goodness and tell of his love more than I? Simply because I am so filled with sin, because my old nature is so at war and so hates the new, the last Adam, the Lord from heaven. Whenever I want most to praise him, my old nature draws me back; whenever my eyes are turned toward the Lord, and my lips are ready to speak his praise, my foes come between, the sweet melody is hushed, and my "harp upon the willows hung." How cunning are the devices of Satan; how persistent his efforts to prevent any from giving glory to God. In

the fiery furnace of affliction and trial the Lord chooses his people. Severe are some of their trials, often are they made to possess months of vanity, and wearisome nights are appointed to them. Sometimes we find ourselves out upon a fearful ocean of perplexity and sorrow, with no shore in sight; rocked by terrible and pitiless storms, we feel that we must sink, when there walks upon the waters beside us One who in tones of love but power, says, "Be of good cheer; it is I, be not afraid." Precious words! coming from the Son of God, the sinner's Friend, spoken to comfort and strengthen his tried, tempest-tossed and faithless children. Are we rowing and toiling upon an angry, disturbed sea? are the waves of temptation and unbelief threatening to overflow us? does the huge leviathan of sin rise from beneath the waves and threaten to swallow us? No matter; Jesus is in the ship, and over the waves goes the powerful melody of his voice. He rebukes the wind, and to the angry sea, says, "Peace; be still." The winds cease, and there is a great calm. Then again we recognize the sweet music of the dearest of all voices, the voice of our beloved, saying, "Be of good cheer; it is I, be not afraid." What can we ask for more? how can we ever again be so fearful? why should we doubt? why have we no faith? It is not man who promises us such strength, who speaks such words of comfort to our souls. If it were, we might fear. But God, our exceeding joy, he in whom we trust, comes to our help, rescues us from the storms, and carries us safely to the sinless shore, the sweet haven of eternal rest. "Be of good cheer; it is I, be not afraid." O the strength, the rapturous music, the power I see in those few words! Like distilling dew, falling softly upon fragrant flowers, comes the cheer, the delicious fragrance, and the music of such words; falling upon the heart, they softly arouse the sweet perfume of God's love, and cause the poor, sorely tried heart to make melody to God. Many precious words and promises we find in the bible, but none to me to-day seems so full of comfort and strength as, "Be of good cheer; it is I, be not afraid." Low and sweet, many-toned and melodious, are the spirit-like voices whispering to me on the wings of these words, "Peace; be still." When Jesus speaks, the winds all cease, and there is indeed a great calm. And how sweet the calm, when the storm is hushed by this dear voice, when we feel that Jesus is with us in the ship, that he will help us in every coming storm, and that even when we glide into Jordan's streams he will guide the ship safely through, and take us into the bosom of his love. After the storm comes the calm, after the blackness of darkest earthly nights, when the winds howl, and the storm beats against our bark, comes the delightful calm, and the glorious sunlight of God's love comes pouring into our hearts, illumining our souls, and filling us with joy that is unspeakable and full of glory.

When this delicious calm is upon us, how dead we become to the world, how insipid are all its joys, how empty and vain and tiresome is everything that pertains to it, and how glad we are that the fashion of it shall all pass away; for we have in heaven a better and a more enduring substance, and where our treasure is, there are our hearts also. By an eye of faith we can look just beyond Jordan's narrow banks, and see the golden shore, the city of the great King, and the abode of the blessed; the heavenly gates are ajar, and we see Jesus, the Lamb of God, the glory, the light and the joy thereof. Here is where our treasure is, and to him do all our warmest desires tend. O to feel ourselves being enveloped in this great calm, to feel the love of Jesus in our hearts, to see him at the right hand of God making intercession for us.

"When all earthly passions slumber,
O'er the spirit gently steal
The soft chimes, whose soothing numbers
Come like balm, heart-wounds to heal."

But who can tell of it? who can find words to express the rapturous joy that God's love awakens in the heart? None can; and why? Because it is *unspeakable* and full of glory. While I lay so ill I saw such wonders in God's love; Jesus, my precious Savior, seemed so near me at times. I could not talk then, but since I can write I have been so grieved and perplexed because I cannot tell of the joy and the precious love visits I had from on high. But just now it strikes me that it is *unspeakable*, and too full of glory to be told by my sinful lips; and that until this mortal shall put on immortality, and mortality shall be swallowed up of life, I can never tell of the glories of his grace, and sing praises to the wondrous King. I was deeply moved on reading the letter of brother Eli Kidwell in the last SIGNS; and if I were not such a poor little songster, such a feeble comforter, I would like to write him, and comfort him with some of the comfort wherewith I am myself comforted. But I hope Jesus will speak to him, and to all his tempest-tossed little ones, in the tones that came with so much sweetness to me, "Be of good cheer; it is I, be not afraid." And may we all, who so often walk in darkness, and have no light, be made to trust in the Lord and stay upon our God.

I hope you will write to me soon; I very much need your kind, instructive letters. Address me here; I shall remain here with my brother for several months at least. I feel better in mind here amid my childhood scenes, and where I can sometimes see the faces of some of the household of faith, though unless I improve greatly in health, I cannot meet with them at their country place of worship soon. Remember me in love to your dear family, and remember me also at the throne of grace; for if I am a child, I am the very least of them all, and have need of the prayers of those that are strong.

As ever, affectionately your sister in hope,

MARY PARKER.

LUDLOW, Ky., Jan. 22, 1878.

ELDER BEEBE AND SON—DEAR BRETHREN IN THE LORD:—For some time it has been on my mind to send to you a short account of the dealings of the Lord with me, as I humbly hope. It seems selfish in me, after reading the many excellent experiences which are found in your paper from the different brethren and sisters from all parts of our land, not to bear my witness with the rest, though I feel as one of the least; and if you should think proper to give it a place among others in your paper, you may do so, but if not, it will be all right with me.

I can remember, when I was quite young, that I had feelings of alarm and checkings of conscience, and was very much afraid of death. At such times I would reform my conduct, and as I thought then, I would get along very well towards gaining the favor of the Lord by my good works. I thought I was getting very good, and would look upon others as much worse than myself. But I would soon forget my promises, and lose my religion, and become as bad, if not worse, than my fellows. As I was an orphan boy, in a large city, I soon was found among the most wicked, having forgotten all about my religion. Thus I continued until I arrived at the age of about nineteen years. While in the midst of my reveling and wickedness there came into my mind such a sense of my sinful condition, it seemed as though it was a voice within me, and seemed to center in these words, "What will be the end of this?" I felt as one struck. There rested upon me such a sense of guilt, that it is hard for me to describe it by words. I felt I was condemned by the Lord. At first I thought I would try to get back my religion, by performing good works, and thus gain the favor of the Lord. But it was so, that the more I tried, the worse and more guilty I felt. All nature seemed to frown upon me, and my very life was a bitterness to me. I could hardly do my daily work, or eat my food. The more I tried my works, the more guilty I felt myself to be, until I was brought to see and feel that I was justly condemned by a righteous God. I settled down in despair, concluding that I was a subject of God's righteous condemnation, and that all that I could do could not change my sad condition. I saw that my sin was more than my outward actions, for it was within me, in my motives. Thus I wandered about for weeks, saying nothing to any one about it. At that time I looked upon those who professed to be christians as the happiest people in the world. I remember once saying to my sister, who was the first one I had ever spoken to of the matter, that she was one of God's blessed ones, but as for me, I was cursed of God. I had heard of people getting religion, and thought surely I would try to get it; but it was all in vain, for I still felt condemned, and my heart was as hard as a stone. I would read the Testament, but all of the promises seemed for

some one else; they were for the christian, but not for sinners as guilty as I felt myself to be. I remember one night, exceedingly dark, the darkest I ever saw, as I was walking the streets of Cincinnati, the impression came into my mind, "This will be your last night on earth." I felt that I was a condemned wretch, and there was no mercy for such a one as I. I was brought to feel, and almost say, that if it was so, let it be so, for I could not help it. It was about nine o'clock in the evening, and I was going home for the last time. But there came within me a feeling of reconciliation to the will of God, and a feeling of rest and love to God; but there was not so much joy with it as I have heard some speak of. I looked for my burden of guilt, but it seemed to be all gone; it seemed to go like pouring sand out of a sack. Then I felt such a rest and peace of mind, that instead of the fearful looking for of God's righteous judgment, I felt a drawing towards him as my Friend. When I reached my room these words came into my mind, "Jesus Christ came into the world to save sinners." It seemed very strange to me that I had never seen that before, though I did not know where it was at the time. It just met my case; I was just such a one. I could not sleep for thinking of the great mercy of God to me, who was such a sinner. I knew nothing about churches, and the difference there is in them, at that time. I believed it was my duty to be baptized, according to the example of our Lord and Master. I was received and baptized by the New School Baptists, in Cincinnati; but to my surprise, their preaching and my experience did not agree. When I read my bible, all seemed plain, but their preaching seemed to confuse me. At first I did not know the reason why, and I would tell the preacher where he did not tell it as it was in the bible. Instead of instructing me, he got angry, and became my enemy. I remained there about five years, all of which time it was a constant fighting; for when I would speak, as I felt it my duty, he would rise in meeting and rebuke me, until finally I told them publicly that I did not believe they either preached or practiced the truth. I left them, and afterwards was received and baptized into the fellowship of the Mill Creek Old School Baptist Church, which I believe to be a branch of the church of Jesus Christ, the pillar and ground of the truth.

Elder Beebe, I have written this quite hastily and short. There are many more things I have yet to say, but will reserve them until another time.

I still remain your brother in fellowship and love of the truth,

LEVI BAVIS.

HOUSTON, Ga., March 15, 1878.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—I hasten to send you my subscription, and wish you God speed as a faithful servant in the household of the saints. I have concluded to inclose with it a few lines,

and leave them at your disposal. I have been impressed for some time with the idea that there is a duty resting upon those of the household of faith to write one to another occasionally, and I cannot rid myself of the thought. We are told, "They that feared the Lord spake often one to another."

I have been a constant reader of the SIGNS for several years, and am very anxious to see the names of those I love, as their letters come to me richly laden with glad tidings. I can bear witness to the same great truths, acknowledging the power of God. I know that as I had no control over my natural birth, neither can I have in spiritual things; I am perfectly helpless. I was born in sin, both deaf and blind. I desire to live a christian life, though I fall short; so many things step in the way, and when I would do good, evil is present. I have had many trials and troubles, but the good Lord has preserved me through the many scenes. I can say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." "O give thanks unto the Lord, for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy; for he satisfieth the longing soul, and filleth the hungry soul with good things." "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he. Before me there was no God formed, neither shall be after me."—Isaiah xliii. 10. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." "They shall be ashamed, and also confounded, all of them shall 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."—Isa. xlv. 15-17. I cannot describe my feelings when I meditate upon the goodness of God, and the promises to his children while here on earth.

"Often I feel my sinful heart
Prone from my Jesus to depart;
But though I have him oft forgot,
His loving-kindness changes not.

"Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
O may my last, expiring breath
His loving-kindness sing in death.

"Then let me mount and soar away
To the bright world of endless day,
And sing with rapture and surprise
His loving-kindness in the skies."

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. For as the mountains are round about Jerusalem, so the Lord is round his people, from henceforth even forever." "Bow down thine ear, O Lord; hear me, for I am poor and needy: for thou art great, and doest wondrous things: thou art God alone." When we contemplate the glorious salva-

tion provided for poor, sinful mortals, we are lost in wonder and astonishment at the matchless and unbounded love of God.

I have written more than I intended. I wish I had language to express all I feel. Sometimes all is dark, my little hope seems so beclouded, and I wonder if it can be possible that a child of God can get into such straits, without one ray of light; yet in all I cannot give up that little hope, nor lose sight of those precious promises that are left on record for the comfort of the saints. Dear brethren and sisters, I desire an interest in your prayers, that I may be enabled, by the grace of God, in all my daily walk and godly conversation to glorify him, and that I may reach the ultimate climes of glory. I am now in my seventieth year, and I know my stay is not long. Remember me, a poor worm of the dust, whose greatest desire is to do the will of the Lord.

Ever your unworthy sister in hope of eternal life,

M. C. WILDER.

MILFORD, Ellis Co., Texas, April 30, 1878.

ELDER BEEBE—DEAR FRIEND:—Having been a constant reader of the SIGNS OF THE TIMES, I have read with much interest the experience of very many of the correspondents of your valuable paper, and among the rest your own, but have sought in vain for one that corresponds exactly with my own, although in some respects agreeing with my feelings and exercise of mind. I have had for some time a desire to tell you some of my thoughts, and the way in which I have traveled, to see if you have ever known a parallel case.

I was born in January, 1821. I remember some things that transpired when I was very young, though my recollection is not very good now. When quite a child, I had many serious reflections about death, and what would become of me after death. My father and mother were both Baptists of the Old School order, and opposed to all the new inventions gotten up by men to help the Lord convert sinners. My father always lived near a Baptist meeting-house, and being a great talker and a good scripturist, generally had a good deal of company, and it was my delight to hear them talk on the subject of religion. I had great respect for those who seemed to enjoy religious conversation. Their conversation was so chaste, and they appeared so much resigned to the will of God, I thought surely they must be good people, and thought they resembled some of the ancient worthies I had read about in the good book. I had great reverence for God, and felt that it was very wrong in me, or any one else, to take his name in vain, or to use profane language, or to make light of sacred things, as I saw and heard some doing. I had a desire to be good, but felt that I fell far short of it. I had but little confidence in myself, and felt that I was as changeable and uncertain as the wind, and was led to believe, from the experience of my own weakness and nothingness, that if my soul's salvation depended

on any good works or actions that I must perform, I would certainly be lost; for I felt that I was but one of the small atoms of the vast creation, and if I were blotted out I would not be missed. But notwithstanding all these were my feelings and convictions, I could not feel that weight of guilt and apprehension that I have heard so many vividly describe.

The foregoing were some of my thoughts and feelings from childhood until I was twenty-one years old. About that time, under the preaching of one Levi Durham, I was made to feel more deeply the sinfulness of sin, and tried to make a complete surrender of all that I was into the hands and care and keeping of the sin-atoning Lamb of God, saying in my heart, "Save, or I perish," although I uttered no words aloud, for I felt too unworthy; nor have I ever dared to make a public profession, though I have spent many restless and almost sleepless nights, on account of the unsatisfactory evidence that I have for a hope beyond the grave. Sometimes in reading the scriptures, and the SIGNS OF THE TIMES, and under the preaching, and sometimes while meditating, tears involuntarily flow, which I cannot restrain. But a few days ago, while reading your article in the first volume of the "Editorials," on the subject of the finished work of the Savior, my heart and eyes overflowed, so that I could not read aloud. If I know anything of myself, I love the Primitive Baptists, because they hold out Christ as a whole Savior, full of power, goodness and mercy, and preach a finished and complete salvation, that does not rest on any precarious ground, or on the fickle notions of men. If I were as sure that I have an interest in the finished atonement of Christ, as I am that it is so, I think I would be satisfied, at least as much so as it is possible for man to be while clothed upon with mortality. I desire to be wholly resigned to the word and will of him who holds the destiny of all things in the hollow of his hand, as it were, and metes out even-handed justice to all, both great and small. I sometimes think I have felt his chastening rod, and sometimes his blessings, too, in a way that has led me to have some hope that I am one of his little ones that are yet outside of the fold. I am a mystery to myself. At times I am filled with love, and at other times I am cold and obdurate. There is within me an aching void which the world can never fill, with all its fleeting shows; they are but transient things, and mixed with vanity and corruption. I love the truth because I feel sure that it will survive the wreck of time and matter, when error and delusion shall be swept away, with all who hate the truth and have pleasure in unrighteousness.

Do with this as you please, and remember me in your petitions at the throne of grace, that I may be fully reconciled to all the providence of God, which is my great desire.

Yours in love,

E. J. PARSONS.

VIRDEN, Ill., Jan. 15, 1878.

DEAR BRETHREN BEEBE:—As I have to remit for the SIGNS, I will, though with a degree of diffidence, attempt to give my views of the meaning of the passage, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

I believe that all the views I have heard or read from our brethren, agree that there are only two births referred to in this narrative: the natural birth and the spiritual birth. In the first sentence of Jesus' answer to Nicodemus, he tells him that a man cannot see the kingdom of God until he is born again. This presented to his mind or natural understanding an impossibility, and he asks two questions: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water (one birth) and of the Spirit, (another birth,) he cannot enter into the kingdom of God." The first birth, of water, I verily believe to be the natural birth, because I cannot believe there are more than two births referred to, and because the conjunction *and*, that connects the two terms, "of water *and* of the Spirit," also connects the two terms of the next sentence, "That which is born of the flesh is flesh, *and* that which is born of the Spirit is spirit." Each birth brings forth a child like its parent, and into the kingdom that the parent is in at the time of the birth. The natural birth into the kingdom of nature, and the spiritual birth into the kingdom of the Spirit. The seventh verse reads, "Marvel not that I said unto thee, Ye must be born again;" keeping up the idea of the two births. And in the eighth verse the fact is brought out that the one that is born of the Spirit can no more describe the operation, than one can the circumstances of his natural birth. That Jesus meant by "born of water," the natural birth, is clear to my mind, from the fact that the child is as truly born out of water as it is born out of its mother, in the natural birth. I cannot believe that Jesus meant by the term, "born of water," born of the water of life; because where the water of life is mentioned in the scriptures, the other figures used represent the feelings and actions of living beings who have been born previously. "Ho, every one that thirsteth, come ye to the waters." "Whose streams make glad the city of God." "I will give unto him that is athirst of the fountain of the water of life freely." "Let him that is athirst come, and whosoever will, let him take of the water of life freely."

Dear brethren editors, if you had not said in your reply to brother Wm. G. Brown, in No. 1, that you had never been satisfied that you knew the meaning of these words, I would not have written the above.

Yours in much love,

C. A. JACKSON.

CARROLL COUNTY, Va., Jan. 24, 1878.

DEAR BROTHER IN THE LORD:—For the first time in my life I take my pen to write you a few lines, as I wish to get the SIGNS OF THE TIMES. My father took it when I was in my boyhood, before I ever knew anything of the goodness of God. But as I sometimes hope that I now know something of God's dealings with his children, I will give you a short sketch of my travels.

In the year 1862 I was compelled to go to the late war. My wife and old father told me I was going to a place where I would be subject to disease and death, and asked me if I was prepared for death. I told them I was not. It struck me in thunder-tones. I knew that if I died in that condition, where God and Christ was I could not appear in peace, so I thought I would try to prepare myself for death. I commenced to try, but found that I could do nothing. The more I tried, the worse I got, till I was taken down sick with the typhoid fever. I lay prostrate for three or four weeks, and was expecting death; but I was pleading for mercy with every breath. But, unexpected, and to my surprise, when I had given up all hope, there appeared a light above the brightness of the sun, and words accompanying it, in a low, still voice, saying that I should not die, but should live. Then I was enabled to rejoice in God, in hope of eternal life. But the light soon disappeared, and I was often made to fear and doubt. I traveled on in that condition until the spring of 1875, when it seemed that my time was about at an end, and I thought I had been deceived all the time. I tried to pray to God that if I was deceived he would undeceive me, for I desired to know my true condition. I really thought there was no deliverance for me. I had told some of God's children, as I believed, about my travels, and I was afraid that I had deceived some of them. It was my continual breathing of prayer that if I was deceived I might be made to know it. All at once, unexpected by me, and in a way not looked for, the same light appeared again, and words to this effect accompanied it, "Flesh nor blood has revealed this unto you, but my Father which is in heaven." Then I could not help rejoicing, and trying to praise God. Every thing around me seemed to be praising God, and all seemed lovely and beautiful. I thought I never should have another doubt. But I have since had doubts and fears; not doubting God's power, but doubting whether I am one of his chosen people. I then was impressed with a duty to go to the church, so I gave a relation of my travels to the church at Old Concord, and was received into their fellowship, on the third Saturday in June, 1875, and was baptized on Sunday following by Eld. Enoch Phillips, who had the care of the church at that time. I have never missed a conference since. We now have the gospel preached to us by Eld. George M. Holcombe.

I desire to know your opinion of two portions of scripture. First, in

the book of Genesis, where it is said that it repented God that he had made man. The other is Jonah iii. 10. "And God saw their works, that they turned from their evil way; and God repented of the evil he had said that he would do unto them; and he did it not."

I remain your unworthy brother in the Lord,

P. H. CHANDLER.

TECUMSEH, Neb., May 13, 1878.

DEAR BROTHER BEEBE:—I have been a reader of your paper over forty years, but cannot read it many years longer, as I am in my seventy-sixth year, and according to the course of nature I cannot expect to stay in this sin-defiled world much longer. I would like to stay to see peace and harmony restored among the Old Baptists, instead of so many divisions, caused by striving about words to no profit. Ministers should study to show themselves approved unto God, as workmen that need not to be ashamed, rightly dividing the word of truth. It should not be expected for all to speak with the same ability, for some have greater gifts than others, or the apostle would not have said, "We that are strong, ought to bear the infirmities of the weak, and not to please ourselves." O, brethren, strive to keep the unity of the Spirit in the bond of peace, 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. But unto every one of us is given grace according to the measure of the gift of Christ." All christians agree that sinners are saved by grace, through faith, and that not of themselves, it is the unmerited gift of God. Not by works of righteousness which they have done, for they all have tried their own works, and found them all to fail. All who can see and feel their wretched, lost state by nature, and their deliverance therefrom, should dwell together in unity and love, and not let minor subjects separate them. Christ says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Again he says, "Every one that hath heard and learned of the Father, cometh unto me." Is there not enough in God's written word to talk and preach about, which is plain and easy to be understood, without so much strife about words to no profit? Whether they are so or not, it does not matter; the gospel is for the perfecting of the saints, for the edifying of the body of Christ, and that which does not edify the saints should not be preached.

May great grace be with you, my brethren, and all the household of faith, is my prayer for Jesus' sake.

Correct and give this a place in some corner of the SIGNS, as I never expect to trouble you again with my scribbling.

Yours in the fellowship of the gospel of Christ,

JOSHUA DICKERSON.

COLLEGE HILL, Ohio, May 21, 1878.

DEAR BROTHER BEEBE & SON:—The inclosed lines were written to me by Mr. Archibald C. Taylor, of Manchester, England, in reply to a letter (and Minutes of our association) of mine, sent to a Baptist friend of his congregation. Mr. Taylor is the successor of William Gadsby, and has been over the Rochdale Road Church for many years. He is an able minister of the New Testament, and does not shun to declare the vitality of the union between Christ and his church and people before time began.

If you think proper to give them a place in the SIGNS OF THE TIMES, I should be glad to see them there; but if you think best not to do so, you will have an opportunity of reading what an able minister over the sea thinks of you and truth, and of your slanderers in this country.

We are glad to see your return to editorial labors, and hope God will fully restore you to health of body, and keep your mind stayed on him, in whose service you have been so long engaged.

My dear wife is a cripple, but has begun to move around a little with crutches, for which we are thankful to the sparing mercy of our God that her life is spared. My family join in love to you.

I remain yours in love,
SAMUEL DANKS.

Lines written by A. B. Taylor, of Manchester, England, to Samuel Danks, of America.

My dear brother Danks, may the Lord of the house

Enrich you with faith in his blood,
And help you to tell of Jehovah's own choice,
For whom Christ the victim once stood.

Atoning and bleeding on Calvary's tree,
The God and the Man did appear,
A spectacle, wounded and torn for thee,
His side was cut deep with a spear.

Cry loud of his suffering, his torture and smart;
Let all broken hearts hear the sound—
Salvation—apart both from science and art—
Make forests and woodlands resound.

Cry loud of redemption, through Jesus the Lamb,
And tell of the fountain of blood,
To wash all pollution, corruption and shame,
A glorious and soul-cleansing flood.

A word to the weary, my dear brother, speak,
In season, and out season, too;
Let Arab and Seythian, bondman and Greek,
Hear wonders of one that's a Jew.

Let new world's gospel the old story tell,
Of covenant love before time;
How God, the Eternal, with man came to dwell,
How Jesus his life did resign.

Tell how he spoiled death and the grave at one blow,
And vanquished the devil and hell,
And rent down the veil of the temple in two,
That poor praying souls might prevail—

Prevail through the blood of the Lamb that was slain,
And pleads his own merits above,
And drank that sad cup, full of torture and pain,
The fruit of his covenant love.

And shall one be lost for whom Christ shed his blood?
Forbid it; my soul, it can't be;
Our Jesus did know, when the victim he stood,
And "troubled," on Calvary's tree.

There satisfied, hanging, the vict'ry he won,
An offering for sin he was made,

And perfected every dear one of his own,
For them he was cursed and betrayed.

And now, far above, on a glorious throne,
He pleads all his works here below;
The Father, the Spirit, both honor and own,
Have crowned him with rich glory too.

Cry out, brother Danks, to the weaklings around,
Encourage the sheep and the lambs;
Tell them how the Shepherd their foes will confound,
And beat down their vile, hellish aims.

For though they be feeble, their Jesus is strong,
And in their midst, mighty to save;
He watches o'er aged, and feeble, and young,
And shews his great power o'er the grave.

And also the tempted and tried by the way,
He knows all their vileness within;
He knows when, like drunkards, they stagger and stray,
But Jesus will save from all sin.

To dear brother Beebe just mention my love;
I chat with him hour after hour;
I "reckon" we'll meet one another above,
Though 'twixt us the oceans now roar.

And may his dear heart drink the sweets of the cross,
While slanders resound in his ears,
And count all below both as dung and as dross,
While Christ wipes away all his tears.

ROCK HILL, May 15, 1878.

DEAR ELDER BEEBE:—Amid the various and changing scenes of this sinful earth, I am reminded that it is time to renew my subscription for the SIGNS, which come regularly, breathing precious sentiments and consolation to the weary pilgrim, feeling often bowed down with the weight of anxiety, doubt and fear. I am reminded daily of my inbred corruptions, which mar each step I take. Sometimes I long to lay aside this earthly garment and be at home with Christ; but ah, the time has not yet come, and I would be resigned to the will of the great I Am. Sometimes I look afar, and shrink from the trying ordeal; but lo, Christ comes, saying, "I am with you, even to the end of the world." What more do we want than such manifestations of his love, to cheer and comfort us in this dreary wilderness? With all his tender love and mercy, we are ever forsaking him, when we should be praising and adoring his name continually. Frail, erring ones, prone to wander in by and forbidden paths, which brings desolation and death to spiritual comfort. The path of duty is the path of right, and O that we could ever be in it. O for a closer walk in the way of truth. We have the precious word of truth faithfully set before us by our dear pastor, Eld. J. N. Badger.

Your "Greeting" was gladly welcomed, and we hope that ere this you have been fully restored, that we may once more have the able instructions from your pen. These few, hurried, imperfect lines are submitted to you. Kindly,

M. A. HUMPHREY.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, in session with our sister church at Warren, Baltimore Co., Md., May 15th, 16th and 17th, 1878, to the churches of which she is composed, sends greeting.

DEAR KINDRED IN CHRIST:—Through the tender mercies of our God we are spared to see the close of another year, and feel called upon to return our unfeigned thanks to the Author of our being for all his benefits toward us during the past year; for God is good to all, and his tender mercies are over all his works. We are also reminded that the time is at hand when, according to a known custom among us, you will expect to hear from us by way of a Circular Letter. While we feel no disposition to discontinue the custom on such occasions, yet we feel greatly in need of light from above, to enable us to present the truth as it is in Jesus.

Our Circulars for some years past have been chiefly written upon the subjects of the walk of the christian, and discipline and order of the house of God. We will try at this time, in order to avoid much repetition in our letters, to introduce a more doctrinal subject for your consideration. We have no new things to write unto you but that ye have heard from the beginning, and which we humbly hope has been written in our hearts by the Spirit of our God. The text which we will name as our present subject reads as follows: "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."—Rom. v. 21.

The reign of sin is plainly taught in the scriptures doctrinally, and confirmed, shall we say, by the experience of the christian, in whom it reigns unto death. There is, so we think, a striking harmony existing between what holy men of old have written, as they were moved by the Holy Ghost, and that which is written in the heart of all true believers, so that they are able to bear testimony to the truth as it is in Jesus. Therefore we feel that we are not introducing anything new in the subject before us, particularly to those who know the law, for all such know more or less of the exceeding sinfulness of sin, and on account of sin, groan in this tabernacle, being burdened. But brought to view in our subject is the reign of sin. "That as sin hath reigned unto death." If we understand the position taken by the apostle in this connection, sin does not appear in its truce character, only as it is the transgression of the law of God. "Because the law worketh wrath: for where no law is, there is no transgression."—Rom. iv. 15. Neither is sin imputed where there is no law: "For until the law, sin was in the world; but sin is not imputed where there is no law."—Rom. v. 13. These texts show sin to be a transgression of the law, and that the law is as old as sin, otherwise sin could not be imputed. But sin is imputed, the truth of which is

abundantly taught in the word. "Wherefore, as by one man sin entered into the world, and death by sin: so death passed upon all men, for that all have sinned."—Rom. v. 12. We learn from the history given us concerning the entrance of sin into the world, (of which we will here say but little,) that sin first made its appearance in the garden, through the subtlety of the serpent. Man is brought to view as yielding to the temptation of Satan; he is disobedient to the Creator. "For as by one man's disobedience many were made sinners." The very idea of disobedience implies some rule or law requiring obedience. Even from the creation of man on the earth this is true. For man has never been without law to God, by which the subjection of the creature to the Creator is signified, and which law or command of God demanded the perfect obedience of the creature unto this law or commandment. "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."—Gen. ii. 16, 17. Here is set forth the power and authority of the great Creator, and the subjection of the creature. Life and death are here presented, but man is a transgressor through disobedience to God, and involving all who had a being in him in the same transgression, through whom also sin reigns unto death. "For if by one man's offense death reigns by one." Sin reigning, seems to imply that it has the control and chief rule in our hearts. The sinner is under the power and dominion of sin, and led captive, and that by the devil at his will. Sin is now reigning, and reigning unto death, (and it is the same death spoken of as the penalty for the first act of disobedience in the garden,) in the sons and daughters of Adam.

But particular stress is laid upon the nature of the law by the apostle, by which sin is made known. The nature of the law, like its divine Author, is pure and holy; but the transgressor remains unconscious of the fact, either of the holiness of the law of God, or of his condition as a transgressor under the law, from the fact that he is represented as dead in trespasses and in sin. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. "For without the law, sin was dead."—Rom. vii. 8. While sin is dead, it causes no trouble or sorrow on account of sin. Man is deeply depraved by the fall; the whole nature of man is become corrupt, in love with sin, and in his own element when living in sin. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death."—Rom. vii. 5. But the holiness of the law, according to the apostle's reasoning, is that by which its opposite is made to appear. "Wherefore the law is holy, and the commandment holy, just and good."

No fault does he find with the law, but is bound to pronounce it good; it demands no more than its own. "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful."—Rom. vii. 13. Sin is now reigning in the experience of the awakened mind, and will ultimately bring all such unto death. "For I was alive without the law once; but when the commandment came, sin revived, and I died."—Romans vii. 9. So it appears evident from what has been quoted from divine authority, that the just and holy law of God must be brought to bear upon the guilty conscience of fallen man before he can have a consciousness of his condition. He can through the holiness of the law, to some extent at least, see the justice of God in his condemnation; but to rise above sin, and rid himself of his corrupt nature, and sin no more, he finds impossible. For sin reigns unto death; the commandment has now come, and the result is, sin revives: it was dead before. This sharp-sighted discerner detects even the thoughts, that they are evil, and the law speaks directly unto the sensible sinner, unto whom the commandment has come. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."—Rom. iii. 19. Hence, man is under the dominion of the law, which exerciseth authority, and demands perfect obedience, and is bound by the law, like the woman who hath an husband, and is bound by the law to her husband so long as he liveth. So in like manner the law is our first husband, unto whom we are bound as he liveth. Therefore sin reigns in the sinner unto the death of the first husband. And the apostle doth make it an illegal marriage or union to profess to be married to Christ, while the first husband is yet alive. But Christ is the end of the law. "For Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. Now, when the believer can by faith receive the assurance that Christ did assuredly take his law place, and rendered that perfect obedience which the law required, that becomes dead wherein we were held. "But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. vii. 16. Hence, their first husband is now dead, and sin can have no more dominion over you, for ye are not under the law, but under grace. Grace now begins to reign, even where sin reigned before; but where sin abounded, grace did much more abound.

The apostle makes a comparison between the reign of sin and the reign of grace, as in the subject before us: "Even so might grace reign." And sin reigns unto death in every believer; and unto death eternal, unto all who do not stand in

the obedience of Christ, by whose obedience many are made righteous. And the saints, in whom grace reigns, are still possessed of a body of sin and death, which vile body must be changed, and fashioned like unto the glorious body of the Redeemer. But now, being made "alive from the dead," and "free from sin, they become servants to God." Now the tree is changed, and so is the fruit: "Ye have your fruit unto holiness, and the end everlasting life." Grace, the unspeakable gift of God, by which they are saved, now reigns, and reigns through righteousness unto eternal life, by Jesus Christ our Lord. While sin reigned, it held full sway and power over the sinner, even unto death; now grace reigns, and holds full sway and power over the christian, in whom it reigns unto eternal life. Furthermore, as in the first reign the sinner was brought to feel that he had no control over his sinful inclinations, because out of the corrupt and deceitful heart proceed evil thoughts, so now, under the reign of grace, even where sin abounded, the fruits of the Spirit are brought forth. That heavenly love, to which in the former reign he was a stranger, is now becoming developed in the love of what was before hated; neither has the christian, where this grace has been manifested, and where it reigns, any more control over the workings of this power within, than he had over the enmity of his nature before. The difference in the feelings of one, under each of these reigns, is plainly designated. Sin, which to the sinner sold under sin, was sweet, now becomes his greatest tormentor. The gospel to him is now very precious, and it speaks to him, saying, "Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof." There are holy desires implanted in the heaven-born soul, also heavenly contemplations on the subject of salvation through Christ, while, in some cases at least, while in the comfort of them, "Christ all the day long is their joy and their song." Take courage, therefore, ye prisoners of hope, in view of the fact that this reign is unto eternal life; and also, that it is by Jesus Christ our Lord. All comes from him who is our life; consequently, it must be eternal. It is because he lives, that his saints live also.

Now, dear brethren, may the grace of God reign in us, that the fruits of the Spirit may be developed in all your meetings together, and throughout your pilgrimage on the earth; feeling the force and truth of this saying of the apostle, "How shall we that are dead to sin, live any longer therein?" But professing as we do to be raised up from our former life in the bondage of sin, even so we also should walk in newness of life; remembering that although sin remains in these our mortal bodies, yet sin shall not have dominion over you; for ye are not under the law, but under grace.

The grace of our Lord Jesus Christ be with you. Amen.

G. BEEBE, Mod.
F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, to the several churches composing the same, greeting.

DEARLY BELOVED:—There may be no special need for admonition as from us at this time, or of warning or reproof; there may not be a needs be even for instruction or commendation; yet it will not be amiss to speak to ourselves and to each other of things appertaining to the great salvation, and compare exercises, by way of stirring up each others' minds unto a remembrance of our privileges and obligations.

It is not long since your attention was called to the office of *Deacon*, the qualification for said office, its relation to the church, and the duties connected with the same. If that was a proper and profitable subject for consideration, it may not be amiss to consider at this time the office of *Bishop*, or *Pastor*. In attempting to examine this office, and the qualifications therefor, we shall run serious risk of writing ourselves out, and that when weighed in the balances of the sanctuary many of us will be found wanting. We should not, however, shrink from the task on this account, even though it be one of self-examination, but suffer ourselves to be tried by the unerring standard. And if in the event we should write ourselves out of our stewardship, it would no doubt be better than that we should be *thrust out* upon a charge of wasting the goods entrusted to our care. The word *Bishop* signifies an overseer, and the office work of a *Bishop*, and probably the same as understood of the term *Pastor*. *Pastor* is an Old Testament term, occurring but once in the New Testament, and then it is used as expressive of gift, and not of office.—Eph. iv. 11. A man may possess ministerial gifts, and not be invested with the official oversight of the church. The word *Bishop* seems to be always used in connection with this official relation to the church. A man may possess the gifts and all the qualifications requisite, and yet not possess the office. It is not wrong for him to desire it. It is rather to be expected that with the qualifications he will desire it. Moreover, he desires a good work. But unless he possesses the gifts and specified qualifications, the office is forbidden to him. And these also must be first proved.

Bishops appear to be called *Elders*, but *Elders* were not always *Bishops*. Still *Elders* are exhorted to take the oversight of the flock among which their lot may be cast. If all preachers were qualified to be *Pastors*, and were all installed in the pastoral office, we should not know where to find the other gifts, of which there are several named. The admonitions and instructions given by the apostle in regard to admission to the office, would seem plainly to indicate that not all preachers might be *pastors*; that many more might be called to preach than might be chosen to office. The care of a faithful father over his children is the pattern given. "If a man know not how to rule his own house, how shall he take care of

the church of God?"—1 Tim. iii. 5. To take care of the church with all the tenderness and solicitude of a father over his children, is the great and responsible work. "Though ye have ten thousand instructors in Christ, yet have ye not many fathers."—1 Cor. iv. 15. Many therefore in whose gifts there is instruction, are wanting in the essential qualifications for this sacred trust. The apostle commends Timothy to the Philippian brethren, as one who will *naturally care* for their state. And he laments also that many others showed a primary care for themselves.

This *caring for the flock* may be distinguished from preaching the word, and yet additional to it. Without this care, we might suppose a man to preach, and preach well, perhaps, too, and with his preaching all his care and thought would seem to end. Matters of discipline, the profiting and upbuilding of the church, her comfort and fellowship, are things beyond his thought, if not beyond his capacity.

In examining our chart for guidance, we find Bishops and Elders spoken of, both as *ruling* and *serving*. But while the apostle speaks to the brethren of those that have the rule over them, he says again, "Not as lords," &c., but as examples to the flock. There is a ruling, and ruling well, that does not clash at all with serving. It is to present the law and rule by which the church is governed, and enforce it by example. A gospel minister ministers, or serves out, only that which he has received of the Lord. And if he ministers the law and discipline of Christ's house faithfully, he both serves and rules. Some churches seem better calculated to maintain themselves and keep up their discipline than others do. They have gifts of government and discipline among themselves; and they are capable of exercising discipline over their pastor, if need be, as well as over each other. With such churches, serving seems to be all that is required. Where it is otherwise, much will depend upon the pastor and upon his qualifications, or whether they have any pastor. If we go then with the apostle to look for *fathers*, we may not fare any better than he did; that is, not find many. Fathers are supposed to care *naturally* for their children. And this would suggest a bond of relationship between church and pastor productive of mutual interest and mutual comfort, and the obligations of which would be mutually felt and acknowledged. All the children in the family have an equal right to the father's attention and care; and when any one is sick or suffering, or in special need, that one, for the time being, requires and receives special attention. Fathers are supposed to be capable of sustaining all this care, and bearing the burden necessary to the fulfillment of all its obligations. Were it not so, the care and responsibility would be wrongfully bestowed. In speaking of stewardship in a particular family, and remembering the admonition, to give to each his portion of meat in

due season, a personal knowledge and the consequent personal interest and sympathy with each member of the family, with their labors and trials, would seem to be absolutely necessary. It will follow then, as an essential qualification for the work of the ministry, and particularly for the fulfillment of the pastoral office, that there be an experience in common with all the Lord's people of the work of grace, and also a personal acquaintance to a considerable extent with the peculiar trials and travel of the people to be served. In all their afflictions he should be afflicted, and then his presence may indeed be as a ministering angel among them.

Among the list of qualifications given us is *patience*. A father with a family of children about him will many times have his patience tried. It belongs to the relationship. To try the patience of parents is just what is expected of children. Children see no harm or impropriety in trying the patience of their parents. They do not seem to have any other use for parents. Still they are children. They must be cared for just the same. Their wants, their health and comfort, their instruction in the right, must all be attended to just the same. Children may lose their tempers, and say rash things; it is just what is to be expected of them. But the father must never get out of patience; he must never lose his temper, or say harsh things; he should never once speak unadvisedly with his lips. Where this natural care exists, it will be none the less towards a wayward child. A father pities his children, does not forget that he is a father, and so as a father he will bear long with them. The most aggravated and trying cases of wrong doing among children are probably those where a bad example has been set them, and followed. An unchristian, evil spirit, like a contagion, has been caught. Whatever of wrong is ever found in the churches, it is certainly desirable that the ministry be not responsible for it.

"Not greedy of filthy lucre." An inordinate love of gain has always been a fruitful source of trouble. It is one of those worldly and fleshly passions that belong to the other side of the house, and there we should try to leave it. This greed for worldly gain is both the root and the offspring of many other evils. Examples may be seen about us at any time of extravagance in living and in dress, and of children being brought up in idleness and luxury; and temptations are thus continually presented, the influence of which is probably felt more or less by the best of men. Prevailing fashions and customs, although confessedly evil and mischievous, nevertheless exercise a control over the judgment and conscience that but few men are found able to successfully resist. A good and faithful pastor should sympathize with his people, and if they have to contend with poverty and toil, be willing to share measurably their lot. It should be his desire and aim to not be bur-

densome to them. They may not always know the sacrifices he must make for their sakes, and he may not always know the sacrifices that they are making and are willing to make for his sake. Amidst all the surrounding temptations, snares and follies of the world, the pastor's life should shine out a bright example to his flock. His habits of life and those of his family should be a standing reproof to idleness, profligacy and extravagance. Instead thereof, let there be exhibited a pattern of industry, order and economy. It will not be claimed that the brethren are all above and free from this besetting sin, or above the reach of surrounding temptations, any more than their pastor; but it will be admitted that the pastor should set the example, and that a correct one. It is not enough to share with his people the spiritual cares and conflicts of the church, but the pastor should share the temporal burdens and afflictions of his people. Such an example would not only commend itself to the attention and esteem of considerate brethren, but command their respect. It would be above reproach from without. With a consistent gospel course pursued in this matter, no trouble would be likely to arise in the matter of giving and receiving. The church would feel that "the laborer is worthy of his hire." They would be impressed with a sense of the value of his labors to them, and of the inadequate returns comparatively that he was receiving at their hands. The idea of serving a church, necessarily embraces that of being serviceable to her; and unless this was so, the connection could hardly be considered desirable to either party. A church would not be likely ever to judge against her own interests, and every consideration of interest and profit would be in favor of continuing a profitable service. Precept and admonition will no doubt be required as well as example; for churches and church members may sometimes be forgetful and neglectful, and fail to appreciate gospel privileges. We have the promise, however, that "he that soweth to the Spirit, shall of the Spirit reap," &c. And again, "Be not weary in well doing, for in due season we shall reap if we faint not." Yet pastors may sometimes have their faith and patience tried, even after they have done the will of God, before they receive the fulfillment of the promise. The interests and well being of the kingdom of Christ sought after, the promise is that all these outward things shall be added unto us. The apostle, in summing up, throws in a string of negatives, such as, "no striker," "no brawler," "not covetous," "not given to wine," "not a novice," &c. We are led to wonder why the apostle would use such terms in connection with the gospel ministry, and especially in connection with the qualifications for a pastor. Certainly if such sins were open beforehand, and manifest, they would present insurmountable obstacles to admission into this sacred and responsible position. A propensity to

engage in political or neighborhood brawls and wrangles, or to be identified with or lead contending and wrangling parties, either in the world or in the church, is entirely at variance with the ministerial mission, and destructive of its exalted character and usefulness. We can hardly doubt but what instances have occurred since the apostles' day, of men eminently gifted and qualified to preach acceptably and profitably, who have been practically suspended from their stewardship, and their usefulness terminated, because of these things. In the work of ordaining to the gospel ministry, and also in calling to the pastoral work, the churches have not always heeded these admonitions. In some cases these sins were probably not manifest beforehand, but followed after. But in either or in any event, the consequences of errors and mistakes in this regard have been very damaging to the cause of truth, and to the comfort and prosperity of the churches, involving them often in serious embarrassments, for which as yet there has been found no adequate remedy.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the Warren Church, in Baltimore Co., Md., May 15th, 16th and 17th, 1878, to the several associations with whom she corresponds, sendeth christian greeting.

DEAR BRETHREN:—Time, with its changing scenes, has brought to us another season of rejoicing as an association. In reading your letters of correspondence and meeting your messengers, our hearts have been made glad to know that peace and harmony prevail with you, and that you are steadfast in the faith of the gospel of the Son of God.

Our present meeting has been one of peace and concord. Your messengers from different parts of the country have come to us proclaiming but one thing, and that condensed is, "Salvation is of the Lord." Words fail to express our deep and heartfelt gratitude to the Giver of every good and perfect gift, that these things are so. Your fellowship for us, and your comforting epistles of love, have cheered our hearts, and we desire a continuance of your correspondence.

Our thanks are due to those who have so liberally provided for our temporal wants. May their reward be such as that promised to him that shall give to one of these little ones a cup of cold water only in the name of a disciple.

Our next meeting, providence permitting, will be held with the Black Rock Church, commencing on Wednesday before the third Sunday in May, 1879.

G. BEEBE, Mod.

F. A. CHICK, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1878.

MATTHEW X. 16.

BROTHER BEEBE:—I do not remember of ever having asked your views on any portion of the scriptures; but now I would like to have your views on Matthew x. 16: "Be ye wise as serpents," &c.

Yours in Christ,

J. H. YEOMANS.

Rosita, Cal., March 4, 1878.

REPLY.

When our Lord had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease, and commanded them to go to the lost sheep of the house of Israel, and to preach, saying that "The kingdom of heaven is at hand;" and he also commanded them to heal the sick, cleanse the lepers, raise the dead, and cast out devils. He further commanded them to provide no gold, silver, purse or scrip for their journey, but to go trusting alone in him who had thus called and qualified them for the work in which they were to be employed; and he foretold them of the trials they should encounter, and of the success that should attend their ministry. Then, in the verse containing the words on which we are requested to write, he said to them, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."

Under such trying circumstances and restrictions, penniless, and with no human protection or armor for defending themselves, we presume that but very few, if any, of our modern highly salaried preachers would feel much inclination to be employed. As sheep have nothing but hostility to expect from wolves, which are their most dreaded and deadly foes, it must have been a most trying test of the confidence of the disciples, and of their fidelity to him; yet when the seventy who had in a similar manner been sent out, had returned, they were constrained to confess that they had lacked nothing, for even devils were subject to them through the name of him by whom they had been sent forth. Jesus said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you: but rather rejoice because your names are written in heaven."—Luke x. 17-20.

The instruction given in our text to the twelve, is most undoubtedly applicable to all his ministers, and to all his children, when in his holy providence they are placed under like trying circumstances—surrounded with enemies like sheep in the midst of devouring wolves; for it is most important that they also should be wise as serpents and harmless as doves. This admonition, so far as it applies to us, should be carefully examined and strictly obeyed. Some have inadvertently spoken of it as

the blending of the wisdom of the serpent with the innocence of the dove; but these elements are heterogeneous, and cannot harmonize. The wisdom of the serpent is the wisdom of the world, and an apostle has told us that that is earthly, sensual and devilish; but that wisdom which we need and should seek after is that which cometh from above, and is first pure, then peaceable, gentle, and easy to be entreated, full of good fruits, without partiality, and without hypocrisy.—James iii. 15-17. We do not know that the common reptiles of the earth which we call serpents have any more wisdom than the instinct of their nature; but the word is used figuratively in the scriptures, and applied to the old serpent, which is the devil and Satan, that deceiveth the whole world.—Rev. xii. 9; xx. 2. His wisdom, though neither pure nor peaceable, gentle, nor easy to be entreated, which is not free from either partiality or hypocrisy, was more than all the world has wisdom to withstand, or the whole world would not be deceived by it. The old serpent, which is the devil and Satan, was more subtle than any beast of the field which the Lord God had made. His wisdom, subtlety, or craftiness beguiled our mother Eve, for she being deceived was in the transgression, and she being the mother of all living, involved the whole world in that deception where-with she was beguiled and deceived. Those who possess and are led by the spirit of this old serpent, are also figuratively called serpents: John the Baptist called them a generation of vipers, and our Savior also called them serpents and vipers. It is doubtless this description of serpents which are referred to in our text, whose Satanic subtlety is employed to allure, beguile, deceive and betray the unwary or heedless children of God, to tempt them to depart from the law of the Lord, and venture in forbidden paths.

So great is the contrast between the wisdom which cometh from above, and that which is from beneath, that the wisdom of the world is foolishness with God, and the wisdom of God is regarded as foolishness by men. The former may be attained from the schools of men, and its tendency, however useful it may be in regard to temporal things, is to puff up, mislead, and inflate with pride, when in religious things it is substituted for the wisdom of God. God hath made foolish the wisdom of this world, and hath hidden the things of his Spirit from the wise and prudent; and "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." The great apostle to the Gentiles came not to the churches in excellency of speech or of wisdom, declaring unto them the testimony of God; and he was with them in weakness, and in fear, and in much trembling; and his speech and his preaching were not with enticing (or, as in the margin, with *persuasive*) words of man's wisdom, but in demonstration of the Spirit and of

power, that their faith should not stand in the wisdom of men, but in the power of God. "Yet," says the apostle, "we speak wisdom among them that are perfect, (made perfect by the one offering of Christ, Heb. x. 14); yet not the wisdom of this world, nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."—1 Cor. ii. 8.

Now it is in this wisdom which is hidden from the princes of this world, which is not attained by the organs of carnal sense, the eye, the ear, or carnal heart of man, through which the wisdom of this world is accessible to the natural man, that the disciples of Christ are commanded to excel. It is in this wisdom from God they are to be as wise as serpents, that they may not be ignorant of Satan's devices, nor silly enough to be captivated by the cunning craftiness of the thousands who lie in wait to deceive them. We are told that the holy scriptures are able to make us wise unto salvation, through faith, which is in Christ Jesus.—2 Tim. iii. 15. This faith, through which the scriptures are able to make the saints wise, as is also the hidden wisdom itself, is found in Christ Jesus our Lord. The saints, to whom the apostle wrote, "Being knitted together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words," &c. "Beware, lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fullness of the Godhead bodily." Col. ii. 2-9. And as all the Godhead dwells in Christ, therefore all the mystery or hidden wisdom of God, and of the Father, and of Christ, are hid in him; and as we have received him as our Lord, and as the repository of all divine wisdom, and as he is of God, made unto us wisdom, and righteousness, and sanctification, and redemption, so we are admonished to walk in him. And John affirms to the saints, "Ye have an unction from the Holy One, and ye know all things. But 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 the truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 20, 27. Now, if any who have this unction from God, lack wisdom, he knows where to look for it. "Let him ask of God, that giveth to all (of you) liberally, and upbraideth not."—James i. 5.

In the book of inspired Proverbs, Wisdom gives many very important lessons of instruction to her children,

who are constantly watching at her gates, and waiting at the posts of her doors; and her counsels will afford ample instruction as to how her children are to be wise as serpents. They are admonished to beware of the strange woman, anti-christ, and to let not their heart decline to her ways, or to go astray in her paths; for she hath cast down many wounded: yea, many strong men, have been slain by her. Her house is the way to hell, going down to the chambers of death."—Prov. vii. 25-27. And when sent forth among wolves, vipers, serpents and scorpions, as the enemies of this people are figuratively called, to know how to shun their counsels, avoid their snares, meet and bear all their revilings, reproaches, slanders, persecutions and violence, the counsels of true wisdom to her children are that they "Answer not a fool according to his folly, lest thou also be like him," for the wisdom of this world is his folly, for God hath made foolish the wisdom of this world; and if the children of God should be left to low, selfish, carnal devices of human wisdom, they would be like their antagonists in that respect. But still, in quite another sense, they are instructed to "Answer a fool according to his folly, lest he be wise in his own conceit."—Prov. xxvi. 4, 5. So we are not to have the wisdom of serpents, which is earthly, sensual and devilish, but to be wise, as scribes well instructed of the Lord, confiding in him who is the wisdom and righteousness of God unto them. In this heavenly wisdom they will not only be as wise as their adversaries, but infinitely more wise: and in this heavenly wisdom they will be as harmless as doves; for as we have demonstrated, this wisdom which comes from above is pure, peaceable, gentle, easy to be intreated, full of good fruits, and free from partiality and hypocrisy.

As the serpent is more subtle than all the beasts of the field, so the dove is often referred to as a pattern of harmless innocence, enduring constancy and lasting attachment to its fellow-dove. The admonition of the Savior to his disciples, in our text, recognizes the gentle disposition of the dove as worthy the emulation of his disciples. And the Holy Spirit of God, which appeared and abode upon our blessed Savior when he was baptized by John in the river Jordan, chose this form in which to appear on that most solemn occasion. So we understand that the saints in general, and the ministers of the gospel in particular, should be governed in all their conflicts with the enemies of the cross by that spirit and wisdom which is of God. They are not rashly or incautiously to plunge into an unnecessary or unprofitable controversy with their enemies, striving for mastery, worldly honor, or the applause of the world; nor are they, on the other hand, to shun the offense of the cross of Christ. It would not be wise in them to cast their pearls unto swine, who will trample on them, and turn again and rend them; nor should they cease to contend

earnestly, in the like spirit of their divine Lord, for the truth as it is in Jesus. If they truly wise, they will know that who will live godly in Christ Jesus, shall suffer persecution; but whether they are reviled, slandered, reproved and defamed, the peaceable wisdom from heaven forbids that they should retaliate by reviling again. "Who is he that will harm you if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye, and not afraid of their terror, neither troubled. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for us, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit," &c. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."—1 Peter iii. 13-18; iv. 1.

"Led as a lamb to meet the sword,
He bow'd beneath the stroke;
Not one revengeful, angry word
The dear Redeemer spoke."

Let us "consider him that endured such contradiction of sinners against himself, lest we be weary and faint in our mind."—Heb. xii. iii. "Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all, and holiness, without which no man shall see the Lord."—Heb. xii. 12-14.

When Jesus enjoined on his disciples to be wise as serpents and harmless as doves, he foretold them of the bitter persecutions they were to suffer; but forbid a resort, even under their most trying circumstances, to human wisdom or human reasoning. They were, and still are, forbidden to take any thought what they should say, or how they should repel the false accusations of their malignant persecutors; for, said he, "It is not ye that speak, but the Spirit of your Father which speaketh in you." This being the case, they cannot possibly fail to be as wise as serpents, unless they disobey the admonition and take thought, by consulting their own mind, using their own carnal reason, and when they thus transgress the Savior's command, they are no match for the cunning craftiness of their enemies; for the children of this world are wiser in their generation than the children of light. God has only promised to give them victory through our Lord Jesus Christ. To obey the instruction, then, requires faith and trust in God, who will give them tongue and language which none of their adversaries shall be able

to gainsay or successfully resist. When we who preach the word are weak, and have no strength of our own, no confidence in ourselves, are passive in the hands of our God, and when it is settled in our heart not to meditate beforehand what we shall say, then are we strong in the Lord and in the power of his might, and our speech and our preaching shall not be in any wisdom of men, but like that of Paul, in power and demonstration of the Spirit.

We submit what we have written in this article to brother Yeomans, and to all who may read it, hoping that it may serve in some degree to stir up the pure minds of the brethren by way of remembrance.

PROVIDENTIAL PRESERVATION.

On Sunday, May 26, in returning from our morning appointment at New Vernon, to attend to the administration of baptism and our afternoon appointment for preaching at Middletown, there being five persons, namely, Elders Gilbert and Wm. L. Beebe, Dea. Hiram Horton and his daughter, and sister Mary Uptegrove, in the carriage, the horses became frightened and unmanageable, dashed against a post, and hurled all of us violently to the ground, making a perfect wreck of the carriage. But, wonderful to relate, all excepting ourself escaped without any serious injury, while our injuries were not so great as to prevent our attending the afternoon meeting, and our son, Eld. Wm. L. Beebe, was able to administer the ordinance of baptism and to preach in the afternoon.

Although somewhat sore from bruises, and unable to attend the Delaware River Association, we are rapidly recovering, both from our fall and from our late tedious disease of our eye.

ORDINATIONS.

At the call of the Regular Old School Baptist Church called Providence, a council convened on Saturday before the first Sunday in May, 1878, to examine, and if satisfied, ordain a Deacon, our brother, JOHN H. WRISTEN. The council was composed of the following Elders and brethren:

From Bethel Church, Elders B. R. Warren and R. Harris, Deacon J. Harter; from Smyrna Church, Elder T. Jones, and Deacons J. Jenkins and W. Thompson; and Elder J. Castleberry of Providence Church.

Organized by appointing Elder B. R. Warren Moderator, and brother W. Thompson Clerk.

The candidate was duly examined, and the council being fully satisfied, proceeded with the ordination in the following order:

Prayer by Elder T. Jones.

Laying on of hands by the presbytery, viz., Elders B. R. Warren, R. Harris, T. Jones, and J. Castleberry; Deacons J. Harter, J. Jenkins, and W. Thompson.

Charge by Elder J. Castleberry.

Dismissed in order.

B. R. WARREN, Mod.
W. THOMPSON, Clerk.

OBITUARY NOTICES.

DIED—In Fairfax County, Va., April 29, 1878, sister **Julia Cockrill**, in the 68th year of her age. The deceased was the wife of Dea. W. W. Cockrill, of the church at Frying Pan Spring, Fairfax Co., and was baptized in the fellowship of that church by Elder Samuel Trott, the second Sunday in March, 1845. She was born in Northumberland Co., Va., Jan. 16, 1811, and married to brother Cockrill Jan. 9, 1834.

Sister Cockrill had not been well for about a year previous to her death. The morning of her death was the morning of the regular monthly meeting of the church at Frying Pan. A company of brethren and friends from the meeting house (about three-quarters of a mile distant) were expected at her house. She was able to be up, and had dressed herself in anticipation of their arrival, when she suddenly dropped from her chair, dead, or in a dying condition. The sad intelligence was conveyed to brother Cockrill, during the service at the meeting house, and cast a feeling of deep sorrow over the congregation, awakening emotions of heartfelt sympathy for the bereaved family. The blow fell with crushing weight upon the family, but the Lord can clear the darkest skies. He is the refuge of his people in the day of their trial. Leaning upon his strong arm, they calmly endure the most terrible trials.

Sister Cockrill was an amiable woman, a consistent Baptist, and the church sadly miss her presence in their solemn feasts. The funeral was attended to the morning of the 22d, and the writer spoke from John xi. 23-26, in the presence of a large and attentive congregation of brethren, relatives and friends.

Sister Cockrill leaves her husband and eight children to mourn their loss. May the all-sustaining presence of Israel's God be realized in this affliction, and the home, which has so long and often been a home for his people, now enshrouded in gloom and sorrow at this sudden death, be brightened by the glorious presence of the God of all comfort, who "can make floods of sacred sorrow rise to rivers of delight." "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him."

Yours in gospel bonds,
WM. M. SMOOT.

OCCOQUAN, Va., May 9, 1878.

Again it becomes our painful duty to record the departure of another of our (Mill Creek Church) beloved and highly esteemed members, **J. H. Fuller**, aged 55 years 2 months 6 days. Brother Fuller was born Jan. 15th 1823, in Green Co., Ga., and moved with his parents to Early County at about the age of fifteen years, where he remained till he was married to Miss Barbara C. Best, in 1843, by whom was born to him four boys and three girls, of which only three are living. Brother Fuller moved to Texas in 1856, and was baptized in the fellowship of the Old School Baptist Church at Antioch, Tyler Co., Tex., in 1860, and lost his wife the same year. She had not made an open profession, but left an evidence of her gracious state. On the 6th of January, 1861, he was married again, to Miss Emily Smith, by whom was born to him four boys and two girls, five of whom are yet living. The house of brother and sister Fuller was truly a home for the Old Baptists, as they spared no pains to make them as comfortable as possible. But our brother is gone. His disease was bilious colic, which terminated in death after about twenty hours. He seemed to be aware of the near approach of death. His mind seemed to be unwavering in the faith, and he died in the full triumphs of that living faith which he had so long and ably and zealously contended for. He was a loving husband and father, a noble citizen, and a useful member of the church, able in counsel and an experienced clerk. But we mourn not as for those who die without hope, for we confidently believe that our loss is his eternal gain. He leaves a wife, (a beloved sister) and five little children, with many relatives and friends, to mourn their loss. But let us stand still and know that our God will do right. May the Lord comfort the bereaved family and the church of which he was a loving and faithful member, and may we realize the power of the word of reconciliation.

By order of the church at Mill Creek, Tyler County, Texas, Saturday before the 4th Sunday in March, 1878.

THOS. M. NEAL.

Mary Wristen died April 24, 1878. Our dear sister and mother in Israel was born in the state of Virginia, April 23, 1801, moved from there to Kentucky, and from there to Indiana, Jan. 3, 1841, and settled near Coatsburg, Adams Co., Ill. She was married three times. During her last sickness some of her children by her first husband (Barlow) brought her to Coatsburg, to her son, Perry Barlow, to be with them while she was sick, where she died. Two weeks before her death she sent for me to come and see her. I found her very low in bodily strength. During my stay with her she gave a clear manifestation of the grace of God in her heart. She said she had seen herself a lost and ruined sinner, in the days of her youth, and had felt the free pardon of her sins. She united with the Baptists in Indiana, near half a century ago, and tried to live up to her profession. When she died her membership was with the Providence Church, Hancock Co., Ill., Elder Jacob Castleberry being pastor. She told me she was willing to die and be with Christ. At the time of her burial I read from 1 Cor. xv. 34, to the end of the chapter. To my understanding it fully sets forth the time of the change of the mortal body, and the winding up of all things of this time world. After prayer, we proceeded to the grave-yard, and laid her away in the heart of the earth, being the last thing we can do for the dead.

May God watch over those who are mourning on account of her death, and give them wisdom from on high to live a peaceful and quiet life, to the honor of him who upholds all things in heaven and earth.

In hope of a better life,
C. G. SAMUEL.

Our dear father, **Eber M. Hix**, departed this life Dec. 11th, 1877, aged 84 years, 10 months and 18 days. He was born in Thompson, Windham Co., Conn., Jan. 23, 1793, and when in his seventeenth year emigrated with his father to Jefferson, Schoharie Co., N. Y., where he endured all the hardships and deprivations incident to a new settlement, and when about eighteen years old he experienced a hope in Christ and was baptized by Elder Crocker, in the fellowship of the Jefferson Church, where he remained until his death, contending earnestly for the faith of the gospel, always attending meeting when his health would permit, putting all his trust in his Redeemer for salvation. Since the death of our dear mother, which occurred five years ago last August, he was very lonely, and often in the solitude of the night he has been heard repeating some favorite hymn, or some passage of scripture. The sixth verse of the 751st hymn (Beebe's Collection) seems applicable to him:

"E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

He greatly desired to see the little church at Jefferson built up, and was greatly pleased when brethren and sisters from abroad came among us. He leaves children and grandchildren, and one brother and one sister to mourn their loss, but we believe it is his gain. A discourse was preached by Eld. L. P. Cole from 1 Cor. xv. 44, with some remarks on the verses preceding.

EBEB HIX JR.

It becomes my solemn duty to record the departure of another member of the body of Christ, the church below, to fill his place above, where the wicked cease from troubling and the weary are at rest.

Departed this natural life July 18, 1877, **Wm. Ledbetter**, in the 66th year of his age. He was born in Jones Co., Ga., Sept. 15, 1811, was married to Miss C. S. Black, of Baldwin Co., Ga., Feb. 19, 1833, and joined the Primitive Baptist Church of Christ at Shilo, Tallapoosa Co., Ala., and was baptized the second Sunday in October, 1847, by Elder J. M. Pearson. He remained a firm Primitive Baptist, holding the doctrine of salvation by grace,

until the day of his death. He was one of nature's noblemen, and possessed the elements of true greatness, beyond common. His disposition was mild, amiable and generous, his manners most agreeable and unassuming, and he was noted for his hospitality, his door being always open to his brethren and friends, and to the needy. He was afflicted with abscess of the liver for some six months before his death, having every attention that a beloved wife, dutiful children and devoted friends could render, and the best medical skill that could be obtained. Under his affliction and suffering he was calm and resigned, and fell asleep in Christ without a murmur. He leaves his highly respected companion together with ten children, and a number of grandchildren, many friends and the church, to mourn their loss, which is his eternal gain, we hope and believe. May Israel's God comfort and sustain his sorrowing companion and children, and enable them to follow his noble example, and prepare them to meet him in that world where sin and death can never enter, and may he save us all for Christ's sake.

Your brother in tribulation,
T. J. FOSTER.

DIED—At his residence in Mediapolis, Des Moines Co., Iowa, April 9, 1878, aged about 77 years, brother **Bolin Ping**, father of our dear brother, Eld. E. Ping, pastor of West Liberty Church, in the county and state above named. The deceased made a public profession of religion about the year 1818. He then resided in Pulaski County, Ky. He moved to Iowa in 1839, where he, with others, in the year following, (1840) were constituted into what is known as the West Liberty Church. He remained an active, steadfast and worthy member up to the time of his death. His views of the doctrine of grace revealed in his experience were of the most uncompromising nature. Desiring the peace, order and welfare of Jerusalem above his chief joy, his wise counsels were always safe. He will be greatly missed by the entire church, by the surviving members of the family, and by the community at large, for he verily lived a life of godliness in Christ Jesus, and maintained until the day of his death a good report of them that are without. He passed the vale of death leaning on the rod and staff of God's unchangeable love and promises. The humble writer being present at the church of his late membership, last Sunday, by request tried to preach a funeral discourse from the words of the prophet recorded Isa. xxxv. 10. May God bless the surviving members of the family, lead them in wisdom's way, and at last gather them to himself, with all his blood-purchased children, is my prayer.

Yours in gospel fellowship,
J. G. SAWIN.
LOXA, Ill., May 16, 1878.

DIED—At her late residence near Purdy's Station, in this town, **Mrs. Sarah Horton**, wife of Mr. Nelson Horton, in the 63d year of her age.

Our departed sister Horton has for many years sustained the character of an orderly, devoted and exemplary member of the Old School Baptist Church in this place, and a most estimable and beloved mother in Israel. Her general health has been failing for a long time, but while her physical powers have been yielding to the weight of age and infirmities, she has been evidently renewed from day to day, in the spirit of her mind. She has suffered recently from a second paralysis, and for a few weeks she has been rapidly sinking. She has however retained her consciousness to the last, and in her peaceful death, as in her peaceful life, given cheering evidence that for her to die was gain.

She leaves a devoted husband and several sons and daughters, with a large circle of dear relatives and friends, and the churches of this vicinity, to feel and mourn our loss of her society and counsels.—Ed.

QUARTERLY MEETINGS.

The Particular Covenanted Baptist Church will hold its next quarterly meeting at their meeting-house in Ekfrid, Ontario, three miles west of the village of Melbourn, on the Long-

wood Road, commencing at 11 o'clock a. m. on Saturday before the fourth Sunday in June, and continue three days.

Those coming by way of Buffalo will take the Canada Southern Road for Melbourn. Those that come by the Great Western Railway will stop at Longwood Station.

We hope that some of the brethren from the States will be able to visit us, especially ministers.

WM. POLLARD.

THREE DAYS MEETINGS.

A three days meeting will be held with the Lebanon Church, two miles south-west of Lincoln, Logan Co., Ill., to commence at 3 o'clock p. m. on Friday before the fifth Sunday in June, 1878. We invite all our brethren and sisters, especially ministers, to attend. Any from a distance who are not acquainted, if they will write to me at Lincoln, will be met at the depot at Lincoln and conveyed to places of entertainment and to the meeting.

DANIEL BALDWIN.

ASSOCIATIONAL.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June, 1878, and Monday following.

A cordial invitation is extended to our brethren, sisters and friends generally. Ministering brethren are especially invited.

Those coming by public conveyance via Rochester, or from the east, will be met at Blood's Station, on the Erie, on Saturday, the day previous to the meeting, and conveyed to places of entertainment. Those coming via Canandaiga and the Lake will please call for D. L. Avery at Naples.

H. C. OLNEY, Clerk.

YEARLY MEETINGS.

Providence permitting, there will be a yearly meeting held with the Middleburgh Old School Baptist Church, in Schoharie Co., N. Y., on Wednesday and Thursday after the fourth Sunday in June, 1878, to commence at ten o'clock each day, at the meeting house near James Borthwick's.

A cordial invitation is extended to brethren and friends from sister churches, especially ministering brethren. We hope to see a goodly number.

By order and in behalf of the church,
JAMES BORTHWICK, Clerk.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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.

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.

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.

J. F. JOHNSON'S WRITINGS.

The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., JULY 1, 1878.

NO. 13.

POETRY.

PEACE.

Lord, how I love thy presence here!
How sweet those visits are!
Nothing, when thy loved smiles appear,
Can with such bliss compare.

All worldly sorrows from my heart
Vanish like mists away;
Even my doubts and fears depart,
While Jesus deigns to stay.

Then only can I truly say,
"Father, thy will be done;"
And feel, while unbelief gives way,
Thy kingdom is begun.

Whilst in this valley I sojourn,
Lord, bless me with thy love,
And let my heart within me yearn
To dwell with thee above.

DEATH OF MAN.

Like as the blowing rose shall flee,
Or like the blossom on a tree,
Or like the dainty flower in May,
Or like the morning in the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had;
Even such is man, whose thread is spun,
Is drawn quite out, and so is done.

The rose withers, the bloom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like as the grass that's newly sprung,
Or like a tale that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew or spray,
Or like an hour, or like a span,
Or like the approaching of a van;
Even such is man, who lives by breath,
Is here, then there, in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The van's near death—thus man is gone.

Like to the bubble on the brook,
Or in the glass much like a look,
Or like the shuttle in weaver's hand,
Or like to writing in the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;
Even such is man, who lives by breath,
Is strong in life, but fades in death.
The bubble's out, the look forgot,
The shuttle's flung, the writing's blot,
The thought is pass'd, the dream is gone,
The waters glide—man's life is done.

Like to an arrow from the bow,
Or like swift course of tornado,
Or like the time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole;
Even such is man, whose brittle state
Is always subject unto fate.
The arrow shot, the wind soon spent,
The time on time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
Or like a host that quick doth fly,
Or like a quaver in a song,
Or like a journey, done ere long,
Or like the snow when summer's come,
Or like the pear, or like the plum;
Even such is man, who heaps up sorrow,
Alive to-day, and dies to-morrow.
The lightning's past, the host is too,
The song is short, the journey's through,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must ALL.

CORRESPONDENCE.

KELLEY'S CORNERS, Mich., May 9, 1878.

DEAR ELDER BEEBE:—It is to-day my privilege to be alone. I say privilege, not that I am altogether of a misanthropic nature, and wish to shun my fellow-mortals, for I think I prize their company, especially that of the brethren and sisters, such as we call kindred in Christ, and also my kindred according to the flesh; yet there are times when I cannot help but love to be alone, alone with my thoughts, alone to read my bible, for I sometimes think I understand it better when I am all alone. And yet not alone, for how could I understand except some one guide me? and what else can guide into all truth but the Spirit which he promised he would send? And often have I questioned whether or not I have ever known what it is to be led by that Spirit; yet I can well remember times when I used to be alone, when the bible was not the first book I would think of. I then had some "favorite author" to read to pass the time. But that was a long time ago, and it has been a long time indeed since I have had use for other reading than the bible, hymn book, and the SIGNS OF THE TIMES. Surely my mind has been changed or led about. Yet no matter how much I read, unless to me is given the same spirit of those who write, I cannot understand what is written. Especially when I take the bible do I realize how foolish and slow of heart I am, always with a solemn mind begging the Lord to give me an understanding as I read. Yet the more I read, the more I can see what an unsearchable fountain of knowledge is contained in the inspired volume. I love even to read the mysteries which I cannot understand, to learn how high, how holy, how much above our ways are the ways of the Lord. Truly, they are past finding out. Sometimes he is pleased to give me an understanding of a few words, which will be all my feeble mind can comprehend for many days. Often when I hear others speak of going and making ready to go to the associations, and when I read in the SIGNS of what good meetings are had in some places, for a moment I feel a little envious, and wish I could be there too; for I am always afflicted, so far as health is concerned, hardly able to attend the meetings at home, which I sometimes think is a privilege I am not worthy of. Surely the Lord knows how to supply all needs, for to me has been granted, when all alone, some of the most peaceful, sacred, hallowed seasons I have ever known.

Although we know that God is everywhere, yet it is his manifest presence that gives fullness of joy. With that presence I could be content in the darkest, gloomiest cell this earth could afford; but without that presence what a dungeon is this world to those who have been shown a glimpse of that world to come. Yet how well suited was I with it once, if I could have been sure of it as a lasting abode, before, as I trust, God, who commanded the light to shine out of darkness, did shine in my dark heart, to give even to me the light of the knowledge of the glory of God in the face of Jesus Christ. What a changed place has this world since been to me; for often in imagination was I led by a subtle spirit into exceeding heights of worldly glory, thinking if I could only possess what my imagination saw, happiness for me would be complete. But by sore trials have I learned to say, with the Preacher, "All is vanity." Now, when I hear people speak of seeing or desiring to see the world, I cannot help thinking, Suppose in reality I could be taken into a most exceeding high mountain, and be shown all the kingdoms of the world and the glory of them in a moment of time. Surely, if I cared no more for them in proportion than for what I can see, the temptation would not be very great. Much rather would I contemplate that kingdom which, except a man be born again, he cannot see, hoping that I have an inheritance there, knowing it shall stand forever, and over it a king shall reign in righteousness, and princes rule in judgment, while according to the words of the tempter, and the Savior disputed him not, All the kingdoms of the world are delivered unto him, together with the glory of them, to give to whomsoever he will, providing they will but fall down and worship him. Although this was but one temptation, yet I used to think it a very strong one, for often in my childish fancy would I wish myself a princess. I thought what a wonderful thing would it be to be a king's daughter, flattered to think it was not ambition, but only a desire to be where I could be of greater usefulness. How have all such thoughts perished; yet do I fondly hope I may be reckoned among that number that compose what is called the bride, the Lamb's wife. She is also called the King's daughter, and how wonderful is the description given of her. Her clothing is of wrought gold, the robe which "Jesus spent his life to weave." Surely, it is "wrought gold," and she is all glorious within. Often I think of the

followers of Jesus, especially of myself; such a strange life is mine, how little do I walk as the children of the light, in all my walks and ways how little do I appear like one of the children of the King. And to the natural mind, no doubt, it often seems ridiculous, when looking at the despised people of God, to think they should style themselves his children, wondering why they claim to be his chosen bride. Yet the reason is plain: because he has manifested himself unto them, as he does not unto the world, giving them an evidence that they are his. That is why they are looking for him like those who wait for the Bridegroom. John says, "His wife hath made herself ready." Not made herself his wife, but because she is his wife, therefore hath she made herself ready. How often do we hear the dying say they are ready and waiting, that they feel they are his because they love his signet, his promise, which he gave them when he betrothed them unto himself. What a treasure, what a jewel it is to the child of God, especially when the dark hours come. When all this world fails us, and death draws nigh, it is then we realize its value. And although he may give us many assurances as we pass along, and truly they are precious, yet I sometimes think there is none we prize like that first token. How often do we hear the aged ones speak of their first reason for a hope; it is something which they do not forget. And how much more free are some to speak of it than others, even at the first; for joy and gladness they tell it to all around, while some try to conceal it. At least, that was the way I did; I thought it was too great a treasure for me to confess that I possessed. Who would believe that the great God of heaven and earth should visit such as I. And yet many times, when I was brought low, even to the gates of death, the main thought in my mind would be, Must I die without telling of God's great love to a creeping worm like me? Truly, I felt that I was not ready, and often would these words of David come to me, "I shall not die, but live, and declare the works of the Lord. He hath chastened me sore, yet have I not been given over to death." It is always a comfort to me to read of him who, though he was a Son, yet learned he obedience by the things which he suffered; and if ever I have learned obedience, it has been in that way. Often has my soul in secret blessed affliction's painful rod; yet I have sometimes wondered why I have to be afflicted so much more than

others, who have learned so much better than I, unless it is because I am so much more rebellious than they. Yet I would do all my Master's will; for to will is present with me, but how to perform that which is good I find not. If I could only be as obedient as the Master was, for he was obedient unto death, even the death of the cross, and he said he did always those things which pleased the Father. Paul, after he had fought the good fight, had kept the faith, had finished his course, could then say, "I am now ready to be offered, and the time of my departure is at hand." It was through grace Paul could say this, for he says, "By the grace of God I am what I am." And to preach the unsearchable riches of Christ was a grace given to him; for,

"Tis his almighty grace
That must suffice alone;
Thou giv'st us strength to run the race,
And then bestow'st a crown."

And then I think there is none who needs that grace so much as I, that I may run with patience the race set before me, that I may be also ready; "for in such an hour as ye think not the Son of Man cometh." These words sometimes seem more like words of promise than like words of alarm. He tells them he must go away for a little while, that they should not see him; yet he would come again, and receive them to himself. When his disciples stood gazing steadfastly into heaven, when he ascended out of their sight, behold, two men stood by them in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What words were these for them to cherish. Yet even with these words given them, it has often seemed to me that they must have turned from the Mount of Olives with sorrowful hearts, when they knew that he who was the light of the world was taken away. How dark indeed it would be if it were not for the Comforter, the Holy Spirit of promise, which tells us he will come again. How it becomes us to have our conversation in heaven, whence we look for the Savior.

And now, fearing that in writing I have taken too much upon me, and ventured where I ought not, I will close.

KATE SWARTOUT.

CLAYTON, Ohio, May 18, 1878.

ELDER BEEBE AND SON—DEAR BRETHREN IN CHRIST:—Please find inclosed two dollars for the SIGNS OF THE TIMES another year. I have been a constant reader of our family paper for several years, and do not feel like doing without it. I have much comfort and satisfaction in reading the editorials, and the communications of the dear brethren and sisters who are scattered all over the world. We are strangers in the flesh, but I trust not in spirit. I want to say to the dear brethren and sisters, Write on: it is one of the greatest privileges of my life to read the writ-

ings of those I so dearly love, who tell so much of their own travels, to which I can bear witness; for their experience accords so well with my own through this world of sin and sorrow, that I hope and trust we are all taught of the same Spirit of Christ.

Dear brethren, as I am through with the business part of my letter, in much weakness, fear and trembling I will try to relate some of the dealings of the Lord with me, in bringing me out of nature's darkness into his marvelous light.

I was born in Hardy County, Va., November 22d, 1808. Neither of my parents were members of the church, but they gave me good instruction and advice, and tried to bring me up right, and sent me to school at an early age. My mother's parents were Old School Baptists, and were very strict, so I heard a good deal of religious conversation by being at my grandparents' house. The Baptist ministers used to call there, and often preached. I had some very serious reflections about death and eternity when not more than seven or eight years old, for I felt that I would have to die sooner or later, and I believed I was a sinner in the sight of God. It often caused me serious thought, whether or not God would have mercy on me, and take me home to heaven, where the saints meet to part no more. When I was in my ninth year I emigrated with my parents to Clark County, Ohio, in the year 1817, where my father bought a farm. We still had an opportunity of hearing Baptist preaching, Elder Joseph Morris holding meetings at his own house at that time. When I grew older I came to the conclusion that if I would live a sober, moral life, the Lord would be so well pleased with me, and love me so well, that if he saw fit to remove me by death, he would not appoint my portion with the wicked, but would take me home to happiness, and it would be all well with me at last. I went on in that way until in my twenty-ninth year, when I was made to realize the fact that my own righteousness was as filthy rags in his sight, and would not avail anything in a trying hour. I was suddenly taken very sick, and lost my strength so soon that I was as helpless as a child. From the very first of my sickness I thought I was going to die, for I never had such feelings before. I was troubled in mind about my situation, for I thought I had been such a grievous sinner that God was angry with me. All the sins that I had ever committed were standing like mountains before me, staring me in the face. All was darkness and despair, and my burden was so great that I thought I could not bear up under it. I could not see how a just God could save me, for I had been such a great sinner, and I almost thought I had sinned away my day of grace. But some comforting passages of scripture would often come into my mind. One was, "For God so loved the world that he gave his only begotten Son, that whosoever believed in him should

not perish, but have everlasting life." Another was, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." And another was, "He that believeth, and is baptized, shall be saved." Thus I went on for some time, getting no better, but it was my great desire that the dear Lord would give me a brighter evidence that I was one of his redeemed children, so I could die happy in him, for I had not the least thought that I would recover. But the dear Savior came to my relief, and in his own good time spoke peace to my poor, benighted soul. In a moment everything was bright and beautiful, and I felt that I was in the arms of a dear Savior's love. All nature appeared to be praising God, the little birds were tuning their lofty notes in praise to our heavenly Father, and the most melodious music was sounding in my ears. O the joy and peace I had passeth all understanding, for I thought I had a heaven here below, that old things had passed away, and all things had become new in Christ Jesus. Christ was all and in all to me, for he had brought my feet up out of the miry clay, and set them upon a Rock, and established my goings, and his banner over me was love, even praise unto our God.

"Tongue can never express the sweet comfort and peace
Of a soul in its earliest love."

I felt like talking much, but was too weak. I wanted to tell to sinners around what a dear Savior I had found. I felt very anxious, if it was the Lord's will, to be taken home to heaven, for I felt that I was prepared to go. I had some fears that if I should get well, it might be I would forget what I had passed through; but thanks be to God, I have not forgotten it yet, and trust I never shall, for it is as fresh in my mind as if it had happened but yesterday. I got better slowly, but it was several months before I recovered my health and strength again. The subject of baptism was on my mind all the time, and I desired to be buried with Christ in the liquid grave, and rise with him, and walk in newness of life. I passed through a very distressing scene that same year, the death of my dear mother. Some time after she was buried I went before the church at Beaver Creek, and laid the matter before them, and was cordially welcomed by the unanimous vote of the members to the privilege of baptism, and was baptized on the fourth Sunday in July, 1840, by Elder Thomas Price. I felt so happy for some time that I thought I would never have any more trouble; but alas! my trouble was only beginning. I thought I had not done right in joining the Missionary Baptists, for I saw that their way of doing was not according to scripture; but at the time I did not think there was much difference between them and the Old School Baptists. But the Lord in his own good time made a way for my escape

out of the wilderness, and when the little Old School Baptist Church in Salem was constituted, I joined in with them, and now I feel satisfied. I enjoy myself in going to meeting, the gospel of Christ feeds and comforts my soul, I love the brethren, I rejoice in contemplation of the glory of God, and I love to hear his blessed name exalted and his power extolled. All my hope and confidence is in my glorious Redeemer, and I can never be thankful enough to him for his goodness and mercy toward me.

But I must close this scribble. Brethren Beebe, do with this as you think best, and all will be right with me. May God bless you both, and enable you to defend the truth while here on earth, and finally save you with the redeemed of the Lord, is the prayer of your unworthy sister, if one at all,

AMELIA HECKATHORN.

DEAR BROTHER BEEBE:—Inclosed please find the experience of one of the young sisters of Mercer's Run Church, which I read with much interest and comfort. Believing it may perhaps comfort some of the tried ones of our Father's family, I inclose it to you for insertion in your excellent paper, if you think best so to do.

I feel a thankfulness, I trust, to our God in restoring you again to health. May he still bless you with your usual health, is the prayer of your brother in gospel bonds,

LEVI BAVIS.

SPRING VALLEY, Ohio, August 15, 1877.

ELDER BAVIS—DEAR BROTHER IN CHRIST—If one so unworthy may thus address you:—It has been on my mind for some time to write you what I hope the Lord has done for poor, unworthy me; but I felt too little and unworthy to do so, and it is now with fear and trembling that I make the attempt, hoping you will deal charitably with my imperfections.

When I was quite young I had serious thoughts about religion. I wanted very much to be a christian, but as I was young yet, I thought there would be time enough when I got to be older. So these thoughts would soon be banished, and I would go in company with my young associates, and be as gay as they, not thinking of my future state until I was in my sixteenth year, when I was made to see myself a sinner before a holy and just God. I thought I was the greatest sinner on earth, that everybody could be saved but me. I found I could do nothing but weep over my condition. I thought I had sinned away my day of grace, and there was no mercy or rest for me. The first thing when I arose in the morning was the thought of that load of sin and guilt, and I would try to pray; but all in vain, I was too sinful for the Lord to hear my prayers. I would go to meeting, hoping to hear something that would give rest to my weary soul, when it seemed to me that all the preaching was directed to me, for the preacher could tell my feelings better than I could myself, until he spoke of how

they were delivered, and then I was left in the dark. I would wonder how he knew anything about my mind, for I had told no one my feelings. I thought they could see what a vile sinner I was, and that I was not fit to be with them. They looked to me so good and pure in heart, and I thought if I could only be good like them, all would be well with me. But I was like one on the ocean, and the ship about to be lost, and no way for me to escape. Thus my mind was tossed to and fro from day to day; I had no peace of mind day nor night on account of my sins. I felt that I was about to be cast out of his presence forever, and had almost given up all hope of ever being forgiven; for I felt that there was no mercy for me, and that I should sink to rise no more. I thought I would once more beg the Lord for mercy, but all I could say was, Lord, be merciful to me, a sinner. Then these words seemed whispered in my ears, "Thy sins, which are many, are all forgiven thee." All at once my burden was gone, a light shone round about me, everything was so changed from what it was before, and looked so beautiful to me, and all things seemed to be praising God. It was then that he revealed himself unto me as the chiefest among ten thousand, and the one altogether lovely. I was so happy that I could not praise him enough for his goodness. I found that it was 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. The bible, which was sealed to me before, was now a new book; I could see things in a different light from what I did before. I could say, "Whereas I was once blind, I now see." Jesus all the day long was my joy and my song. I thought I could tell to sinners round what a dear Savior I had found; but something seemed to say to me, "You are deceived: don't deceive any one else; wait until you have a better evidence of your forgiveness." How I wished that my burden would return again, that I might know how it left me; but it did not. One thing I did know, that which I once loved I now hated, and what I now loved I once hated. If so be that I have hope in Christ, I think sometimes it is as small as a mustard seed; yet there is nothing that I would exchange it for. My mind was next drawn to the church, and to baptism; but I was not a fit subject, for I felt too unworthy to offer myself to the church. Still there was no home for me anywhere else, for the Old Baptists were the people I loved. I could say, "Entreat me not to leave thee, or to return from following after thee. For whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God." Passage after passage of scripture would flow into my mind. "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." "If ye love me, keep my commandments." I knew that baptism was one com-

mand; for, "He that believeth, and is baptized, shall be saved: and he that believeth not shall be damned." I was made to cry, "Lord, I believe; help thou mine unbelief." These words of the poet came into my mind,

"If you tarry till you're better,
You will never come at all."

But baptism was on my mind, go where I would. It was the last thing before I slept, and the first thing when I awoke. I searched the scriptures for something to justify me in putting it off, but each time I met with a reproof for my disobedience. One day I took the bible and opened it, and the first words my eyes fell upon were, "Why tarriest thou? Arise, and be baptized." I took that to be another reproof for my disobedience in not obeying his commands.

"I can but perish if I go,
I am resolved to try;
For if I stay away, I know
I must forever die."

So on the third Sunday in January, 1870, I went before the church and tried to relate my experience, but said very little, and to my surprise I was received, and baptized on the following Sunday. When I was raised up out of the water I was filled with joy which is unspeakable and full of glory. I was so happy because I had done my duty, that I thought I should never doubt again. Thus I went on my way rejoicing for some time, and then I began to doubt and fear again; I was afraid I had deceived the church. I have passed through many dark seasons, but joy cometh in the morning. I hope that I sometimes get a taste of that hidden manna, which bears me up through my trials and afflictions. Although I am one of them now, the day has never dawned when I felt worthy to be counted one among them.

Now, dear brother, in my blundering way I have tried to tell some of my travels, hoping you will bear with my weakness, knowing I am but a poor worm of the dust.

As ever, your unworthy little sister, if one at all,

ELLEN J. FERGUSON.

MACOMB, Ill., June 10, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have recently returned from a tour of five weeks through a part of Kentucky, Ohio and Indiana, and while on the route many of the brethren and sisters requested me to write out a brief relation of my observations, &c., for the SIGNS OF THE TIMES on my arrival home, and I seize the first spare hour at my command since my return to do so.

I will first say, however, that on arriving at my gate on Monday, June 3d, at one o'clock p. m., I found a messenger just tying his team, who wished me to visit a sick young lady twenty miles off. I went next day, and the day following she died, and her funeral and other meetings have demanded my time up till the present hour, and I have been at home but two nights within forty-two days.

I shall try to be very brief, but

should feel to be criminally ungrateful to an all-wise and gracious providence, and to the children of God on the way, if I did not feel willing to give a public acknowledgment of the same.

I left home April 29th, and staid over a night and day at Pana, Ill., with brother White and lady, and other friends; then stopped over a few days in south-west Indiana; then by boat to Cloverport, Ky. I visited relatives and friends a few days in Breckenridge and Hardin Counties, speaking on the 11th and 12th of May at old Union Church, in Hardin. The pulpit there was once filled by the eminent Elder Benjamin Keith, deceased, and other able ministers of the New Testament, who have passed away from the cross to the crown. Thence to Grayson County, my birth-place, visiting a sister and other relatives and friends a few days, speaking twice while there. May 15th, reached Elizabethtown, and staid with the Hon. Samuel Haycraft, a relative, now about eighty-three, and one of the pioneers of Kentucky. Thence on the 16th by way of Louisville to Lexington, arriving at the door of the venerable Thomas P. Dudley at dusk. I was gratified to find him in health of body and mind, and his memory so retentive. I had met with him but once before, over thirty years ago, and one of my objects in visiting Kentucky was to see him and the churches he attends. I received every attention and kindness from him that could be given, and also from sister Miss Virginia Dudley, who stays with and also waits on her great-uncle with faithfulness and unceasing devotion. Two nights and a day were pleasantly spent in his comfortable domicile, and then on Saturday and Sunday, 18th and 19th, we were together at Bryan's. On Sunday he administered the Lord's supper in a very solemn and impressive manner. Staid two nights with brother J. W. Royster, clerk of the church, and of Licking Association. After the kind attentions of himself, wife and daughter, he took me on the 20th to Mount Carmel Church, in Clark County, near which we found a cordial welcome at the house of brother C. E. Stuart, and there met my dear and able brother, Eld. J. M. Theobald. Spoke at the meeting-house three times, and was entertained by the faithful sisters, Theodesia Lewis and Sally Stuart, and again by brother Stuart. Elder Theobald and I stopped over at Lexington on the 23d, and dined with Elder Dudley; thence to Georgetown, and took lodging with our dear brother, Elder J. Taylor Moore, and his accomplished lady. We held meeting at the church-house in town three days, Elder Dudley being with us the last two days. Staid with Deacon A. M. Bradley one night, and with Elder Moore three nights. On Sunday, the 26th, Elder Moore baptized an aged sister Parish, a widow, and also a young sister, Lulie Long, who confessed her faith at the water. The above three churches are standing firm, and appear to be of one mind and one soul, and I enjoyed

their company very much, and remember their kindness with gratitude. On the 27th I reached Cincinnati, and dined with that faithful sister, Elizabeth Howell, 237 West Ninth Street. That evening I reached and staid with the beloved Elder S. Danks and amiable family, near College Hill, Ohio. Spoke at Mill Creek Church on the 28th, and staid with brother Jesse B. Bevis, and the next night again with Elder Danks. On the 30th reached Indian Creek Church, Butler County, and spoke to them, dining on the way with brother John Urnston and his devoted wife. Staid over night with brother Samuel Brady. On the 31st reached Bethlehem Church, Franklin County, Indiana, dining with brother C. L. Barnum near by, where I met that highly esteemed and able brother, Elder Harvey Wright. After we spoke to them, we staid over night with brother William Miller, in Union County, Indiana. (At Bethlehem we met with the aged Elder George Harlin.) June 1st, Saturday, Elder Wright conveyed me to Connersville, where we dined with that energetic and zealous brother, W. H. Beck, and his hospitable and christian companion. In the afternoon spoke at Lick Creek Church, once the home of the eminent Wilson Thompson. Staid with brother J. H. Tyner, and on the 2d spoke again at the same place, which ended my appointments, and here I parted with Elder Wright and the dear saints, whose kindness I shall not soon forget. Here I met Elder H. D. Conner, of Nullstown, Indiana; dined with D. Gordon, a brother; then was conveyed by brother Ather-ton to Cambridge, and before 9 p. m. I took a train for home, by way of Indianapolis, La Fayette and Peoria. About noon (Monday) I reached my nearest station, hired conveyance, and reached home at 1 p. m. I found my family in common health, and though much fatigued myself, yet I was enjoying tolerable health, and none the poorer by my journey of five weeks and five hours.

May the Lord be praised for his goodness, and all the brethren and sisters be blessed for their kindness. During the five weeks I never missed a connection of any kind, at any place. "The way of man is not in himself." I hereby extend my hearty thanks to the saints I met on the route.

In christian love,

I. N. VANMETER.

LONGWOOD, Ont., May 1, 1878.

DEAR FATHER:—Considering the subjoined extracts from a private letter too interesting to be lost, I presume upon the forbearance of the writer by forwarding them for insertion in the SIGNS, without waiting to ask his permission. I will only remark that the extreme kindness of his expressions in reference to myself must be attributed to our long intimacy and his tender forbearance.

W. L. BEEBE.

SOCIAL CIRCLE, Ga., April 3, 1878.

ELDER WM. L. BEEBE—BELOVED

BROTHER IN CHRIST JESUS:—Your kind favor of a recent date came safe to hand. It always does me good to hear from you or yours. I have been thinking this morning of how blessed the people of the living God are, in having a God who is every where present, beholding the evil and the good, controlling all events and all things, to our good and his glory. Our God, in whom we live and move and have our being, who is in us the hope of glory, while he is with me here in the sunny south, is, at the same moment, and in all his fullness and preciousness, with you in your cold region of snow and ice. He knows just what is best for us in our different localities on earth, in our different surroundings, with our gifts differing. Knowing all this, and loving us as his children, he chooses what is the very best for us under all circumstances. How it can be for the best that you and I should be so far separated, and not live under even the same government, is hid from us. We know nothing, only as it is revealed to us. Infinite wisdom sees all, knows all. I have been thinking, too, how forcibly you could rely on the oath and promise of God; of how you were blessed in bringing comfort and consolation to the tried and tempted saints. Is that God whom you preached here, all power, all love, still manifesting himself to you as your God and Savior? Does the harrowing thought ever come up, He is not my God, I am not his, else why have I been driven out from the loved ones of my old associations? Why not raise up some one here to feed these sheep, and have let me remain where I was, in mine own country? From a human standpoint, these, and a thousand more questionings, might arise, none of which could resolve. Abraham might have said, Why do you wish me to sacrifice my only son, the promised heir? Sarah can never have another. How are you going to make it true, if I do this, that my seed shall be as the stars of heaven for numbers, and like the sands of the shore, innumerable? You are destroying the hope of the promise. If you must have the sacrifice of a lad of Isaac's age, why not take one from one of my neighbors who has a dozen, and none of them the heir of promise? Human reason would have said, God will do all that he has promised, if I will do my part —if I will be a co-worker with him. Abraham, by faith, unquestioning, went right along, intending to do just what the Lord required, asking no questions, interposing no objections. No doubt his carnal mind, or human thoughts, were busy as he went along, trying to look through it all to the end. Something within moved and acted; there was a compelling power which forced him on. The best he could make of it was, I am obliged to slay my own darling son; that I am commanded to do; I will do it; after he is slayed, I account that God is able to raise him from the dead. My brother, if we, like the father of the faithful, could go right on in the discharge of duty,

we should, like him, have the answer of a good conscience. What does it matter where we are, or what our state and condition in life is, when Jesus is with us? All is well. Abraham's faith was the gift of God. If it was stronger than yours or mine, it was only that he had the need of it under greater trials than you or I have ever had. If we had Abraham's trials, we should have Abraham's faith, else it would not be true that "My grace is sufficient," is enough. It must be for the best for you to be there, and for me to be here. If we are the Lord's, are his servants, surely he has the right to say to one, Go, and to another, Stay. As the servant does not belong to himself, he has no right to dictate in the premises; it is enough for him to obey orders. Jonah, you recollect, tried his hand in setting up his human reason. The next thing he knew he was in the fish's belly, going down, down, to the bars of the earth, then up by the sides of the mountains. He tried the deeps till he learned that salvation is of the Lord, not of Jonah. He would not have minded to go to Nineveh much, only after he had told them that it should be destroyed, God was so merciful that he would spare them on their repentance. Then he should not be honored. He would rather that thousands should miserably perish, than for him to lose his honor.

I trust that the Lord is making you useful in your far off home; that there are many there who relish the truth that you preached while here; no doubt you are preaching it there. I hope the Lord will enable you to wear the yoke in humility and meekness, and that while you are so acting, the brethren and sisters there will not neglect your temporal wants. While a servant has no right to enter into a contract with his Master, it is but reasonable that his comfort should be looked after, that his wants should be supplied. No doubt this is being done. An equality is clearly taught in the word of God. While the flock is, in a natural point of view, sitting down to well supplied tables, the pastor should be equally well cared for. He, on the other hand, should not be supplied with all that is sumptuous, by them, while they live in the depths of poverty. By an equality, all is easy and pleasant. If one suffers, all suffer; if one rejoices, all rejoice.

There is nothing remarkable in any of the churches here; all seem cold and barren; no additions. We would be truly glad to see you once more, and hope we shall. I have moments of joy, and days and nights of gloom and sorrow. But for the mercy of God, I should be in torment now. I hope I still love the truth, and love the people of God, but how they can love me is more than I can tell.

In love and christian fellowship,
WM. S. MONTGOMERY.

Waverly, N. Y., May 25, 1878.

ELDER G. BEEBE AND SON:—According to the request of the church, I send a letter written by sister Watie Beard to this church, of which

she is a member, in which she has related some of the wonderful works of God in delivering her again, and in putting songs of sweet praise to his holy name on her tongue. The church, having received comfort from it, desired that it should be published, if agreeable to your mind, that others might enjoy it with them.

The language of the psalmist David seems to rest with some comfort and sweetness on my mind while writing this. "But I am poor and sorrowful: let thy salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify him with thanksgiving."—Psalm lxxix. 30, 31. We find in reading the Psalms that David was a man of many changes. He knew by experience what it was to be poor and sorrowful, and he knew what it was to be in deep trouble. In the beginning of this Psalm he uses language that shows clearly that he was in great distress: "Save me, O God, for the waters are come in unto my soul. I sink in deep mire where there is no standing: I am come into deep waters where the floods overflow me." How often the poor, tempest-tossed children of God are brought into this experience. Poor and sorrowful, hungry and thirsty, their soul faints within them, and they find that they are destitute of that which they desire. They go mourning on account of their barrenness of mind, and their carnal, sinful and corrupt nature brings sorrow into their heart. They can remember times when they have experienced something of that salvation which lifts the soul on high, but now they are in deep waters, trouble on every hand, everything looks dark and gloomy, both in providence and grace, the enemy comes in with many accusations, telling them that if they were a child of God it would not be thus with them, that they would not have such trials, and would not be so sinful. O what groaning, what sighing, and the language of this soul is, Hath the Lord forgotten to be gracious? Is his mercy clean gone forever? Has the Lord brought me thus far, and now going to leave me in my trouble to sink? No, dear child of sorrow; David is your companion, for he says, "I am weary of my crying, my throat is dried: mine eyes fail while I wait for my God." Your Savior was a man of sorrow and acquainted with grief. See how he was mocked, and scourged, and spit upon, and pierced with many thorns. See him in the garden of Gethsemane, pouring out his soul in agony, sweating as it were great drops of blood. See him taken to Calvary, and there nailed to the rugged cross, to suffer and die for poor, sinful, sorrowful mortals, the just for the unjust. It is in the trials and sufferings which we pass through in our experience that we are brought into fellowship with him in his sufferings; and it is to the poor in spirit that the promise is given. You have experienced the blessing, and now the promise is yours, "They shall be comforted," and in a time least expected. The salvation of God sets you up on high;

he sends his word, and in that word is comfort. Now you are lifted up, the world is under your feet, and you mount up with wings as eagles, run and are not weary, walk and not faint. Now you can say with the psalmist, "I will praise the name of God with a song, and will magnify him with thanksgiving."

Brethren Beebe, do with this as you think best, and all will be right.

From a poor sinner,

M. VAIL.

DuBois, May 19, 1878.

DEAR BRETHREN AND SISTERS:—I have long desired to write to you, but have felt so poor, and such a lack of spirituality, that I have waited until this late date. But the dear Lord has again remembered me in much mercy, and graciously appeared with me and helped me; yes, he has made my soul to return again with joy, and dried my tears. And tonight, after many long months of groaning and sighing that the Lord would draw me, that I might run after him, I am loosed from the heavy clods of the flesh, and singing in my inmost soul a glad song of praise to God, who has proved to us that his promises have been, are now, and shall be fulfilled until the end of time. O what a blessed rest, what sweet peace is mine to enjoy, after looking so long for him whom my soul loveth. But he is with me, speaking comfortably, and causing tears of gratitude to flow down my cheeks. My dear family are all quietly sleeping, but I am not alone; my dear Redeemer is very near, and says, Rest, child of sorrow. What wonderful love is this! "O the depth of the riches, both of the wisdom and knowledge of God." I must embrace the words of the poet,

"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."

"O Lord, how great are thy works, and thy thoughts are very deep. For thou, Lord, hast made me glad through thy works: I will triumph in the works of thy hands. O sing unto the Lord a new song, sing unto the Lord, all the earth. Sing unto the Lord, bless his name, shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised."

Dear kindred in Christ, you all seem doubly dear to me, and if I could see you I could tell you many things about Jesus and his love. I have never had so nearly the same frame of mind that I felt when I was first relieved of my great weight of sin and guilt, as I have this afternoon and evening. I have a feeling of deep solemnity, and yet am rejoicing in the God of our salvation.

"But O, not always this sweet peace abideth,
Not always thus I meet his gracious smile;
For oftentimes my wayward heart he chideth,
And oft offended, hides his face awhile."

Can it be that the dear Lord is preparing me for some great trial? If so, may I look to Jesus for help and guidance.

I am glad to know that you are favored of the Lord, and having such pleasant and profitable meetings, and that the precious children who have so long desired a home with our little family, are being brought home with grateful hearts, to unite with you in the solemn worship of God. I opened the bible just now, and the first words my eyes rested upon were these, "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." How we do eat the the precious words, when the Lord turns again our captivity.

But I have written more than I expected to. May you have peace in believing.

Your unworthy sister in the fellowship of the gospel,

WATIE A. BEARD.

MORRIS, Ohio, May 30, 1878.

DEAR BRETHREN BEEBE:—I take great delight in reading the many comforting communications written by the dear brethren and sisters who are scattered abroad throughout all Zion, the city of our God, for it is good news from a far country to know that brethren, though strangers in the flesh, are knit together in love, and brought nigh by the blood of Christ. I will try, as briefly as possible, to relate some of the Lord's dealings with me, a sinner, although I did not think of saying anything about myself when I began with the business part of my scribble.

I was, like all the rest of Adam's posterity, conceived in sin and shapen in iniquity. I grew up in sin and rolled it as a sweet morsel under my tongue, until ten years ago, when I was first interested concerning the salvation of my soul. My dear mother was then living, but died soon afterward. She was a firm Old Baptist, and believed in the doctrine of salvation by grace. Before she died she said she hoped that all her children would be brought into the fold of Christ. This made quite an impression upon my mind for a while; however, it soon passed away, but was not forgotten. I asked myself, Must I be born again? I went on the principle of works, and thought I had something to do to bring about this change. I did not feel myself a sinner at that time, but it gave me something to think about. I labored under these false impressions for two years or more. My works began to die away, and I thought if I was to be saved I would be anyhow. I was very jovial, and liked lively company, and quite often frequented the ball-room and card-table, and was considered a leading member of this kind of amusement. As I was in the act of dancing one evening, I was made to see what a poor, hell-deserving sinner I was in the sight of a holy and just God. I had thought before this that God could not be just and condemn me, for I thought my goodness would take me

to heaven. I now lost sight of my first religion, and began to pray and beg for mercy. I thought if I was condemned, the sentence would be just. I quit dancing, went home, and went to bed, but not to sleep, for I was too busily engaged in thinking of the many sins I had committed, for they rose like mountains before me. These feelings lasted for some time, but finally passed off, and I was left in a query, to know whether it was only a vain delusion, and would return again with more force. I often promised the Lord that I would do better, but was sure to do worse. I was again enticed to engage in worldly joys, but never without remorse of conscience. I many times felt very badly, and wondered if there was any one like me. Thus I struggled for six years to wear off this burden of sin and guilt, until two years ago this coming June, when my health failed, and I was afraid I was going to die, without God and without hope in the world. One night, after attending an association held in Michigan, on retiring to my bed, sleep was gone, and I could not rest. I prayed to the Lord to be merciful to me, a sinner, but I did not realize that a change had taken place until some time afterward. I enjoyed the preaching better than I ever did before, and of all people I loved the Old Baptists most, whom I had formerly hated. But doubts and fears began to arise, to know whether I was right or not. My burden was gone, and I labored to get it back; not that I should suffer again, but that I might know what became of it. Baptism began to trouble me, and of all troubles this was the worst. It was not only at intervals, as before, but all the while. At times I could neither eat nor sleep, and in my dreams it troubled me. But I had so many doubts and fears, trials and temptations, which I thought a child of God could not have. Thus I struggled on for ten months, when I was enabled, though much whipped, to take up the cross and follow Christ in the ordinance of baptism, one year ago in April. It was a happy season to me, for I thought it was the answer of a good conscience toward God. I have had many trials and troubles since, but never once have I felt sorry that I was baptized, for I love the dear people of God, and want to live with them, die with them, and live with them in that land that knows no sorrow forever and ever.

Do with this as you think best, and all will be well.

Yours in hope of eternal life,
MATTIE S. KAGA.

WEST CHESTER, Pa., June 6, 1878.

DEAR FATHER BEEBE:—I cannot but yield to an uncontrollable desire to write to you and my brethren at Welsh Tract. It may be my duty to report myself to them, as I have been absent so long. I received a letter from cousin Mary J. Campbell, telling me all about the association at Welsh Tract, and of your being there, and that you rather expected, from

my letter to you last winter, to meet with me. That you did think about, and hoped to meet me, only adds to the wail of bitterness and regret that goes out from my heart on account of my not being with you there; but my heart was there, morning, noon and night. I prayed the great Spirit to be upon all assembled there for worship, to enlighten, strengthen and make sweet their fellowship in Christ, the living Head. I do assure you nothing would have given me more real pleasure than to have met with you all at Welsh Tract. For months I have had it in my mind to be with you this spring, if able at all; but as the time drew near, I had to give up even the thought of doing so. For the last two months I have suffered more, and so am weaker and more miserable, and cannot hope to be much better until the cold, bracing weather of next fall, at which time I do indulge a hope of meeting you all once more. But indeed it is very foolish in me to hope for anything in this life. My plans and purposes have all been broken off, one by one, and I am stripped of everything save my hope in the great hereafter. That hope, though often faint, is enduring, and is as an anchor of the soul, both sure and steadfast. It becomes me to be submissive, and take my trials and disappointments as dealt out to me by a kind, unerring hand. The process of refining is not more severe than the case demands. My nature is so ambitious, proud and rebellious, and my prayer is to be made and kept humble, to be refined, purified, and made every whit whole, no matter by what process; and yet too often my rebellious heart cries out, like a naughty child, wicked, from the smart of the deserved castigation, while it is all given to me to teach me and prepare me for the reward promised surely to the repentant, humiliated, submissive, lowly penitent. It is hard to be in the world and not of it; to be shut out from my home, from my brethren, in a word, from society, and yet to live and not enjoy life. And yet, with all this, I do not wish to complain; I dare not do it; I have too much to be thankful for, and I am so unworthy of anything. I am situated up here in this beautiful, high, dry place, as comfortable as it is possible for me to be, and surrounded by many good, kind friends, and above all, I have Jesus. He is all my righteousness. Through him I hope to come out victorious.

Dear father Beebe, how I did rejoice while reading your editorial in the first of June number. If there is one theme above another that is dear to my very heart, it is the vital union existing between Christ and the church. Chosen in him were all his people before the earth's foundations were laid, or ever the hills were formed. I do rejoice that ever such great and glorious truth was revealed to my benighted understanding; that after so many years of wandering and discontent, I should be brought to a city of habitation, and fed with the words of knowledge and understanding, is very cheering. And if I now

could go in and out with my dear brethren, and sit under the droppings of the sanctuary, I would esteem it a privilege beyond what they can conceive of.

My dear brethren at Welsh Tract and London Tract, I greet you all in love, and hope you will not forget me. Some with whom I have taken sweet counsel have gone to their reward, and I can meet them no more in time. My dear aunt Campbell can welcome me no more to her heart and home, and brother Dance, his kindness and attention to me will ever live fresh and green in my memory.

Dear father Beebe, I was very anxious about you this winter. I am so glad to hear that you are recovering your former health and strength, and I hope you may be long spared to go in and out among your people.

In hope,
JANE JACKSON.

BATAVIA, N. Y., May 26, 1878.

DEAR BROTHER BEEBE:—I have been thinking a good deal lately of the love of God, and its wonderful effects on the children of God. How soon the coldness of christians and their troubles disappear, when its benign influence is truly felt and enjoyed in the heart. But alas for human nature, "the lust of the flesh, and the lust of the eyes, and the pride of life," together with the temptations of Satan, will not suffer us to enjoy always the blessed results of true christian love and fellowship. Some little trifling difference or misunderstanding may arise, being increased by gossip and fanned by Satan, until it has become not only a serious matter to themselves, but a source of annoyance and distress to all around them. How humiliating, then, must be the fact, for such brethren to stop and think that they are walking after the flesh, and fulfilling the lusts and desires of the carnal mind. "For they that are after the flesh, do mind the things of the flesh."—Rom. viii. 5. If individuals or churches walk after this manner, in coldness, estrangement and bitterness, how do they differ in their walk and conversation from the people of this world? Many, who make no profession of having been born into the spiritual kingdom of Christ, might, at such a time, be pointed out as a better example of outward deportment and moral propriety. But let all these differences be healed among the beloved people of God, and the love of God be shed abroad in the hearts of his children, and how soon the troubles disappear, and true christian charity take the place of bitterness and estrangement. The love of God in their hearts is then so manifest that even the people of this world take knowledge of them that they have been with Jesus. The children of God then plainly see and realize how small and trifling are the differences which sometimes arise to trouble and distress them. In comparison to the weightier matters of brotherly kindness and true fellowship, they sink into insignificance. To be fruitful branches, bringing

forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, faith, meekness, temperance," will transcend all earthly advantages; and the children of God might well afford to "suffer wrong," rather than feel coldness, and lose the abiding, comforting presence of the Holy Spirit. When we think of the troubles that have arisen among the children of God, and the carnal mind still as liable as ever to break out into new and unexpected wicked channels, we may surely conclude that there is no room for boasting, but that naturally we are on a level with all who inherit a fallen, sinful, depraved nature. But it is a great pleasure for the elect of God, when they are able, to look to Jesus their Savior, "who of God is made unto them wisdom, and righteousness, and sanctification, and redemption." He alone is able to make us differ, and to him we desire to ascribe all the praise. If we have been made truly "partakers of the divine nature," it is such a wonderful difference that we shall never be able to fully comprehend or fathom it in this world. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter i. 4. If all the children of God were able to take all the necessary scriptural steps for reconciliation, healing troubles, and settling differences, they would find the word of God true: "For if ye forgive men their trespasses, your heavenly Father will forgive you."—Matt. vi. 14. When we are walking in the spirit, and enjoy the love of God, how dear all the children of God are to us; from the highest to the lowest, all are beloved in the Lord. "And we have known and believe 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. "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another."—1 Thess. iv. 9.

Yours in hope of eternal life,
B. F. HAMILTON.

BELFAST MILLS, Va., May 8, 1876.

DEAR ELDER BEEBE AND SON:—By permission from the writer, I will send you the experience of Elder Wm. P. Linkous, believing it will be read with interest by those of like precious faith, and especially by those who know him. He has the esteem and love of all his brethren, and also a good report of them that are without. He has served our association, the Washington District Old School Baptists, for many years as clerk. He is a sound gospel minister, having the care of four churches. I was with him last Sunday, and saw him baptize two willing candidates. He has been baptizing several in the bounds of his churches, and we think the work is still going on. We are expecting more of the lambs of our dear Redeemer to take up their cross and come to Zion with songs and everlasting joy upon their heads.

Dear brethren, I will close this scribble for the present. If you see proper to publish this, please correct mistakes. We, with others, earnestly desire you to publish the experience of our beloved brother Linkous.

J. T. STINSON.

GAP STORE, Va., Dec. 24, 1876.

BELOVED:—I feel like writing to you concerning what I have seen, heard and felt in my travels. I have been traveling, as I hope, toward a better country for about thirty-two years, and have seen and heard many things that may be of some use to my fellow-travelers. First of all, I will say a few things regarding my birth, parentage, and the cause of leaving the country where I was born to seek a better one.

I was born in the wilderness of sin, among the dark mountains with which that country abounds, a little over forty-eight years ago. There my parents were born, and there my poor old father still abides; nor can he be induced to seek a better country, which makes my heart sad. O that the light of life might shine upon him, that he might see that the whole country, with all its inhabitants, are doomed to destruction. But not my will, but thine, O Lord, be done. My dear mother has long since taken up the line of march for a better country, and has been for many years pressing on through tribulation and much suffering, but is now nearly home to the land of eternal rest. Almost from my earliest recollection I had fearful impressions that the country where I lived, with all its inhabitants, would one day be destroyed, and if I staid there I should forever perish. This impression settled down upon my young mind with such abiding force, that I could scarcely have any peace or rest day nor night: for in the day I was brooding over my sad condition, sometimes weeping, and often crying for mercy, and earnestly desiring to find some way of escape from the danger I was in; and at night I was often afraid to go to sleep, fearing I should awake in torment, and when I did sleep I was terrified by fearful dreams. How earnestly I did wish I had never been born, or that I had died when I was an infant, or that I had been a bird, or beast, or something that had no soul. My parents taught me to read when I was very young, and I often read in an old book they called the bible. I was much interested in reading this book, though I did not understand it. I kept reading until I had read it through, before I had ever gone to school. This book confirmed me in the belief that the place where I lived would one day perish with an everlasting destruction, and that I was not fit to die. This book told of a far better country beyond the skies, a city out of sight, whose builder and maker is God; but how to get there I knew not, though this book pointed out the way, but I could not understand it. It spoke of rest, and that was what my poor, tired, burdened, heavy laden soul wanted; but how

to obtain it I could not tell. I concluded (poor, simple child that I was) that I must do something to recommend myself to the favor of him whom I had offended, that I must do good to get good. I therefore made my resolves, and had stated times for prayer, and prayed with all the earnestness a fear of perishing forever could inspire. But my offerings were like Cain's, void of faith; they were the fruits of my own labor, and bloodless. I did not understand that without the shedding of blood there was no remission, neither had I a knowledge of Christ as the only way to God, and that we have redemption through his blood, even the forgiveness of sins. I was engaged with all my powers trying to keep the law; I set a guard upon my tongue, and tried to watch over my words. I shuddered at the thought of telling a lie, and it almost alarmed me to hear a person swear. I resolved to honor and obey my parents, to speak the truth always, to shun wild company, which I had but little taste for, to never allow myself to speak an unbecoming word, and that I would pray and seek until I found some way of escape from the danger I was in. But sometimes I would get off my guard, and give way to temper, would disobey my parents, or speak unbecomingly to them, or else indulge in laughing or light conversation. Then the agonies of soul I suffered, the self-reproaches I indulged in, calling myself a fool for suffering myself to yield and be overcome by these things. I would solemnly vow that I would never do so again, not knowing that I had no strength. Thus I went on for a long time, vowing and breaking my vows, until my life was almost one continued scene of sinning and reproaching myself, and promising to do better. My troubles increased, and I was on the verge of despair. My life was a burden, and I had no peace nor rest anywhere. Nothing seemed to remain to me but a certain fearful looking for of judgment and fiery indignation, to devour me as an adversary. It seemed to me that a deep gloom hung over everything, and I felt that I had no friend in heaven nor on earth, and I seemed to be living in the midst of terror and alarms. A thunder storm, a wind storm, a shooting star, or a death in the neighborhood, made me tremble with fearful apprehensions that vengeance was about to overtake me. The thunders and fearful lightnings from the mount that might not be touched struck terror to my poor soul, and the word-speaking trumpet pronounced the awful words, "Cursed is every one that continueth not in all things written in the book of the law to do them," proclaiming my condemnation. What to do I knew not, for I had tried everything in my reach. I had prayed and wept, I had repented and confessed my sins as best I could, I had tried to do right; what more could I do? I, like the poor woman in the gospel, got no better, but rather grew worse. Thus I learned by painful experience the insufficiency of my own righteousness, and my inability

to keep the law, much less make satisfaction for my former sins. I found I had not strength enough to keep my vows, and was made to see sin enough in my best performances to condemn me. Though I was brought to hate and had repented for my sins, I was totally ignorant of the way of salvation, and had no knowledge of the remission of sins through Christ. Thus I was shut up to the faith, every prop had been knocked from under me, every refuge was swept away, every remedy had failed, and I died to the legal plan through the law, became dead to the law. I saw that the law was the ministration of death, and that I could do nothing; that it condemned the sinner, saying, "The soul that sinneth it shall die." It, too, is the ministration of justice, and knows not how to show mercy, and will abate nothing of its demands, nor relax its hold upon the sinner, still crying, "Pay what thou owest," until full and complete satisfaction is rendered. And this, I well know by experience, the poor sinner cannot do. A sinner may have repented of his sins, and yet have no saving faith in Christ, in fact, have no saving knowledge of Christ. I believe that is what the apostle means when he speaks of repentance toward God, and faith toward our Lord Jesus Christ. All this is necessary to prepare the heavy laden sinner to come to Christ for rest. He must come to the end of the law before he finds Christ, for Christ is the end of the law for righteousness to every one that believeth. He must die to the whole legal plan, and learn something of the apostle's meaning when he said, "I desire to be found in him; not having my own righteousness, which is of the law, but the righteousness which is by faith of Jesus Christ." If this is a correct view, we see the doctrine is not true which teaches that faith in Christ is the first thing; that is, that the sinner must first believe, and then repent, and that his salvation depends upon conditions to be performed by him. From my heart I pity the poor soul that rests his eternal destiny on works performed by himself, or thinks that he has no use for the imputed righteousness of Christ, as some have said. But like Pharisees of old, "being ignorant of God's righteousness, and going about to establish their own, have not submitted themselves to the righteousness of God." Lord, pity them, if according to thy will, and grant them understanding, and bring them to the knowledge of the truth as it is in Christ Jesus.

But to return to my story. I was now, as I hope, a truly repenting sinner. I have already stated that a sinner may have repentance toward God, and have no faith in Christ; and lest I should be misunderstood, I will try to make my meaning a little plainer. Repentance and faith are two distinct things, and as regards time, repentance precedes faith, and leads to it. "Repent, and believe the gospel," saith the scripture. The sinner repents toward God as a just and holy God. By the law is the

knowledge of sin, and he repents under the law, and rests under grace. As I have already stated, I had tried everything in my power, and nothing did me any good. I felt that I was on the point to die, and that unprepared. My strength was gone, I was sinking in deep mire, and the more I struggled the deeper I sank. I was reduced to the character of a poor beggar, and I did beg, too, and that in good earnest. I would willingly have given ten thousand worlds such as this for an evidence that my sins were pardoned, and I saved from under the curse of the law. But I was ignorant of the way of salvation, and could not see how I could be saved. I was condemned, and that justly, and was continually looking for vengeance to overtake me. I could do nothing but cry, and that with all the earnestness of my soul, "God, be merciful to me, a sinner;" "Lord, save, or I perish." At an unexpected moment deliverance came, a ray of light shone into my dark mind, my burden of sin and guilt was taken away, my bonds were loosed, my feet were taken out of the miry clay and set upon the Rock, where it was firm standing, a new song was put into my mouth, even praise unto God, and I did praise him with all my feeble powers, though no human eye was upon me. My first utterance was, "He hath done great things for my soul, whereof I am glad." Everything was changed, all nature seemed to praise God, and O how beautiful were the works of the Lord. A peace and calmness and resignation, to which I was hitherto a stranger, took possession of my soul. I was saved, and I could say, "Salvation is of the Lord; it is all of grace from first to last, and to his blessed name be all the glory and honor." O the soul-ravishing view of my dear Savior, for I could now call him mine. I could now see that God could be just, and the justifier of him that believeth in Jesus. I felt that he died for me, that he died for my sins, and rose from the dead for my justification; that he loved me, even poor, sinful me, and gave himself for me. I could sing,

"Nothing in my hand I bring,
Simply to thy cross I cling."

I am clinging to it yet; 'tis all that I can do. I saw such a fullness and completeness in the Savior as my tongue or pen never will be able to describe. He was just such a Savior as I needed, the Friend of sinners. He came not to call the righteous, but sinners to repentance. He came to seek and to save that which was lost. It does not say that he came to save those who would perform certain conditions, nor those who were seeking him, but those that were lost. He was full of grace and mercy, his bowels of compassion yearned over those who were lame and blind, dumb, deaf, and those who were dead. He filled the poor with good things, and sent the rich empty away. He says, "Bring in hither the halt, the maimed, the blind." He does not say, "Tell them to come," and it is just with them whether to come or

not. No indeed; he knows how weak they are, and provides help for them. In Christ the poor, trembling, weary, heavy laden soul finds rest from his labors in trying to save himself; bread to satisfy his hunger, even the bread of eternal life, which, if a man eat, he shall never die; water to quench his thirst, even the water of life. His Lord says, Let him take of the water of life freely, without paying for it. "Ho, every one that thirsteth; come ye to the waters. Buy wine and milk without money and without price." It is a free gift to the poor and needy. God has given us eternal life, and that life is in his Son; yea, it is in him. In him are all the treasures of wisdom and knowledge, and he is made unto us wisdom, and righteousness, and sanctification and redemption. What sweet comfort these assurances bring to the poor and needy and destitute. That sweet comfort was mine when I first found divine favor in the blood of the Lamb. I learned a new song, and sometimes I can sing it along my journey through this wilderness; and sometimes I am filled with adoration and praise to think that the general assembly and church of the first born in heaven and on earth are singing, "Not unto us, not unto us, but unto thy name be all the honor and glory forever and ever."

"I'll sing redemption's sweetest song
Of him who died poor me to save;
Who gently leads my soul along,
While rough winds blow and billows roll.

I'll sing of sinners' sins forgiven
Through Jesus Christ's atoning blood;
I'll sing of saints who rest in heaven,
In the blest paradise of God.

I'll sing of all-sufficient grace,
All things are working for my good;
He cheers me with his smiling face,
And does correct me with his rod.

I'll sing along life's rugged way,
And trust my Lord for all I need;
And live by faith from day to day,
And look to Jesus for my bread.

And when I come to die I'll sing,
If Jesus will be with me there;
And in the arms of my blest King,
The passage over will be fair.

And when I reach that blessed shore,
And see my great Redeemer's face,
I'll rest with him forevermore,
And sing of free and boundless grace."

I now must close this already too lengthy article.

A TRAVELER.

MILFORD, Tex., May 17, 1878.

DEAR EDITORS OF THE SIGNS OF THE TIMES:—Under the head of Miscellaneous, in the SIGNS OF THE TIMES for May 15th, I see an article credited to the New York Sun, giving a very elaborate description of the Fifth Avenue church house, its magnificence, cost of building, wealth of some of its members and owners, cushioned pews and pulpit, with all the trappings of wealth, adorned with designs of art, together with its twenty thousand dollar preacher, in the person of the "Rev." Dr. Hall. After reading the article, and reflecting upon the scene described, and the scenery that shone round about the place, I paused, and wondered to myself was there at the place and on

the occasion under consideration any room in that magnificent temple, or in the hearts or minds of the members and representatives of the same, for the Babe of Bethlehem, or for any of his humble disciples. My mind was irresistibly led back the stream of time to the birth of the infant Savior in the city of David, eighteen hundred and seventy-eight years ago, and contrast his surroundings with the display alluded to in the Fifth Avenue Church at the present day. His earthly parents were poor, as to the wealth of this world; therefore there was no room found for them at the inn, and they had to take shelter with the dumb beasts of the stall. Christ the Lord there was born, wrapped in swaddling clothes, and in a manger laid, and there he was found by the shepherds, or wise men of the east. Yes, no room in the inn for the Lord of life and glory. Though he possessed all power and wealth in heaven and among men, he made no display of his wealth or power; and in after years, and during his stay upon earth, he companioned with the poor, traveled on foot from city to city, oftentimes without money. Yet when it was necessary for him to pay tribute, he wrought a miracle to obtain the money. He fed thousands with a mere handful, and had plenty left. He had eternal life dwelling in him, and yet in the synagogues or temples there was no room for him. And I fear that if it had so happened that he had come trudging along on foot, as he was wont to travel, and had called at Fifth Avenue Church, that no place or room could have been found for him.

When John was in prison he sent two of his disciples to inquire of Christ if he was the One that should come, or do we look for another? He told them to go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. But not so in the Fifth Avenue Church; none but the rich can enter there. The poor cannot afford to sit upon seats that cost so much money, nor listen to that gospel that is retailed to the rich at twenty thousand dollars a year. Is that kind of gospel in keeping with the examples or teachings of the meek and lowly Lamb of God?

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?"

It looks as if the rich expect to go to heaven on downy beds of ease, and do away with the offense of the cross, and avoid the thorn in the flesh altogether. But God has chosen the poor of this world, rich in faith, to serve him.

Elder Beebe, I would like to see something from your pen by way of comment upon that article; I think you could do the subject justice. I am too little and feeble to more than glance at it.

E. J. PARSONS.

BATAVIA, N. Y., June 5, 1878.

DEAR BRETHREN AND SISTERS IN THE LORD:—

"O could I speak the matchless worth,
O could I sound the glories forth,
That in my Savior shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes that are divine."

"My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior." While reading the testimony of the Lord our Righteousness, which sister Urania Durand so sweetly witnessed upon her deathbed, I felt that they were highly favored who were permitted to be with her and hear her tell of the loving presence of the Lord Jesus, and the comfort of the Holy Ghost. "Precious in the sight of the Lord is the death of his saints." How strengthening and assuring is such an experience to his dear children. The Lord has been pleased to grant me many precious love visits during the past few weeks, and has fed me with the hidden manna; but when I thought of writing, and telling the brethren and sisters how my heart has burned within me, while he talked with me by the way, I was grieved because I could find no words to express the fervency of my feelings. I was not a little comforted in reading sister Mary Parker's communication, to find that she too had found these things unspeakable. When God is pleased to reveal his Son Jesus Christ in our hearts, the hope of glory, there is no earthly language to express the joy that floods the soul, and how exceedingly precious unto us he appears. Then sin hath no more dominion over us. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." And then how jealous are we of the glory of our dear Redeemer, not willing that the flesh should find any ground for boasting. "For we are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." How shall we show forth the praises of him who hath called us out of darkness, and translated us into the kingdom of his dear Son? So that we, who were once in darkness, and alienated from God, are now illuminated by the Sun of Righteousness, and are all the children of light, and children of the day. What cause have we to praise God that his people are kept by his power, through faith unto salvation, especially when we look about and see the error that abounds. How could the flesh resist the allurements that are so attractive to the natural man, if one mightier than we did not take up his abode in us, working in us both to will and to do of his good pleasure?

Dear Elder Beebe, I am grateful that the Lord hath in a measure healed your disease and restored you to your place. May he permit you to feed his flock through your editorials yet many days.

Yours in hope of eternal life through Jesus Christ our Lord, unto whom be honor and glory and blessing forever.

JENNY L. HAMILTON.

OVERTON, Texas, Nov. 1, 1877.

BRETHREN BEEBE:—After hearing the deep things of God expounded on Saturday and Sunday last, I feel an inclination to write something of what I understand in regard to Christ's mission here upon earth.

The Arminians in this country tell the people that Christ died for all men, and that they all could be saved if they would let him save them. Poor, blind mortality! Can we suppose that an all-wise God, knowing the end from the beginning, would send his only begotten Son into this world, to suffer and die for somebody that he knew would be sent to hell? Nay. When God made or formed Adam of the dust of the ground, and breathed the breath of life into his nostrils, he became a living soul. God knew that he would partake of the forbidden fruit. Our mother Eve, who is a figure of the church of God, being deceived by the serpent, or the devil, it became necessary for Jesus to die for his people, to redeem them from under the law. Adam was not deceived, but for the love that he had for his bride, he partook of the fruit, and went out with her. Christ was prophesied of thousands of years before he came in the flesh. He came, and died upon the cross, to redeem his people from under the law. He bowed his head, said, "It is finished," and gave up the ghost. What was finished? The redemption of his people. If salvation is of works, what was the use of Jesus suffering and dying to save a people that could save themselves? As I said, our mother Eve is a figure of the church; so is Adam the figure of him that was to come. Adam was not deceived, but the woman was. Now, for the great love he had for his bride, he partook of the forbidden fruit, and went out with her; so likewise Jesus came and died for his bride, the church, who had fallen under the curse of the law. But, glorious thought, "Christ is the end of the law for righteousness to every one that believeth." Paul, in his letter to the church at Rome, boldly confronts the doctrine of salvation by works: "For if Abraham were justified by works, he hath whereof to glory: but not before God."—Rom. iv. 2. And the same apostle declares that grace is the gift of God. If salvation be of works, or of anything the creature can do, what did Christ mean when he said, "It is finished?" Paul, in writing to his son Timothy, says, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."—1 Tim. i. 3. Some say, if they believed as we do, they would steal, murder and rob; for if they are to be saved, they will be saved anyhow. Not so, brethren; they are the "anyhow" sort.

Now, brethren, let one so young as myself exhort you to "Be patient, stablish your hearts," &c. It seems that the apostle James had a trying time, for he exhorts his brethren to be patient, and count it all joy when they fall into divers temptations.

Let brotherly love abound. A word to those who have tasted of the good word of God, who have passed from death unto life: Go forward in the discharge of your duty; go and tell your people what the Lord has revealed to you. I know you feel unworthy, for that is the way all God's people feel, if I know anything about it. Brethren, be steadfast, and proclaim the whole truth as it is in God our Savior. Cry aloud, and spare not. The wolf may howl, the lion may roar, but God will preserve his people here in this world; and when done serving his righteous will with them here, has promised to save them with an everlasting salvation.

Brethren Beebe, may you live long to cry aloud, "The sword of the Lord and of Gideon." May God strengthen and preserve you, and save you with an everlasting salvation, is my prayer.
D. G. WEBB.

BIG POND, Baxter Co., Ark., June 2, 1878.

EDITORS SIGNS OF THE TIMES—

DEAR BRETHREN AND FELLOW-

LABORERS IN CHRIST:—Grace unto

you, and mercy, and peace from God

the Father and from our Lord Jesus

Christ. I have for some time felt it

to be a duty enjoined upon me to

make known unto you and all my

dear brethren and sisters in the Lord,

and those who have remembered me

in my affliction and destitute condi-

tion, how we are getting along. As

to the health of my family this year,

up to this time, it has been good, ex-

cept that of my wife, who had one se-

vere attack a month or so ago, but is

now able to be up. I have received,

through this medium, assistance from

several of my beloved brethren and

sisters, to keep something for my fam-

ily to subsist upon, up to the present

time, for which favors I feel to say,

with a servant of old, "Bless the

Lord, O my soul, and all that is with-

in me, bless his holy name." I take

this medium to make known to my

brethren and sisters my sincere grat-

itude and heartfelt thanks, that God

in his mercy has remembered us, in

that he has blessed you with the

means, and put it in your hearts to

assist me in my affliction and desti-

tute condition. May the God of our

salvation continue to remember us in

mercy.

The SIGNS OF THE TIMES have

been coming to me since June 15th,

1876, from which I receive much com-

fort. Although I cannot see to read

them, my brethren and friends that

live about me read them for me; nor

is this all, for my daughter, who has

never been to school, is now begin-

ning to read very well, and seems to

delight much in reading the SIGNS.

I regret that I have not the money

to pay you for your valuable paper.

Allow me to say to my beloved

brethren, sisters and friends, who

may hereafter send to my relief, that

if they will procure Money Orders,

or register their letters, they may

rest assured that all that comes to

me at Big Pond Post-office I will get.

Now unto him that is able to keep

us, and to present us without fault

before his throne, to him be glory.

Your brother in gospel bonds,
G. W. HAMM.

CIRCULAR LETTERS.

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the church at Washington, South River, Middlesex Co., N. J., May 29th, 30th and 31st, 1878, to the several churches whose messengers we are, send christian salutation.

BELOVED BRETHREN:—Through the faithful and watchful care of our unchanging and covenant-keeping God we are spared to meet once more, agreeable to our previous appointment, for which privilege we feel bound to render thanksgiving to him who keepeth Israel safely, and supplies their every need.

As it has been our established custom, from our organization to the present time, to present an annual address by letter, we feel still to continue the custom; and as a fit and proper subject for your consideration, we will endeavor to stir up your pure minds by presenting some thoughts on the subject of God's salvation, its subjects, and the great blessings secured to them in the covenant of God's grace.

The scriptures of divine truth present God the Eternal as the only wise God our Savior. Although to some there be lords many and gods many, yet to Israel there is but one true and living God, who alone is able to save, and in him they (Israel) trust. This salvation is according to the eternal purpose of him who hath said his counsel shall stand, and he will do all his pleasure. The subjects of this salvation are sinners, the chief of sinners; for by virtue of their identity with and in Adam, their earthly head, they fell under the condemnation of the law, the penalty of which was death, by transgressing the same. And by virtue of their identity with Christ, as their Life, their Head, their Shepherd, their Redeemer, they are redeemed from under the law and its curse, by Christ being made a curse for them, he suffering the fullness of the penalty of the law for them by dying upon the cross, abolishing death, and destroying him that had the power of death, and by rising again from the dead, brought life and immortality to light, and was exalted with the right hand of God to be a Prince and a Savior, to give repentance unto Israel and the forgiveness of sins. He magnified the law and made it honorable, so that God could be just, and the justifier of him that believeth. The manifestation of this salvation to its subjects is by birth, by a spiritual birth, that is, to be born of God. The only way by which we can know anything concerning the natural world, is by being born naturally into the natural world. So also we must be born of the Spirit, or born of God, in order to know anything of the spiritual kingdom of God. After this development by a heavenly birth, we are the subjects of spiritual instruction, and are delivered from the law, and are brought under the reign of grace, receiving thereby the spirit of adoption, whereby we cry, Abba, Father. They are not only manifested as children, but

heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be glorified together. As heirs, all is theirs, and they are Christ's, and Christ is God's. Being delivered from the reigning power of sin, they walk in newness of life, looking unto Jesus, the author and finisher of their 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. God's people are chosen in the furnace of affliction, for the trial of their faith. It is said, "In the world ye shall have tribulation, but in me ye shall have peace." "Be of good cheer: I have overcome the world." "My grace is sufficient for thee." "He is our refuge and strength, a very present help in trouble. He has abundantly provided for all his people, and hath said that he will abundantly bless her provision, and satisfy her poor with bread. They shall sit down under his shadow with great delight, and his fruit shall be sweet to their taste. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord. For he is their salvation on the right hand and on the left, and no weapon that is formed against them shall prosper, and every tongue that shall rise against them in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. They shall eat and lie down, and God shall be in the midst of them, and his protecting care round about them. He guides them through this wilderness world; yea, he leads them through all the meandering scenes of this mortal life onward and upward. This world is not their home; here they have no abiding place, but are led to seek a city that hath foundation, whose maker and builder is God. For Christ said, in his address to the Father, as recorded in the seventeenth chapter of John, that it was his will that they (his people) should be with him where he was, that they might behold his glory. Although they are in a time state, he has said unto them, "Be of good cheer, I have overcome the world." "In the world ye shall have tribulation, but in me ye shall have peace." By grace he supports them as they pass along, sustaining them in all their trials and conflicts, and by his word and Spirit assures them that they shall finally triumph over all their enemies, and doth now in our present conflicts lead us from victory to victory. He hath said that he will not leave nor forsake us, but we are more than conquerors through him that loved us and gave himself for us. And in order that we may run with patience the race that is set before us, we are admonished and directed to look to him who is 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. He has entered the eternal mansions, and we are assured by his entrance that we shall also dwell with him.

forevermore, to see as we are seen, and know as we are known. No more to groan and sigh and weep, but to bask in the fullness of that joy which heaven alone can afford.

In consideration of all these things spoken and done for us, may we not truly feel to render to him thanksgiving and praise, and as one of old said, "Take the cup of salvation, calling on his name?" Dear brethren, 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?" It becomes us then to walk as children of the day, and not of the night, redeeming the time as wise, because the days are evil, hoping unto the end, and patiently submitting to all the trials and tribulations of this present life, looking forward to the day of our final discharge from them, and of our admission into the realms of unfading glory, to behold Jesus face to face, without a veil between, which may God grant, and his name shall have all the praise.

WILSON HOUSEL, Mod.

A. B. FRANCIS, Clerk.

The Warwick Old School Baptist Association, convened with the Old School Baptist Church of Middletown and Wallkill, June 5th, 6th and 7th, 1878, to the churches of which we are composed, Grace, mercy and peace.

DEAR BRETHREN IN CHRIST:—Another year is numbered with the past since we met in such a capacity, and as it is customary to address you through a Circular, we will speak of a few things which bind, connect and knit us together in this one brotherhood, believing in one Lord, one faith, and one baptism, in 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. Not that we can or desire to bring anything new or foreign to the sure word of testimony, but to abide in the truth, and thereby stir up your minds by way of remembrance, and encourage you as far as the Lord in his mercy has encouraged us.

We will try and take a passing glance at a passage which you will find in the Song of Solomon, iv. 16, the power and majesty of which we will never fully comprehend while we are in this frail and mortal state of existence; for our experimental life ebbs and flows, according to the working of the mighty Spirit and power of God. "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." While we may perhaps differ with some of our dearest kindred in Christ in regard to the figurative import of the passage, we hope to be able to draw a little comfort and instruction from the lesson which it is designed to teach, and on which we all agree and see eye to eye.

Solomon takes nearly all his figures and types from the country of Palestine, and to express his great love for his bride, he uses them as those figures were used and their influences understood in regard to the expressions of his love for her; and as that Song was written by inspiration of God, it is now applicable to the bride, the Lamb's wife, with all the truths that figures can express, uninspired. Some of our dearest brethren have thought that by the north wind, which is to blow upon the garden of God, the law was portrayed; but to our mind such cannot be the case, for the church in her gospel state is not under the law, but under grace; and under this new law to Christ, and under his reigning grace, the call or command to the north wind is made. And while the bride is in the inclosed garden of her altogether lovely Bridegroom, no foreign intruder is allowed to enter there; for she is a garden inclosed, surrounded by a wall of fire, and hedged in

by affliction and sorrow; yet not under the law, nor under its curse. She is a spring shut up, and a fountain sealed. Her plants are an orchard of pomegranates, with pleasant fruits; also of camphire, with spikenard, with saffron, calamus and cinnamon; with all trees of frankincense, myrrh and aloes, with all the chief spices. All the material for her prosperity is within her, for she has been blessed with all spiritual blessings in Christ; all it wants is the fanning or blowing of the Spirit of God upon it to bring her graces out. She is a fountain of gardens; which no doubt represents the development of all the spiritual family of God, or a bringing forth from their obscurity or hiding place; for the church's life is hid with Christ in God, and God dwells in his temple, whose temple we are. She is a well of living waters, springing up into eternal life. Not dead or stagnant, but living streams, which come from a great distance, yea, even before the world was, and are gradually developing or manifesting. It is a coming up, a growing to the full stature of Christ.

But this growing in grace and the knowledge of the truth is not caused by our own efforts or works, nor is it at our bidding; but it is caused by the command of our divine Redeemer and Husband, who is Almighty in heaven and earth, and all things must obey him, and the wind must cease to blow. And as the wind is not seen in itself, but only in its effects, so the life of Christ in his members is not seen except by the influences which are brought out by his life and experience, and needs his powerful will and voice to bring it about. And as we only know that the natural wind is blowing by the effect it has upon nature, so we only know that the north or south wind is blowing when we see the spices or graces of the christian flowing out or manifesting in his heavenward life. Such influence goes from heart to heart in the whole garden of God. All are benefited by the sweet fragrance, whether it comes from a heart filled with bitterness and anguish, or a heart filled with sweet love, peace, faith, patience and truth. The knowing christian, who has in turn shared the bitter and the sweet, knows there is no spot, defect or blemish in her, and is well assured that whatever condition or trial he may be in, he will come off more than conqueror. He knows that whether he is looking from the top of Amana, Shenir, or Hermon, from the lions' den or the mountains of the leopards, that he has ravished his heart with one of her eyes. What a blessed privilege to have an eye single to the glory of God, for even with one of her eyes she charms her Lover. Her eye, no doubt the eye of faith, with which she is looking upon her Lover, single; for the other eye, which is sometimes called the eye of love, and which looks upon God and his children in love, is shut, in regard to its looking to works for justification. Even with one chain of her neck, or one sigh or groan; for prayer is a chain or ladder, and even if we are on the first link or round, it is the direct way, the sure road to God. One that runs may read, a wayfaring man, though a fool shall not err therein. Her love is much better than wine, and the smell of her ointments or perfumes excels all spices. When those christian graces are developed, her speech or her lips drop as the honeycomb; honey and milk and choice food are under her tongue. And as one link of the chain expresses the holy desire of the eye of faith to see Christ, and as one link follows another in the chain, so in faith one power or victory follows another, in sighs, groans, and holy desires, by which no doubt are meant the solemn praises due to his name, and are constantly flowing from her lips. The smell of her garments is like the smell of Lebanon, like a field the Lord has blessed. Here is no doubt her holy walk and conversation portrayed, by which she is honoring her divine Lord; for she has put on Christ as a garment all around, and wherever she goes she leaves a blessed influence or savor behind. She is a spring shut up. All those who have eyes know it is there, yet it is guarded, hedged in, so that nothing filthy or unclean enters or partakes of it; and like all natural springs, this water comes from a higher source than its mouth, where it empties itself. Even we who have tasted the love of God in our

spiritual birth, cannot discern or fathom this great mystery, for we only know in part, and have often exclaimed, "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!" She is a fountain sealed; sealed from the gaze and pollution of the world. Nothing or no one can partake of it, except those for whom it is prepared and opened in their experience. Well may we exclaim with David, "Thy mercy, O Lord, is in the heavens, thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains, thy judgments are a great deep. How excellent is thy loving-kindness, O God: therefore the children of men put their trust in 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 pleasures." Not offer the drink, as some will have it, and let poor, frail mortals start the divine life; but make them drink, "for with thee is the fountain of life." God is the spring of all our joys, life and light; therefore there is no danger of ever becoming exhausted or empty, for he is the fountain. But he has planted a river, the streams whereof, or the outlets unto their different experimental channels, do make glad the city of God. No thirsting any more, after we have partaken of its divine and life-giving properties; nothing will ever satisfy or assuage the thirst except the pure water of life. No longing after new wine, after we have partaken of the old wine of the kingdom, even that which was given in Christ before the world was. But it will be in him a well of living water, springing up into eternal life.

But we must hasten, and dwell a little on the opposite winds of north and south, and see what we can gather from the scriptures in regard to their being of the opposite sides of the compass, and why the east and west winds are not mentioned in this connection. The east wind in Palestine was generally very unhealthy and poisonous, of which assertion there is plenty of scripture proof. In Gen. iv. 16 we find, "Behold, even their ears, blasted with the east wind, sprang up after them." Ex. x. 15: "Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind, and with it the locusts." Job xv. 2: "Should a wise man utter vain knowledge, and fill his belly with east wind?" Psa. xlvi. 7: "Thou breakest the ships of Tarshish with an east wind." Ezek. xvii. 10: "Yea, behold, planted, shall it prosper? shall it not utterly wither when the east wind bloweth it?" Hosea xiii. 15: "Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord, from the wilderness, and his spring shall become dry, and his fountain shall be dried up." The west winds generally brought storms, hurricanes and confusion from the Mediterranean Sea, and as such, has a figurative import to the gospel church in gospel order. But the north and south winds were cooling, refreshing and invigorating; hence the application of the figure. They being of opposite sides, is positive proof that all things work together for good to them who love God, to them who are the called according to his purpose. We all have our sorrows, trials, griefs and woes, as well as our joys, comforts and consolations. The wind often blows from the north in the shape of affliction, trials, cares and sorrows, and by it the heart is made better, for we are gradually weaned from the world, and our hopes, desires and aspirations are drawn heavenward; for by affliction, patience, hope, holy desires and longings for God are brought out or manifested. The soul is often made weary of its tenement here below, and cries out in plaintive tones, "I desire to depart and be with Christ;" and, "O that I had wings like a dove." Often would the soul stretch its wings, fly away, and be at rest; but like a decoy pigeon, its feet are tied by strings, which hold it to earth, but still it rises as far as it can, and longs to free itself from this house of clay, and often sings,

"O could I speak the matchless worth,
O could I sound the glories forth

That in my Savior shine;
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings

In notes that are divine."

By this process the sweet incense of myrrh and aloes is brought out or developed. The taste is bitter, (we all know,) but the flower is sweet; this is the plan of God to bring us away from ourselves. There are none of God's dear children who would be willing disciples, unless they were caught, like the ram of Abraham, in the thicket of affliction. All are taken by their own strength or horns, are cut and killed to the world and all its lusts; for all those who were arrayed in white, and stood before the throne, are those who came up out of great tribulation, and have washed their robes. Their profession, or robes, are daily becoming brighter and clearer in their experience, a daily cutting and melting. They are like the kernels of incense, which go up to the heavens like smoke, in the shape of holy desires and longings. Daily does the christian experience that the banner, ensign or flag he is enlisted under is love, for he sees that like a banner, which moves to and fro in the wind, all events, all those heavenly workings, which are all sent in love and mercy, are working for his good. North and south winds, all are ordered by the same unerring hand, which holds the wind in its fist. The Lord will not suffer to be tempted above what a weak child is able to bear. No falling from the grace of God, or danger of becoming a child of the devil; for the christian is like the baptized Jesus, the Spirit of God resteth or abode upon him. Yet she is like a rose among thorns; her beauty is seen and her influence felt, although hedged in by afflictions and fiery trials. We may not for some time, like Moses, dare approach the burning bush, and wonder why God's children are not consumed; but we will learn. Although suffering and burning, we are not consumed, and this is because God changes not. He will with the afflicting north wind, also cause the south wind to blow. There will always be a full measure of grace to sustain, although we may not realize from whence it comes or whither it goeth, and exclaim, with the poet,

"I know not if the dark or bright shall be
my lot,

If that wherein my hopes delight be best or
not.

It may be mine to drag for years toil's heavy
chain,

Or day and night my meat be tears on bed of
pain.

Dear faces may surround my hearth with
smiles of glee,

Or I may dwell alone, and mirth be strange
to me.

My bark is wafted to the strand by breath
divine,

And on the helm there rests a hand other
than mine.

One who has known in storms to sail I have
on board;

Above the raging of the gale I hear my Lord.
He holds me when the billows smite: I shall
not fall;

If sharp, 'tis short: if long, 'tis light: he
tempers all.

Safe to the land—safe to the land—the end
is this,

And then with him go hand in hand far into
bliss."

There are many passages in scripture which show plainly that God does not leave his children to die, nor to suffer annihilation in their affliction. The law was our schoolmaster unto Christ, and is a looking-glass to us, whereby we can measure the sinfulness of sin; but was never intended to make the spices, graces or influences of the christian to flow out. And if the law were typified by the north wind, one blast would hurl us into eternal death. But thanks be to God who sustained poor old Jacob, while Joseph was fourteen years in Egypt, and Job, who had many weary days and nights. David was harassed and persecuted nearly two years, the woman who had an issue of blood for twelve years, the man who laid at the pool suffered thirty-eight years, and Paul suffered after his conversion all his life by the hand of Satan; yet all came off victorious, and received the crown of glory, for they all had the strengthening, supporting grace of God wafted upon them, and had found it sufficient under all trials. And the apostle Peter tells us, by inspiration of God, if we suffer as christians, happy are we.

There are many times in our experience when we are driven to God by our own necessities and afflictions, and almost despair of ever being heard again. We long for God as the dear, waiting, anxious people of God did in the days of John, and like them search for the predictions and prophecies concerning him who should redeem Israel. Up to John the night was resting upon the people, only illumined by the law; yet when John came, the dawning of the day began. Jews, Samaritans and Gentiles were longing for the Sun of Righteousness, and their longing hearts were driving them to the Savior. Hear the language of him who knew all hearts: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." In the children of God the language of the Savior, or the operating of his Spirit, is irresistible, and they are drawn, driven, striving, pressing, fighting to be found in him. It is all heart-work, crucifying to the flesh, and in harmony with the words of the apostle, "Ye are crucified with Christ." A slow death, yet sure. All the experience of the Old Testament saints agrees with that, and all the prophets and the law have prophesied until John; and if ye have a will or power to receive John's testimony, renouncing the world, overcome your prejudice, this is Elias which was to come. "Who hath ears to hear, let him hear." The same pressing, striving process is going on now, and God's dear children in every clime will prove this by their experience. Sometimes the soul is in the dark, and feels no comfort; but it is compelled by an irresistible power to look back upon the former times, chews like a clean beast what it has eaten previously, and even gathers a little honey there. They are always like a bee, gathering the honey, whether it is from the bitter cup of affliction, or the sweet and comforting assurance of his love and favor. The faith is the same in all, but not the measure. One can enter into the very heart of the dear Redeemer, and feel safe in his wounds, another will lay at or on his bosom, another touches but the hem of his garment, and still another takes hold of his dear feet; yet all take hold of the same Jesus, and are partakers of his free grace and power. No rain of affliction or flood of trouble can extinguish the love of God towards him, and the dear child is often heard to exclaim, "To live is Christ, to die is gain." For with his eyes toward the east he sees the Star of Bethlehem, before whose brightness his sins were removed as far as the east is from the west. The north and south winds are blowing upon him, stirring, invigorating and strengthening him on his journey towards home. Daily does he feel the need of the all-sustaining power and grace upon his frail bark, and daily does the Lord in love and mercy waft the banner of his love over him. He receives here a little and there a little, line upon line and precept upon precept; and although the poor soul is often faint and weary by the way through affliction, and thinks it is almost gone, yet abideth faith, hope and charity, and the north and south winds are again wafting the gentle influences of God's holy Spirit upon him. He feels revived and encouraged, and says, with one of old, "Though he slay me, yet will I trust in him." At other times he may perhaps be like Hagar and her son, ready to die; but the Lord will open the eyes, so that he shall see the fountain of water, partake, and live. Surely we can exclaim, "His left hand is under my head, and his right hand doth embrace me." How vividly our weakness is portrayed in this short sentence. We are lying down, weak, weary and faint; but his left hand is under us, (truly a precious pillow,) and he looking and stooping over us, seeing all our wants, wiping all our tears, softening all our sorrows, and watching for our eternal good. What could be more comforting and consoling than his watchful care, who is the joy of angels, and in whom all fullness dwells; whose voice is the voice of many waters, many and varied are his whispers. May he cause us to hear it while he cometh, leaning upon the mountains and skipping upon the hills. Make haste, my beloved, and be thou like to a roe, or to a young hart upon the

mountain of spices, and bring us a blessed refreshing, whether in the north or south wind; for all good is from thee, thou who art too wise to err and too good to be unkind.

May we daily realize our dependence upon him, trust and confide under all circumstances in his power and grace, trusting only in him, have no confidence in the flesh, and realize that all our help must come from him.

"Though wolves and lions prowl around,
His staff is your defense;
Midst sand and rocks your Shepherd's voice
Calls streams and pastures thence."

He has often brought us to the still waters and the green pastures, and fed us with all the dainties of his house. Rest assured, dear children of God, he will come again, and bring some tokens of his grace; and while you feel your poverty, and perhaps often sing, with the poet,

"Nothing in my hand I bring;
Simply to thy cross I cling;
Naked, come to thee for dress;
Helpless, look to thee for grace;
Black, I to the fountain fly;
Wash me, Savior, or I die,"

you are just the character he wants. Our small heart has so little love in it, that we wish it emptied of all, so that Jesus can dwell alone in it, and draw out all that is sinful and polluted; for he is God alone, and degree has no place with him in his temple, whose temple are ye.

But we must close for the present, and leave the subject as it is in the word of God for all further reflection and profit, trusting that the Father of our Lord Jesus Christ will give us understanding, so that we may grow in grace and in the knowledge of the truth, for his dear name's sake. Amen.

G. BEEBE, Mod.

WM. L. BENEDICT, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in session with the Middletown and Walkhill Church, to the several associations and churches with which she corresponds, sends greeting.

DEAR BRETHREN:—In the kind providence of God we have been privileged once more to assemble together as an association of the followers of the Lord Jesus, and professing to hold and love the glorious doctrine that he taught. We hope we have been strengthened and built up in our most holy faith, while the heralds of the cross have set forth the soul-cheering truth, that all a poor sinner, helpless and undone, requires, is abundantly treasured up in Christ Jesus the Lord, whom God hath made strong for himself; for in him dwelleth all the fullness of the Godhead bodily; the glory of God shines in all its perfection in the once dead but now risen Jesus, who is our wisdom, righteousness, sanctification and redemption, at the right hand of the Majesty on high.

The messages of love and affection from the several churches and associations, we wish to receive with true gratitude to God, and your messengers with kindness and affection, as the bearers of those epistles, and participants of the same grace, hoping we may all abide steadfast to the end in him that loved us and gave himself for us, and be of one mind, contending for the same things. The doctrine set forth in the preaching has been Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to those who are the called, whether Jews, Greeks, bond or free, rich or poor, high or low, he is both the wisdom of God and the power of God, to whom, with the Father and the ever blessed Spirit, the Comforter, Israel's one and undivided Jehovah, we would render ceaseless and eternal praise.

Our next association, if in accordance with the will and purpose of God, is to be held with the Warwick Church, Orange Co., N. Y., commencing on Wednesday before the second Sunday in June, 1879, where we hope to meet your messengers and receive your messages of love.

G. BEEBE, Mod.

W. L. BENEDICT, Clerk.

The Delaware Old School Baptist Association, in session with the Welsh Tract Church, New Castle County, Delaware, May 22d, 23d and 24th, 1878, to the several associations, conferences and meetings with whom we correspond, Greeting.

BELOVED IN THE LORD:—Through the abounding grace and mercy of our God we have been spared through another year, and are permitted to meet in an associate capacity once more on the shores of time, and now, at the close of our meeting, cheerfully avail ourselves of the opportunity of addressing you this our annual epistle of correspondence.

We have been favored with pleasant weather, and there has been a goodly attendance of the brethren and sisters from the various churches composing the association, together with quite a number of messengers from corresponding associations. We have been blessed with a good meeting, and have felt the divine presence; indeed, we feel to say, "It is good to be here."

The attendance of ministers is fair, and they have come to us in the fullness of the blessing of the gospel, their earthen vessels being filled with the precious treasure of God's love and grace to sinners; and we have been made to rejoice as they declared unto us that "Salvation is of the Lord," of grace, and "not of works, lest any man should boast."

We desire a continuance of the correspondence, hoping our dear Lord may prosper your way, and that at our next meeting we may have the pleasure of welcoming many of your messengers, as well as of receiving your Minutes.

We refer you to the Minutes accompanying this letter, for information as to the state of the churches, &c.

Our next meeting is appointed to be at Rock Springs, Lancaster Co., Pa., to commence on Wednesday before the last Sunday in May, 1879, where we hope again to meet you.

E. RITTENHOUSE, Mod.

E. C. FRAZER, Clerk.

The Delaware River Old School Baptist Association, in session with the church at Washington, South River, Middlesex Co., N. J., May 29th, 30th and 31st, 1878, to the several associations with whom we correspond, sends greeting.

BELOVED BRETHREN:—Having been permitted to assemble according to appointment in association, we are reminded of the love and mercy of God in preserving our lives, and bringing so many of our brethren together, to hear of the great salvation provided for lost sinners through the atoning sacrifice of the Lamb of God, and of the vital, eternal union of Christ and his people. He being the Head and they the body, they are called by one Spirit in one hope of their calling, manifested unto us by the servants of the Lord.

Your messengers have come unto us from different parts of our country, declaring faithfully the revelation of divine truth in their hearts by the same Spirit, for our comfort and the glory of God.

We have received communications from most of our correspondents by Minutes or messengers, and hope to merit a continuance of the same by our steadfastness in the truth, and by walking in the commandments of God our Savior.

Our several churches are in active organization, united and established in the truth; and though our report shows no addition to our numbers, we have many attentive, listening, hearing ears among us, and trust the Lord's set time to favor Zion is at hand. And while in sorrow we record the departure of several aged and faithful brethren, called to their mansions in the skies, we hope soon to rejoice in the gathering in of the prepared of the Lord, to the full enjoyment of that rest which remains for his people.

Our next meeting is appointed with the First Church of Hopewell, Mercer Co., N. J., to begin on Wednesday before the first Sunday in June, 1879, when and where we hope to hear from you, and receive your messengers in the love and fellowship of the gospel.

May grace, mercy and peace be with you. Amen.

WILSON HOUSEL, Mod.

A. B. FRANCIS, Clerk.

ORDINATIONS.

According to previous arrangement, a meeting was called by the Sharon Church of Regular Predestinarian Baptists, Claiborne Parish, La., on Saturday, August 4th, 1877, for the ordination of brother E. J. DEAN, one of her members, to the gospel ministry. The following proceedings were had:

The church being organized for business by her Moderator, the following messengers from sister churches were found to be present:

New Providence Church, Elder Z. Thomas; Fellowship, Eld. T. J. Foster; Liberty Hill, Elder H. Archer; New Rama, Elder M. C. Parker.

The council was then organized by choosing Elder T. J. Foster Moderator, the church clerk keeping the record of the proceedings.

There being quite a number of deacons and other visiting brethren present from sister churches, they were all invited to seats in the council.

The candidate was then requested to give a brief relation of his christian experience, call to the ministry and doctrinal views, which he did to the entire satisfaction of the council.

The ordination then proceeded in the following order:

Prayer by Elder H. Archer.

Laying on of hands by the ministers present.

Charge by Elder T. J. Foster.

Right hand of fellowship by the council and church.

The business being completed, the council arose, after instructing the clerk to send the proceedings to the SIGNS OF THE TIMES for publication.

Benediction by the Moderator.

T. J. FOSTER, Mod.

W. H. LEDBETTER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1878.

JUDE 22, 23.

BROTHER BEEBE:—Please give me your views through the SIGNS OF THE TIMES on Jude 22, 23: "And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted with the flesh."

Yours truly, though unworthily,
J. A. LIPPINCOTT.

REPLY.

When we remember that the saints are forbidden to use partiality in the house of God, or to prefer one before another, but each to esteem others as better than themselves, it is hard to suppose that Jude, as an inspired apostle, would ignore the teaching of Christ and his other apostles upon this or any other subject. It is therefore the more expedient for us to carefully and prayerfully examine all the precepts and admonitions given by them in the connection and occasions in which we find them written in the word. A heedlessness on our part in reading, and a careless construction of their words, may involve our minds in darkness, and obscure their true meaning, and the perfect harmony of their teachings will not be so apparent. Let us then give the more earnest heed to the things which they have spoken unto us, that we may be profited thereby.

When we consider the church of God as she exists in Christ Jesus, a purely spiritual building, composed exclusively of lively or quickened stones, we shall see and feel the necessity of recognizing that sacred bond of union which admits of no distinction, but it regards all as one in Christ.

But the apostle Jude, in his short epistle to those who are sanctified by God the Father, preserved in Christ Jesus and called, found it needful to exhort them to contend earnestly for the faith which was once delivered to the saints, and to advise them of the great conflicts impending between truth and error, in which they were called to be engaged. This contest had already commenced, and there were even then many anti-christs in the world; and there were already some very discernible spots in the feasts of charity, which were very pernicious and detrimental to the peace of the saints, and to the order of the church of God. "Certain men had crept in unawares, who were before of old ordained to this condemnation: ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." These ungodly men had clandestinely imposed themselves upon the church, mingling with the saints in their feasts of charity, and were exerting a very pernicious influence: beguiling unstable souls, leading captive the silly ones, and causing great confusion and disorder. Surely these ungodly impostors were not to be treated with the same compassionate tenderness which is to be extended to those who have been deceived by the cunning craftiness of those who lie in wait to deceive.

Hence, of some have compassion, making a difference between the poor, deceived children, whose garments have become soiled and spotted by contact with those who are filthy.

We do not lack, even in this late day, examples of the parties between whom the difference is to be made. The Old School or Primitive Baptists have in some instances admitted to their confidence, to their pulpits, and nominally to membership in some of the churches, men of precisely the character described by Jude: men of corrupt minds, of contentious proclivities, causing divisions contrary to the doctrine taught by the apostles of Christ. These have beguiled unstable souls, and caused alienations, contentions, strife, surmisings, and bitter railings among those whose garments only have become defiled and spotted, by attempting to feast in love and charity with those who have gone in the persecuting and murderous way of Cain, and run greedily after the error of Balaam, in laying stumbling blocks to cause God's children to sin, and in their love of the wages of unrighteousness. These have persistently, maliciously and wantonly labored to curse the Israel of God, by defaming their character, and misrepresenting their doctrine. The peace of the church of Christ has been disturbed, and in many instances some have been allured, and have followed their pernicious ways, and caused the way of truth to be evil spoken of.

Now in the treatment of these, a difference is to be made. Of those who have been misled by the artful cunning of ungodly men, we are to have compassion, tenderness, sympathy and forbearance, labor in a kind and brotherly way to save them from their delusion and disorder; and even these we are to save with fear, carefully discriminating between the offender and the offense; and while cautiously pulling the wayward child out of the fire, see that no compromise be made whereby we would become defiled by the spots which have stained his garments.

While thus compassionately and tenderly laboring to save an erring brother from the fangs of "filthy dreamers," who "speak evil of things which they know not, but what they know (not by the teaching of the Spirit) naturally as brute beasts," the same tender treatment is not to be wasted upon their ungodly deceivers, whose perverse minds would only trample your precious pearls under their feet, and then turn again and rend you.

When these *creepers* (serpents cannot walk erect) came in privily to spy out the liberties of the saints, Paul says they gave them place by subjection, no, not for an hour. This apostle also describes the characteristics of those who are to be thus summarily rejected, as teaching otherwise than the way the apostles taught, and consenting not to wholesome words of Christ; as being proud, knowing nothing, doting about questions and strifes of words, whereof

cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness.

As in Revelation we are told that the garments of fine linen, which are clean and white, are the righteousness of saints, these garments distinguish the righteous from the unrighteous, and when kept unspotted by the flesh, present a purity in the deportment of those who are permitted to wear them; but as white linen is easily soiled, or as spots of defilement are more apparent when found on white linen than when on colored garments, the saints are admonished to hate that kind of righteousness which is of the flesh, spotted by selfishness and lack of conformity to the law of Christ. James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." He then tells us what constitutes pure religion, or religious purity: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James i. 26, 27. Religion, or christian deportment then, to be pure and unspotted, must be unselfish, unostentatious, self-restricting, with bridled tongue, and self-denial of all the lusts and desires of the flesh which war against the spirit, perfecting holiness in the fear of God.

When the unbridled tongue speaks evil of the saints, and utters the unhallowed corruptions of the flesh, the garments of those who so indulge are defiled, and though such may seem (especially to themselves) to be religious, they deceive themselves; and all of that kind of religion before God and the Father is vain, and the garments thus defiled are to be hated, and those on whom they are found are to be approached with fear, even in our efforts to save them from their errors, or to pull them out of the fire, lest we should, by indulging in fleshly passion, or haughty arrogance, or any other fleshly motive, make ourselves transgressors of the law of our Lord.

It is right to labor to reclaim an erring brother, but it should be done with fear, lest we should be governed by carnal, selfish motives; and we should study closely the law of Christ, and ask of God, who giveth liberally, for that wisdom which is from above, which is pure, peaceable, gentle, and easy to be entreated, full of good fruits, without partiality, and without hypocrisy, that we may know how to discriminate and make the difference which is enjoined by our text.

"THE EDITORIALS."
FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

MEMORIALS.

[From the Minutes of the Warwick Association, 1878.]

Whereas the minutes of the Baltimore, Delaware and Delaware River Associations convey officially to us information of the deaths of dear brethren, some of whom were well known and highly esteemed by us, particularly brother Asa Biggs, Dea. J. W. Dance and Eld. P. Hartwell, brethren whom we have known long and well. Brother Biggs, although chosen to fill some of the highest offices in our National and State governments, as a legislator and jurist, was distinguished for purity of character as a man, and modest deportment and humility of mind as a christian. Brother Dance was held in high esteem for his firm and consistent course as a disciple of the Lord Jesus, whose doctrine he adorned with a well ordered life and godly conversation. The death of our dear brother, Elder Hartwell, is peculiarly felt by us, inasmuch as previous to his acceptance of the call by the Hopewell Church, whom he served so faithfully and acceptably for twenty-five years, he was for eight years a member of this association, and the beloved pastor of one of its churches. Time and space will not permit us to speak of this dear brother as our heart would dictate. His public ministry is most aptly portrayed in the words of the poet:

"The deep, yet clear, the gentle, yet not dull;
Strong, without rage, without o'erflowing,
full."

For thirty-three years he has met with us at our annual meetings, without a single omission, and we to-day deeply feel the loss we have sustained. May the God of all comfort and consolation comfort the companions and families of our dear brethren, as also the churches who so deeply mourn their bereavement, reconcile us all to his most holy and blessed will, and enable all who are afflicted by these dispensations of God's providence to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

[From the Minutes of the Baltimore and Delaware River Associations, 1878.]

We desire to record upon our Minutes an expression of our sorrow at the loss we have sustained in the decease, since our last session, of our beloved brethren, Eld. P. Hartwell, of Hopewell, N. J., and brother Asa Biggs, of Norfolk, Va.

In the death of the former, we feel that we have lost an able minister of the New Testament, and a faithful soldier of the cross of our Lord Jesus Christ. We have often listened with comfort and instruction to the word from his lips, and he had become much endeared to us. He has laid his armor by, and we believe he is at rest. We desire to extend our heartfelt sympathy to the Hopewell Church, of which he had so long been a faithful pastor, and who are left destitute, and also to his bereaved family. May God bless and sustain them all.

In the death of the latter, we have to mourn the loss of a true christian, an upright man, and a liberal helper of his brethren and the cause he loved. He died as he had lived, trusting in God, his refuge and strength. We shall long miss his cheering presence and his wise counsel at our meetings. We desire to express our heartfelt sympathy to his sorely bereaved family, but are comforted with them in believing that for our brother to die was eternal gain.

[From the Minutes of the Delaware Association, 1878.]

Since our last session, one of our able and useful gospel ministers, Eld. P. Hartwell, of Delaware River Association, and two of our highly esteemed and beloved brethren, Asa Biggs, of Norfolk, Va., and Josiah W. Dance, senior deacon of London Tract Church, have been removed from the fields of their labors and usefulness by death. They were in attendance with us at our last annual session. While we bow in submission to the divine government, and say, "It is the Lord, let him do what seemeth him good," we would place on record our assurance that they all died in faith, and also express our sorrow and grief at the breaches thus made in the visible organization of Zion. No doubt that, to them, to die was gain.

MARRIAGES.

April 28th, near Cow Marsh, Kent Co., Del., by Eld. E. Rittenhouse, Mr. John C. Gruwell to Miss Mary C. Frazer, both of Kent Co.

April 28th, at the residence of the bride's father, by Eld. Noah T. Freeman, Mr. I. P. Woodward and Miss Lovenia E. Stone, all of Rusk Co., Texas.

OBITUARY NOTICES.

Departed this life at 10 o'clock a. m., June 5, 1878, near Roseville, Ill., Miss Sarah Elizabeth Lee, in the 18th year of her age. Miss Lizzie, as she was familiarly known, was the second and only surviving daughter of M. P. and Margaret Lee, he being a worthy member of the New Hope Church, at Greenbush, and she a worthy and affectionate mother. Miss Lizzie was a mild, pleasant and affectionate girl, and had many friends among the youth of our country, who will deeply feel the loss of their lovely young friend.

The deceased was ill several weeks, and as she neared the valley of death she dreamed, or in a vision saw a great multitude of beautiful people clothed in garments white as snow, and all alike, and she desired to join their company. At another time she saw two large groups of people, one of them an ugly and revolting company who tried to persuade her to join them, but she refused; the other group was robed in spotless white, and singing a song of unsurpassed melody, and as she strove to join their notes she awoke, but continued to try to sing, till her voice faltered. She expressed a desire to pass the dark valley in an unconscious sleep, and was gratified, as the last of her stay in the body, for many hours, was spent in a deep and insensible slumber, and she died without a struggle or a motion. It appeared like a remarkable providence that I had been absent out of the State for thirty-five days, and arrived at my gate just as a messenger arrived for me to visit the family twenty miles off. I went the next day, but she had not been rational for a day or two. Her funeral was very largely attended in a Methodist meeting-house, and I addressed the people from Rev. xix. 8, "And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints." Her remains were then laid beside her sister, near the house. She leaves her affectionate and sorrowing parents and one dear brother to feel the most profound grief over her early departure, and many young friends to mourn their loss of the dear Lizzie.

May the Lord, who stayeth his rough wind in the day of the east wind, support the bereaved by his grace, and enable them to say, Thy will be done.

Ever yours,

I. N. VANMETER.

MACOMB, Ill.

Our friend and neighbor, **D. M. Roach**, was born June 16, 1834, in Anderson Co., Ky., and breathed his last at 11:20 p. m., March 25, 1878. He was thrown from his wagon, by his horses running away, between one and three o'clock p. m., March 25th. His funeral was preached by S. S. Pens, on the 27th, in the Methodist Church-house in Alton, Ky., from Matt. xviii. 13, "God, be merciful to me, a sinner." He was heard praying from the time he was wounded until he breathed his last, "God, be merciful to me, a sinner;" and the tears were seen flowing down his cheeks. After the close of the late war he returned home and married the widow who now mourns her loss. He was a good citizen and neighbor, a kind husband, and loved by all who knew him. He had never made a profession of religion, but was honest and upright in all his dealings with his fellow-man, and as proof, he was followed to his grave by a large procession of friends.

A. D. RAGAN.

ALTON, Ky.

Sister **Margaret Phipps** died Dec. 1, 1877. She has been a consistent member of the church about twenty-five years. She joined the Big Spring Church, and was baptized by Elder Thelkkill. She died in the faith. I was present in the time of her sickness, and

she told me she had nothing to live for, only she would like to meet with the church one more. She sent for me and my wife to sing for her. Her favorite hymn was,

"There is a fountain filled with blood,
Drawn from Immanuel's veins," &c.

She will be missed in the church, for she was a close attendant; but I hope our loss is her gain. If it is the Lord's will, may her seat be filled. She was about 74 years old when she died.

ALSO,

Her husband, **James Phipps**, died four years ago last October, aged about 75 years. He also died in the faith. He was a faithful member of the Big Spring Church, of Cumberland Co., Ill., and also served the church as a deacon for a long time. He was one of our best citizens.

ISAAC TAYLOR.

CAMPBELLS, Coles Co., Ill.

DIED—Sept. 28, 1877, at East Canton, Pa., **Mrs. Hattie L. Tilghson**, adopted daughter of brother and sister Albert and Jane Garrison, aged about 21 years. She was at their house in her last illness, having a desire to be under the care of those who had been to her as the kindest of parents. She bore her great sufferings with quite remarkable patience and fortitude. She manifested a love for the truth, and left good evidence that she died in the possession of that good hope through grace which is as an anchor of the soul, both sure and steadfast, and that she is now at rest with her dear Savior. Her death was a great affliction to our dear brother and sister, but they do not mourn as those who have no hope.

SILAS H. DURAND.

ASSOCIATIONAL.

The Lebanon Old School Baptist Association will convene, (providence permitting) with the Harmony Church, Grant Co., Ind., on Wednesday before the third Saturday in August, 1878, and continue three days.

Those coming by rail from the south and south-west will come via the Cincinnati, Marion, Wabash and Michigan R. R., to Fairmount Station, where they will be met and conveyed to the association. The station is about 18 miles north of Anderson.

Those coming from the east or west will come via the Pan Handle Road, leaving the train at Jonesboro, also called Harrisburg, where they will be met.

J. A. JOHNSON.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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 most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post office, and 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 postmasters 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.

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.

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.

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The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE..

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., JULY 15, 1878.

NO. 14.

POETRY.

THE ANCIENT OF DAYS.

Before the fields, before the hills,
Before things as they are,
Jesus the throne of glory fill'd,
Before the morning star.

Ancient of Days, Eternal God,
In majesty divine,
He sheds his glorious beams abroad,
How brightly does he shine!

His church was ever his delight,
He knew each member well,
And they were precious in his sight
Ere they in Adam fell.

He undertook to plead their cause,
To suffer in their stead,
And yield obedience to God's law,
As their great covenant Head.

THOU SHALT KNOW HEREAFTER.

My heart was sad, for sorrow deep had pierc'd
its inmost core;

Repining then, I turned from all that I had
loved before;

Thus murmurings dark against him rose who
is too wise to err,

As though my puny reason could be his inter-
preter.

And why, I thought, do fairest flowers the
soonest fade away?

And human objects best beloved first fall to
death a prey?

While many an aching heart, whose hopes all
lie beyond the tomb,

Is kept awhile to onward toil amid earth's
dreary gloom?

Why doth the heart in silence brood o'er suf-
ferings unredressed?

And why are they who strive to rise most
fearfully oppress'd?

How is it some have pleasures strewn along
the path of life,

While others' feet, with briars torn, are bleed-
ing in the strife?

Then through my mind there came a sound,
soft, chiding, still and low,

"Frail worm, whate'er thou know'st not now,
thou shalt hereafter know."

O pardon me, great God, I cried; I fall before
thy throne;

My follies, sins and waywardness, all, all to
thee are known.

Nor let me ever more rebel against thy sov-
ereign will;

Whate'er thou doest must be right, if good or
seeming ill;

And for the future let me trust in thee, who
knowest best;

Give me submission to thy will, I'll leave
with thee the rest.

This heart of mine sore chastening needs, or
else I should not care

To seek a bright inheritance that lasting is
and fair.

God doth not willingly afflict; he loves his
own too well;

But this proud heart of mine would rise a-
gainst him and rebel.

I'll wait a little longer here, till Christ shall
call me home,

And I shall hear his welcome voice, "Come,
weary pilgrim, come."

Then in his light, and not my own, these
mysteries I shall see,

And say, "He hath done all things well, who
lived and died for me."

Gospel Standard.

CORRESPONDENCE.

MANSFIELD, Texas, June 20, 1878.

ELD. BEEBE—VERY DEAR BROTHER:—I seat myself this morning to pen a few thoughts for the consideration of the little, despised few, scattered throughout the land, on the Atonement. One of the work-mongers of the land, who says he is a free-thinker, propounded three questions to me, after preaching on the subject at our Union Meeting some time since.

The first question was, "If Christ did not die for all men, why did God say, 'Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else?'"—Isa. xlv. 22. Now let Mr. Kinser, the free-thinker, think for one moment of the circumstances under which this language was uttered, and he will see that God was contrasting his own omnipotent power to save with that of the gods of the heathen; and it was spoken by the prophet in the year 712 B. C., when Hezekiah was king in Jerusalem, and the king of Assyria made war upon king Hezekiah, and sent his message up to the people, commanding them not to hearken to Hezekiah when he told them that the Lord would deliver them; for said they, "Have any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim, Hena and Ivah? Have they delivered Samaria out of my hand?" Read 2 Kings. Then Hezekiah turned and prayed to the Lord, and said, "Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only." Then Isaiah went and comforted the king with the assurance that God had heard his prayer, and told him what God had said concerning the king of Assyria. "But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up in mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and will turn thee back by the way which thou camest; for I will defend this city for mine own sake, and for my servant David's sake," &c. Hence we see that God shows that he was the only true and

living God, and that he was able to defend his people against the king of Assyria, and all the idol gods of the world, and that the salvation spoken of in the text is a time salvation more particularly than anything else; for this was spoken prior to the Babylonish captivity, which took place 588 B. C., when Israel was groaning in bondage for trusting to idols and looking to them for salvation; and in the 46th chapter God compares his power with that of the idol gods of the nations of the earth, and says, "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel which are borne by me from the belly, which are carried from the womb, and even to your old age. I am he, and even to hoary hairs will I carry you. I have made, and I will bear; even I will carry, and I will deliver you. To whom will ye liken me, and make me equal, and compare me, that we may be alike?" No wonder then, after drawing the contrast between himself and the idols, and his power and theirs, he should call to Israel and say, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." Hence we conclude that the salvation here alluded to, like the salvation of the people when bitten by the fiery flying serpents, was literal; for remember, Israel was then scattered, and is yet, throughout the ends of the earth. But when he speaks of spiritual salvation, he says, "I bring near my righteousness; it shall not be far off; and my salvation shall not tarry; and I will place salvation in Zion, for Israel, my glory." Remember, "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." Hence I would remind my friend that the salvation spoken of under the law was always literal, and depended on ifs and ands, and on the obedience of the people; but under the gospel it is always, "I will, and they shall;" and we must rightly divide the word of truth, and not take the children's meat and give it to the dogs.

But if my erudite friend insists that the salvation spoken of in the text is spiritual and eternal, he will please explain why the Savior said that many should come from the east and from the west, and sit down with Abraham and Isaac and Jacob, in the kingdom of heaven.—Matt. viii. 11. Again, "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and ye yourselves cast 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."—Luke xiii. 28, 29. Now, why did he say "many," and not all? Again, if you will contend, as you do, that Christ died equally for all, in the same sense, why did the Savior say, when he was pouring the wine of the sacrament, "This is my blood in the new testament, which is shed for many, for the remission of sins?"—Matt. xxvi. 28. But if Mr. Kinser still contends for a universal atonement, like the rest of Ashdod, why did the prophet say, "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. And again, "The redeemed of the Lord," &c. Now let me ask, What is the meaning of ransom, or redeem? It surely implies a price paid for something. Then what was the price paid, and what was it paid for? Evidently the price paid was his blood, or his life, and the thing redeemed was his church, or bride. Hence the apostle says, "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." And this redemption was from among the whole race of Adam.—Rom. xiv. 4. So then the Savior says, "If ye were of the world, the world would love its 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. But we see from the quotations from Matthew and Luke that many should come from the east and west, and the north and south, and sit down in the kingdom of God. Then here are some coming from the ends of the earth, and are saved, while others from the same ends are rejected. I would then ask my interlocutor, Why is this so? He will no doubt say, Because they will not look. But let us see how this will tally with the book. It is written, "To whom he was not spoken of, they shall see; and they that have not heard, they shall understand."—Romans xvi. 21. "I was found of them that sought me not; I was made manifest to them that asked not after me."—Romans x. 20. "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."—Romans xi. 7. Now I would ask my friend, If their eyes were blinded

how were they to look? And if they could not hear with their ears, what was the use to call upon them to look? Again, "Esaias saith, 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. 40. O what a strange god has my friend—a god that commands all the ends of the earth to look unto him, to be saved, and then blinds their eyes and hardens their hearts, in order to keep them from looking and being saved. But, thank God, we have a more sure word of prophecy; for God says, by the mouth of the prophet, "I will lead the blind in a way they knew not, and in paths they have not known. I will make darkness light before them, and crooked things straight. These things will I do for them, and not forsake them, saith the Lord that hath mercy on thee."—Isaiah xlii. 16. Then we must acknowledge this was spoken to a certain people throughout the earth, and not to all mankind in general, and that God intends to bring all whom he commands to come; for we hear Jesus saying, "All that the Father giveth me shall come to me, and him that cometh unto 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 that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day."—John vi. 37-39. Again, verse 44, "No man can come to me, except the Father which sent me draw him, and I will raise him up at the last day." And in further proof of this, we read in verse 45, "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." Again, John viii. 43, Jesus says, "Why do ye not understand my speech? Even because ye cannot hear my word." Now recollect the quotation from John xii. 40, and then viii. 47. "He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God." And in verse 44, "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." Then here is a class that God never expected or intended should look and be saved; for he says he has hardened their hearts and blinded their eyes in order that they might not be saved.—John xii. 40.

But we will now examine the second passage quoted for us by Mr. Kinser, 1 Tim. ii. 4: "Who will have all men to be saved, and to come unto the knowledge of the truth." Does my friend find nothing in this verse to restrict its meaning? God wills indeed that all men should come unto the knowledge of the truth, in exactly the same sense in which he wills that all men should be saved. The

one proposition is just as broadly asserted as the other; and the fact that all are not savingly enlightened is the best possible proof that all are not saved. It cannot be that God expected or intended the salvation of all. This passage only shows that it is the will of God that all should be saved who come to God in the way prescribed in the gospel, and that is by being taught and led by the operation of the Spirit and the hand of God. Hence David says, in the 139th Psalm, "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." But those great philanthropists who plead for a universal atonement, and make Christ out a monster, because he did not die for all the damned in hell, (who, Jude tells us, were afore prepared to this condemnation) just as well as for the redeemed in heaven, (who, Paul tells us, were afore prepared unto glory) in their great anxiety for sinners, adduce the famous declaration of Peter, that the Lord is "long-suffering to usward, not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9. But here they are equally unfortunate, for why is repentance willed in inseparable connection with salvation? Unless it can therefore be proved that God brings all men to repentance, the passage cannot prove that God intends to save all men; for the apostle Paul says that Jesus is "exalted a Prince and a Savior, to give repentance unto Israel and the remission of sins." Hence if he died for all, and none can be saved but those who repent, and none can repent but such as he sees proper to give repentance, and he withholds repentance from some and hardens their hearts, as recorded by John, xii. 40, lest they should repent, I cannot see how this verse teaches that he wills that all Adam's race shall come to repentance and knowledge of the truth. It teaches, however, that God wills the death of no sinner on account of any pleasure he takes therein. If he sends impenitent sinners to hell, it is because his own glory and the highest good of the universe requires their punishment. Owing then to his reluctance to punish, and his willingness to save, he is long-suffering, and to this trait of the divine character many are indebted for their salvation. But then they insist that Christ, by the grace of God, tasted death for every man.—Heb. ii. Need they be informed that the word "man" is not found in the original, and that the most literal translation of the text is, "that he by the grace of God should taste death for every one?" That is, for every one of those "sons," which the very next verse tells us he is bringing to glory. And the apostle adds, "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 suffering." Now, Mr. Kioser,

why did he say *many*, and not *all*? And again, "For both he that sanctifieth and they that are sanctified are all of One, for which cause he is not ashamed to call them brethren." Now, will any be so ignorant as to say that Christ and the damned in hell, together with the redeemed in heaven, are all of One, and that he calls those brethren of whom Paul says that "God shall send them strong delusion, that they should believe a lie, [for what?] that they all might be damned?"—2 Thess. ii. 11, 12. Now, let me ask my sympathetic friend to explain what use there could be in Christ dying for all, and then sending to some strong delusions, in order that they should believe a lie, and be damned. Now, I am ready to exclaim, "O consistency, thou art a jewel!" So in all those passages in which Christ is said to have died and to be a propitiation for the whole world, it is very easy to show that the context requires us to limit the declarations to all believers.

The next passage which I am required to harmonize with special atonement is, "For the Son of Man is come to seek and to save that which was lost."—Luke xix. 10. Now, my friend will please keep this in view, that there are two classes spoken of all along through the scriptures; and Paul, speaking to the Ephesian brethren, says, "Ye were (that is, before conversion) the children of wrath, even as others." And Jesus, while preaching and justifying his doctrine, made this distinction. But certain ones came up and claimed that they never were in bondage, because they were the seed of Abraham, and were already free; and hence, being free, or saved legally, they had no need of being made free by the truth. "But Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham; but ye do the deeds of your father. Then said they unto him, We be not born of fornication; we have one Father, even God. But Jesus said unto them, If God were your Father, ye would love me, for I proceeded and came forth from God."—See John viii. And John also makes the same distinction, when these same people came and demanded baptism at his hands, on the same plea that they were the children of Abraham. But John rejected them, and said, "O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father. For I say unto you, God is able of these stones to raise up children unto Abraham."—Matt. iii. 7-9. Hence, as they did not feel that they were lost, Jesus did not come to seek nor to save them; for he says himself that he was sent only to the lost sheep of the house of Israel, or rather this was the command to the apostles.—Matt. x. 6. Again, Jesus says the whole need not a Physician, but they that are sick.—Matthew ix. 12. Again, we hear him saying, "For judgment I am come into this world,

that they which see not might see, and they which see might be made blind." But then some of these same work-mongers said unto him, "Are we blind also?" Jesus said unto them, "If ye were blind, ye should have no sin; but now ye say, We see: therefore your sin remaineth."—John ix. 39-41. Then, if he came into the world to seek and to save those whom he came to make blind, the inference is that he intended to save them blind. Yet he says, "Blessed are the pure in heart, for they shall see God."—Matthew v. 8. But Jesus, speaking to this same class of self-righteous ones, says, "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?" Then surely he did not come to seek and to save them, when he saw they could not escape the damnation of hell, for this would have been inconsistent with his wisdom. "But Esaias is very bold, and saith, I was found of them that sought me not: I was made manifest to them that asked not after me."—Romans x. 20. "What then? Israel hath not found that which he seeketh for, but the election hath obtained it, and the rest were blinded; according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."—Rom. xi. 7, 8. Again, verse 10: "Let their eyes be darkened, that they may not see." Esaias cryeth concerning Israel, "Though the number of the children of Israel be as the sand of the seashore, a remnant shall be saved."—Romans ix. 27. Again, verse 18: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Now, my friend, "What think ye of Christ?" Do you think he came to seek and to save all, and then blinded their eyes and hardened their hearts, so they could neither see nor believe, in order that a remnant only should be saved? But if my friend has ever had an experience of grace, he knows that Christ came into the world to seek and to save those that feel themselves lost and undone: those that feel like Paul, that in them dwells no good thing. Hence David says, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."—Psa. xxxiv. 18. Again, Isa. lvii. 15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the humble, and to revive the heart of the contrite ones." Hence, the self-righteous and haughty and proud are excluded. But my learned friend will no doubt still contend, (with his universal atonement proclivities,) that if one sinner is converted rather than another, it is not because Christ died specially for him, nor because of any extra grace given him, but to the self-determination of his own will. Whereas the bible says of believers, "which were born not of blood, nor of the will of the flesh, but of God."—John i. 13. Paul says, "It is not

of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. ix. 16. But according to the notions of the Pedo, man worketh in himself; but Paul says, "it is God that worketh in you, both to will and to do of his own good pleasure."—Phil. ii. 13. But if their theory be correct, the redeemed in heaven are no more under obligations to God's grace than the damned in hell; they made themselves to differ from others, and while they give some glory to God for their salvation, they may ascribe much more to themselves, or to the self-determinations of their own wills. But our opponents will say, How is the Lord to save those whom you speak of, if they choose to resist? It is well to put in an *if*; for when God undertakes to convert sinners, he knows how to exercise such a control over their affections that they shall not choose to resist. Thy people, says he to Messiah, shall be a willing people in the day of thy power.—Psa. cx. 3. "I draw them with chords of a man, with bands of love."—Hosea xi. 4. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."—Jere. xxxi. 3. But the apostle Peter, writing of another class, says, "A stone of stumbling and a rock of offense, even to them that stumble at the word, being disobedient, whereunto they were appointed."—1 Peter ii. 8. And Jude says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation."—Jude 4. Now let me ask my anxious friend if he thinks that Christ died for those persons spoken of in the above quotations, or came to seek and to save them, and then appointed them before of old to disobedience and condemnation? O fie. But my friend will ask, no doubt, If Christ did not die for all, for whom did he die? What saith the scriptures? "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternal life."—John iii. 14, 15. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish."—Verse 16. So also speaks the great apostle to the Gentiles, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus."—Romans iii. 25, 26. Those whom Christ designed to save by his death are called his sheep.—John x. 11. And again, verse 15, "I lay down my life for the sheep." He does not say for all mankind, but for the sheep. But then, says one, who are meant by the sheep? Let the Savior say: "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, neither shall any pluck them out of my hand." Those for whom Christ shed his blood are called his church, of which he is the Head. "Feed the

church of God, which he has purchased with his own blood."—Acts xx. 28. Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.—Eph. v. 25, 26. But this is enough, for we hear the Savior say, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for thus it seemed good in thy sight."—Luke x. 21.

But I must bring this communication to a close, for it is already too long. Now, my friend, are you offended with the doctrine, remember, it is in the words of Christ, which can never pass away. You may try to disbelieve them, but the time is coming when conviction will be pressed upon you with a power of eloquence infinitely surpassing that of mortal tongue. The day is approaching when you shall see the Son of Man in dreadful glory descending from heaven, attended by ten thousand of his saints. He will send forth his angels, and gather his elect from the four winds. Then will he say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34. Thus will the doctrine of election be proclaimed to the assembled universe, and every mouth be stopped, and every cavil silenced forever. Then, as the psalmist says, our God shall come, and shall not keep silent, but shall proclaim, Gather ye my saints together unto me. And the christian can say, This God is our God. It is the family word, and none but the child can use it. That child is one of the family; he is related to his heavenly Father; he has been redeemed and brought nigh by the blood of the everlasting covenant; he is a joint heir with Christ; he can look up and say, "My Beloved is mine, and I am his." He will be able to say with joy, when the Lord shall descend from heaven in flaming fire, "Lo! this is our God: we have waited for him, and he will save us; this is the Lord: we have waited for him, we will be glad and rejoice in his salvation." Yes, it is the family word, and he who puts it into our lips enables us to look forward to that solemn hour, and say, "Our God." Yes, he shall gather the lambs in his arms, he shall gather them as a shepherd gathers his sheep in the hour of danger—the weak ones, the nervous ones, those who start at a shadow and tremble at the fluttering of a leaf; they shall not be weak or nervous then. The frail body of our humiliation shall be dropped forever, and we shall be clasped in an embrace, such as we have never known on the earth, to a bosom of infinite love. O what a joyful meeting; it is the family meeting, the grand reunion, the glad assembly. We shall not rise to meet the Lord individually, but we shall be gathered together. So the apostle speaks of our being gathered together unto him, and further adds, "We which are alive and remain shall be caught up

together with them." No more separation, but all together, of one mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting. O the thought of this is enough. The fond greeting, the loved embrace, the outburst of joy, when all shall rise together at one and the same summons from on high; and so shall we ever be with the Lord. O the joy of these words! Here thought fails, the lips falter, the mind shrinks. Eternity alone can tell their depth; we wait to sound their meaning. Who would not say, in such a world of sin and sorrow and death as this, "Come, Lord Jesus, come quickly." Amen.

J. R. LAW.

COFFEYVILLE, Miss., June 18, 1878.

DEAR BRETHREN BEEBE:—With your permission, through the request of many dear brethren and sisters, I will give a short sketch of what I claim as my best evidence of a call to the ministry; and while I write, my soul is made to tremble, with a view of my unworthiness, together with the dread responsibility of such a work. Some two years ago, my first experience was published in the SIGNS OF THE TIMES, and I will now commence where I then left off.

At the time I received a hope, which was in August, 1863, such was the beauty of the plan of salvation, and so fully adapted to the condition of every poor, lost and ruined sinner, I felt that I could tell it to the world in such plain terms that no one could help but see it. But before I had an opportunity, doubts began to arise, and I feared I was deceived about the whole matter. Soon after this, I enlisted in the service of the late war, and there, in common with all, was surrounded with vice and folly of every shade, and was made in feeling to associate myself with the prophet, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Sometimes I was almost in despair; at other times it seemed I had a clear view of my acceptance through the Lord Jesus Christ, and at such times my mind was greatly distressed with the impression of talking about the one all-absorbing and most glorious theme of salvation through the merits of the crucified Redeemer. But these impressions would wear off as darkness came upon me, and I thought I had so many of the best excuses. I knew nothing, was slow of speech, and of a stammering tongue, was young, and knew but little about the scriptures, and, most of all, that was a work too sacred and holy for such a vile and wicked wretch to engage in. At this time I was a member of the Missionary Baptists, and had never heard a Primitive Baptist preach, from the time I had received a hope. Here I will confess the truth, that during the three years I remained with that people I never heard an experience of grace, and I became exceedingly anxious to hear some one talk upon that subject. When I went to hear the chaplain preach, it was no food for my hungry soul; but I charged all

the wrong to myself. In about this frame of mind I remained for the space of three years, at the end of which time providence cast my lot (yet against my will) among the Old School Baptists, and I remember the first one I ever heard preach. I heard of his appointment and went out to hear him, being full of prejudice, as I had heard so many hard sayings against them, such as, preaching infants to hell, opposed to preaching to, or praying for sinners. But soon after the Elder commenced speaking, he had my attention. He took me up where the Lord commenced with me, and brought me up to where I received a hope, if I am not deceived. My very soul was drawn out in love to the man, and I had to acknowledge that he told my feelings far better than I could myself. At his next appointment I heard him again. At this time he took up the subject of Election and Predestination, and to my utter astonishment he explained it so fully in keeping with christian experience, and compatible with the scriptures, that as I went home I asked myself the question, Am I about to indorse a people against whom I have heard so many hard sayings, and have been highly prejudiced against? I went home and read closely, and the more I read the more thoroughly I became convinced that this glorious doctrine is correct. I now became fully convinced that the people I was then with was not the church of Christ, and I had often observed that there was a want of love and fellowship among the Missionary Baptists; but O! when I looked at the Primitive Baptists, what union and fellowship I beheld; for they truly seemed to love each other better than any people in the world, and O how I desired to be worthy to be one with them; but I was so unworthy, and there was such a margin between those loved ones and myself. While these anxieties were working against my unworthiness, the question was asked, "Why do you want to join them, they will not receive your baptism? Did you not receive your baptism in good faith?" Yes. And here I was greatly perplexed. But soon the question was asked, "Why do you want to leave the Missionary Baptists?" The answer immediately came, "Because I am satisfied they are not the people of God; and if they are not, they have no right to administer the ordinance of baptism." Here I felt perfectly willing to be baptized; in fact, I felt that I would not be willing to join the Old School Baptists unless they would baptize me. On the second Sunday in June, 1866, I went before the church and related my experience, and was received, and on the next day was baptized by Eld. N. N. Morris, and truly it was a day long to be remembered. For many days, like the eunuch, I went on my way rejoicing. But soon those impressions to try to preach (which had seemingly left me for more than a year, while my mind was so straitened about the disorders and heresy of the Missionary Baptists,

and getting my consent to join the Primitive Baptists) came upon me with such force that it made me groan and weep, and cry to the Lord to excuse me. Indeed I felt that I would rather die than engage in such a holy work. I could not feel that the Lord would choose such a fool as I felt myself to be, to preach to his people the unsearchable riches of Christ. And many a time, dear brethren, while feeling that I could not live unless I tried, I would promise myself that the next opportunity I would try, in order to relieve my mind; but when the time would come, it looked as if it was an utter impossibility for me to say one word. To look at the vast space between me and my God, and the perfections of his character, and the solemnity of the work, my soul would sink within me, and many a time have I left the church meetings, feeling as if I could not breathe long enough to reach home. I have often gone to the solitary grove to ask the Lord to excuse me. My mind was so exercised on the subject that I would dream of seeing large congregations, and I before them, preaching with all my might. While in this straitened condition of mind, I attended a prayer meeting, as it was our custom to have prayer meetings in those days, and for each one to get up, read his hymn and offer prayer. When I had read my hymn, I felt an irresistible impression to say something, and began to talk. What I then said I have never known; but when I came to myself I dropped down, as if I was shot. The brethren and sisters were all in tears, but I thought it was from sympathy for me. I felt that I had disgraced the cause, and if the Lord would forgive me for that attempt I would never try again. I thought that would be the last time, though my mind felt easy; and if it had remained easy, I would never have made the attempt again. But soon my mind was distressed again upon the subject, yet I vowed to myself never to try again. While in this stubborn, unrelenting state of mind, it seemed as though some dreadful calamity was coming upon me, and while racked with the most wretched mental pain I ever experienced, I got my consent to try to do my duty, and ever since have been trying to preach, and trying to quit. In the year 1870 the church called for my ordination, by a presbytery consisting of Elders E. A. Meaders, M. C. C. Maples and J. Castlebury. I felt so unworthy that at first I felt as if I never could give my consent; but feeling that the mind of the Lord was with his people, I surrendered myself into the hands of the church.

These, my dear old father, are some of the reasons why I am trying to preach among that sect everywhere spoken against. There is no other people in this world with whom I can live, and I feel to say with Ruth, "Entreat me not to leave thee, nor to return from following after thee," &c. Salvation by grace is the only glorious theme upon which my soul can live.

In conclusion I would say, may the

banner of God's love sweeten every trial and disappointment in your declining age, and give you an abundant entrance into the everlasting kingdom of God.

Your true friend and brother in hope,
A. B. MORRIS.

CRAWFORDSVILLE, Ind., June, 1878.

DEAR BRETHREN EDITORS:—Having one more remittance to make for the SIGNS OF THE TIMES, I have concluded to send it, without waiting for more. This may be the last for this volume. The paper comes regularly, and I believe the subscribers are well satisfied with it. Some say it grows better. We have sometimes feared, when reading of the death of some of the older contributors to the paper, that it might go down, or become less interesting; but we believe "God is able of these stones to raise up children unto Abraham," and that he will send by whom he will send. We saw no halting—the SIGNS traveled right along most beautifully while the senior editor was confined in his dark room. And here we feel like speaking words of love to the young editor, for filling his place so faithfully, in the time of his father's sickness. I think he had no cause of sorrow for the readers; they received more than was expected. The synopsis of that sermon which was preached for the New Vernon Church, was a treat, especially to some who live so destitute of preaching. Then, those early christian experiences were very interesting. I read them more than once, and was profited, being carried back in memory about fifty years, when, I think, I was taught lessons very similar—lessons which we do not forget, written in the heart and printed in the thoughts. Not one day since we were taught them have we omitted to speak of them more or less; but, much like ancient Israel, we have been led about for years and instructed in the ways of the Lord, growing in grace and in the knowledge of our Lord and Savior Jesus Christ. A long road some of them travel, before they find the true Canaan. How wonderfully these Old School Baptists have to be taught in the school of Christ, before they are made a willing people, and are ready to say with all saints, The Lord alone be praised. Old Nebuchadnezzar was a great king, and walked in his own palace in the kingdom of Babylon, and spake of his own greatness and majesty; but after seven years of schooling in the open air, his mind was different; the eyes of his understanding were enlightened. Then he lifted up his eyes to heaven and blessed the Most High. His own high self had sunk down. Now he had the spirit of praise and honor to him that liveth forever, whose dominion is an everlasting dominion, and his kingdom an everlasting kingdom, from generation to generation. As I was lately reading the fourth chapter of Daniel, I was struck with wonder and delight at the similarity of the old king's experience with some experiences which I have known in

my day, and read in the SIGNS, so I concluded that the teaching, being so much alike, must be of the Lord. Zion's children shall all be taught of the Lord, and great shall be their peace in believing in Christ.

I have been living in the company of Old School Baptists since 1821, and have heard many tell their christian experience, some of whom were long on the road from Egypt, halting between opinions, and staid out in the field seven years or more. One of our precious sisters stated in her experience that she tried twenty years to join the Methodists, and every time she thought to join them her heart would feel so hard that she could not do so; but when the time came for her to join the Old Baptists, her heart was very different; it felt soft and loving, and such love she had for the brethren that she could not be mistaken, so her hope was made strong and sure that she had passed from death unto life, because she did love them all. She now goes on her way, rejoicing in an experience the world knows nothing about. She thanks the Lord for being led to live in his own house, with his own taught children. "By this we know that we love the children of God, when we love God and keep his commandments."—1 John v. 2.

I have been an attentive reader of the SIGNS OF THE TIMES since its commencement, and have formed quite an acquaintance with many of the correspondents, by reading their communications, which makes me feel to thank our heavenly Father upon every remembrance of them, being confident that every good and perfect gift is from him.

Now I will stop, after telling you of our welfare. My husband and I are still very feeble. His memory has so failed that he thinks he can do no more business correctly. So you see I have, in my poor way, tried to let you know about your subscribers in these parts.

Yours as ever, unworthily,
MRS. CHILION JOHNSON.

MIAMI, Saline Co., Mo., June 8, 1878.

DEAR ELDER BEEBE:—I have long desired that the Lord would strengthen me to east in my mite, in giving thanks for the great pleasure I have enjoyed in reading your paper and the first volume of the "Editorials," which were presented to me by a friend, when I was in great trouble and distress, wandering in a desert land; but the opportunity has never seemed to be presented, until I read P. A. Beebe's communication in No. 11, present volume, on the new birth. It was written in such a gentle and christian spirit, that the subject seemed to take right hold of me, and carried me away back to the beginning of my travel, and filled me with so much love and fellowship that I had a desire to communicate to her some of my thoughts on the subject. Brother Thomas being at our regular meeting, I mentioned it to him, and he told me that he understood P. A. Beebe is your dear companion.

I have reason to believe that I was

born of christian parents, in the year 1830, in the town of Palmyra, Marion Co., Mo. The first serious thoughts I remember having was when quite young, for telling my father a falsehood. I promised the Lord to do better when I grew older, which promise I continued until I was about sixteen or seventeen years old, when I became alarmed, fearing God would strike me in his anger. Then I began to beg the Lord for mercy, and to help me to do better. And I have never dared to make any more promises, without his help, unto this day. Thus I continued up to the year of my great and sore trial, 1851, which period found me, with a number of others, encamped in Cash Valley, at the head waters of Feather River, in California. With several others I went down the river to mine, some fifteen or twenty miles from camp. While there, I was taken with chills, and being without medicine I grew worse every day, and it became impressed on my mind that if I did not get away I would surely die. I arose the next morning and started to ascend the mountain, in a very weak condition, making very slow progress. Towards evening, being on a ridge, I could look over the valley and see the direction my road was running, and concluded I could make a saving of several miles; but I missed my way, and landed behind a great broad slough, grown up with rushes some eight or ten feet high. Exhausted and worn out, at the hour of midnight, I sank down on the ground to die. My whole life was presented to my view, and was weighed in the balance and found wanting. Not one redeeming trait could I lay claim to. I cried, "Woe is me." What a fearful thought it was, that I must lay there, and have my body torn in pieces by wild beasts, and my old parents to sink down to the grave without knowing what had become of me. I raised upon my hands and knees, and implored the Lord, although I was vile, my parents were christians, and that he would spare me for their sakes, until I could get to camp, and then I would willingly give up. I arose to my feet, staggered to the water's edge, and parted the flags, expecting to find a watery grave, with no eye to pity, nor ear to hear, nor arm to save. But Jesus was there. As I looked up to the twinkling stars I was strengthened, and passed safely through, and dragged my weary limbs on towards the camp. Just at dawn of day I came in sight of the timber that surrounded the camp. I raised my head to give thanks to God for his great merciful kindness. A gentle breeze fanned me in the face, and I felt shocked as if by electricity. I leaped for joy. I was a new creature. Jesus was my friend, and I should never want. I shouted, Praise to his name forevermore. But I was soon led away into by and forbidden paths, and so continued in great afflictions and repentings until nearly four years ago, when the Lord had compassion on me and led me to brother Thomas' little band in Wakenda Bottom, and there I have found a home ever since.

If there is any part of me that has ever been changed, I have never found it out. I am just the same old sinner, held in check by the Lord, that I have ever been. Paul says we have received the spirit of adoption, whereby we cry, Abba, Father, which I understand to be the Spirit of Christ, which dwells in our bodies; and if we have not that Spirit, we are none of his. If we have been changed, why do we, with groaning, long for the adoption, to wit, the redemption of the body. O the glory of that day when Christ shall come with his whole redeemed family, shouting, Grace! grace!

I subscribe myself, a sinner saved by grace, if saved at all.

T. A. EASTIN.

APRIL 12, 1878.

TO THE SANCTIFIED THROUGHOUT THE LENGTH AND BREADTH OF THE LAND—DEAR BRETHREN IN THE LORD:—

I have for some time felt a desire to write a few lines for publication in the SIGNS OF THE TIMES, but my limited education, with various other reasons, have kept me from doing so. This desire was caused mostly by reading the experiences in the SIGNS, which have afforded me much consolation. I have lately concluded to try to write a little of my experience, thinking it might be interesting to some; and I am satisfied that it will be, if it is in accordance with yours, and with the word of God.

I was born in the year 1856, and was raised within about two miles of a Primitive Baptist Church, the pastor of which was an able defender of the truth; so I have always had the advantage of hearing the truth proclaimed, though surrounded by a host of legalists, which I very often went to hear talk. I cannot remember the first thoughts I ever had about religious matters, but I recollect having some very serious thoughts about the day of judgment when quite young, and had many frightful dreams about it. I have dreamed that I saw the fire raining down from heaven, and the earth about to be destroyed, and I always on the perishing side, which I felt to be on account of my wickedness. But I verily thought that I could work myself into the favor of the Lord, which I often set about doing; but it would come by spells. I sometimes thought that I was getting along very well, when suddenly I would do something wrong, and then I would have a bad spell, when it seemed that I was worse than ever. Thus things went on until about the year 1871, when I set about getting religion in good earnest, for I was told by the Missionaries and Methodists around me that I could if I would. So I went to work, reading my bible and saying my prayers, and no one could get me to do anything that I thought was wrong. My comrades would very often laugh at me, and make light of it, which would make me very much ashamed of my religion. This lasted for some time, when (to use a common expression) I fell from grace. It seemed then that

I became worse than I ever had been before. So I went on for a good while, enjoying myself in every worldly pleasure that I could, though feeling strongly convicted of sin at times. In the winter of 1874 I became more seriously interested in the welfare of my soul. I had become convinced by this time that by the deeds of the law no flesh was justified. My sins arose before me like a mountain, and I saw myself one of the vilest of sinners. I tried to pray often, but it seemed the more I prayed the worse I got, until I began to think there was no relief for my poor, burdened soul. I tried to shun everybody's company, for I wanted to be alone. My feelings were such as I cannot find language to describe, for sin had become a heavy burden to me. One day, while in the house alone, trying to pray, but feeling that the day of grace was past, and viewing God just in my condemnation, my burden of guilt was suddenly removed, and I felt lighter than ever before. I walked the floor in surprise.

"When first I was delivered,
I hardly could believe
That I, so vile a sinner,
Such favor should receive."

About the time my burden was removed I was reading a verse in my hymn book, which reads thus:

"Behold, my vital blood I pour,
A sacrifice to God;
Let angry justice now no more
Demand the sinner's blood."

I thought I should see no more trouble, should have no doubts and fears, that I should ever be happy, and always be praising God; but I soon began to doubt, and fear that I was mistaken. I found that I could not live the life that I thought a christian should live, that I was full of sin, and sin was mixed with all I could do; but I felt a deep love for the people of God. So I received (I hope) a pardon of my sins, through the meritorious blood of the crucified Redeemer, in the month of January, 1875. I felt a desire to join the church, and to follow my Savior in the ordinance of baptism; but I felt so unworthy a place among the people of God that I was afraid they would not receive me, and if they did, I was afraid they would be deceived in me. But I often went to meeting on Saturday, a thing that I had not been in the habit of doing before. I lived near a Primitive Baptist Church at this time, and they alone preached in accordance with my understanding of the scriptures and my feelings. So I went on in much trouble until the summer of the same year, when I laid my case before the church, (of which my mother was a member,) and was received, which was a wonder to me, for I could not tell anything, as I had thought I could. I was baptized one month afterwards by the much beloved pastor of that church; and although I feel sinful and unworthy, I have had a name with the Primitive Baptists ever since.

Dear brethren and sisters, I have never read much in the SIGNS until recently, for it has been hardly a year since I saw the first copy, and I have

been a subscriber but a few months; but in reading the communications and editorials my heart is often drawn out in love toward the writers, and I feel like giving them my hand, and asking them to please write on. Let them that fear the Lord speak often one to another.

I have thought since starting this that it was unfit for anything, for I am a poor scribbler, and it is with difficulty that I write, and I have never before written anything with a thought of having it published. This I expect to submit to the better judgment of my beloved pastor, Elder N. T. Freeman, who, if he sees fit, can submit it to the disposal of brethren Beebe. For certain reasons, useless to mention here, I withhold my name for the present.

Your unworthy brother in hope of eternal life, which God, that cannot lie, promised before the world began.
X.

WAYNE, Steuben Co., N. Y., June 18, 1878.

ELDER G. BEEBE—DEAR BROTHER:—Since attending the association at Burdett last week, I have felt like writing a few lines for the readers of the SIGNS OF THE TIMES, should you deem it prudent to publish them, in which I would express my feelings while at the association.

My wife and I left our home on the morning of the first day of the association, and rode about twenty miles in our carriage, arriving at the meeting while Elder Dameron was preaching the introductory sermon. This was the first association I ever attended through all its sittings. Last year, with you and others, I left the association at Waverly, N. Y., to attend the funeral of our aged sister Durand, at Herrick, Pa.

While attending our meeting at Burdett last week, sitting with the saints of God, and hearing Christ preached, the way, the truth and the life, the only name under heaven given among men whereby they must be saved, I was made to hear

"How sweet the name of Jesus sounds
In a believer's ear."

He says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." This was the best meeting I have ever enjoyed. There was not a jarring note to mar the peaceful sound of the gospel preached by the able ministers of our God. The Spirit, I hope, bore witness. I seemed to be dwelling in the land of Canaan, flowing with milk and honey, in which was all that is required for the people of the land to feast upon and to grow thereby. It seemed that our enemies which are left in Canaan were kept in subjection by our heavenly King, who is enthroned on the holy hill of Zion, who fights the battles of the saints, and through whom they shall prevail over all their enemies.

While at the association, and since, my mind has been led over the way which the Lord led me to Jerusalem, which I have written in simple verse, and send to you with this scribble. In them seems to be embodied the way I came to Canaan.

In the old state where I was born,
I lived quite free from harm,
Until my friends began to die,
Which filled me with alarm.

Then I arose and left the place,
In fear and great distress,
And took what means I had along,
Clothed in my righteousness.

Just as I started on my way,
Away from death to flee,
I found a man, one "Do and live,"
Who went along with me.

He said, before us lay a town,
Where we were drawing nigh,
By men 'twas held in high esteem,
For there they never die.

Now we arrived there just at dark,
And found a place to stay,
Where they would keep us over night,
For we had "means" to pay.

Here I soon fell asleep, and dreamed
That death and hell were there,
And all the city burning up,
Which filled my mind with fear.

The people there ran to and fro,
For fear and terror reigned,
And all their works were burning up,
Which made them cry with pain.

When I awoke I left the place,
And traveled on my way,
And found myself outside the town,
Just at the break of day.

Now when the morning sun arose,
So I could see around,
My heavy robe I brought from home
Was no where to be found.

And "Do and live" had staid behind,
And did no farther go;
The pilgrims always leave him here,
When they are passing through.

Before me there the Jordan flowed,
And on the other shore
Stood many of the saints of God,
Who said to me, "Come o'er."

And while I stood and viewed them there,
A servant took my hand,
And led me on through Jordan fair,
Into the promised land.

Here is the house with mansions fair,
Which Jesus did prepare,
For all who love his holy name,
And live in godly fear.

Now I am dwelling with the saints,
And sit at Jesus' feet,
While he of his salvation tells,
Which in him is complete.

Should there one lonely pilgrim be,
Standing on Jordan's shore,
Go forward, be baptized, I pray,
And thus pass safely o'er.

W. REED.

MOUNT PLEASANT, Iowa, June 9, 1878.

VERY DEAR BROTHER BEEBE & SON:—I see that my subscription is almost expired, and I send my remittance for the SIGNS another year, as I cannot bear the idea of being without our family paper, which I have read so many years, and have been so often comforted when low down in the valley, when my little hope was so small that I feared it was not genuine. Yet small as it is, it is worth more to me than the riches of ten thousand worlds like this; for in my darkest hour that hope is as an anchor to my soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner has entered, there to appear in the presence of God for us, with his own blood as our Advocate with the Father. All those that were given him of the Father, he will raise up at the last day. Not one of them shall be lost who were given him in the everlasting covenant of redemption, ordered in all things and sure to that

seed that should serve him, that should be counted to the Lord for a generation. "The Lord's portion is his people: Jacob is the lot of his inheritance." And where did he find him? He found him in a waste, howling wilderness, where he finds all his people, dead in sin, rolling sin under his tongue as a sweet morsel. "But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "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." Tongue cannot express the wonderful love of God to his people. No wonder the beloved apostle John broke out in language like this, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "O the depth of the riches of God. How unsearchable are his judgments, and his ways past finding out." "No man knoweth the things of God but the Spirit of God." So if we have not the Spirit of Christ, we are none of his. "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." These things are hidden from the wise and prudent, but are revealed unto babes. "Even so, Father, for so it seemed good in thy sight." God has chosen the poor of this world, rich in faith, and heirs of the kingdom which is not of this world. "Ye are not of the world, even as I am not of the world. If ye were of the world, the world would love you; but ye are not of the world, therefore the world hateth you."

Brother Beebe, if one so unworthy as I feel myself to be may thus address you, I have a hope that I have been taught by the same Teacher that you have, that salvation is by grace alone from first to last. I know if I am saved it will be by free and sovereign grace. I have been taking the SIGNS OF THE TIMES nearly forty years, and expect to take it while I live, which cannot be long. My race is nearly run, as I am in my 74th year. The doctrine you have been contending for so many years is the doctrine of our blessed Lord and Savior Jesus Christ and his apostles, and I have been greatly comforted by your able editorials, and the communications from so many brethren and sisters. I have not written this for publication, when you have so many abler pens than mine to fill your columns.

SAMUEL R. PATTON.

CENTRAL BRIDGE, N. Y., June 18, 1878.

DEAR FATHER BEEBE:—In looking over our dear family paper, my heart burns with love to the dear people of God, who testify of the heavenly food wherewith the good Shepherd feeds his sheep. What a

wonderful mercy that we have such a Shepherd, who in all our afflictions was afflicted, tempted as we are, yet without sin. I have thought much of late of how he careth for us, he who is God of all the earth, forming this people for his glory, often taking but one of a family, yet not leaving them comfortless or destitute; for he knoweth all their wants, and daily renews their strength, feeding them with heavenly manna. Then comes his sweet peace and content, when he maketh us to lie down in green pastures, and beside the still waters, for there our Shepherd feeds his flock. His rod may sometimes grieve, but we find, like one of old, that it works the peaceable fruits of righteousness, and his staff supports us through all evil. Then he guides us in the way, and we see the author and finisher of our faith, knowing that it is God that showeth mercy. Love and mercy are the heritage of his saints. For those bought with a price, and made heirs with the King, he, the King of glory, took upon him all the reproach, the lowliness, shame and suffering; and was it to exalt man? Far from it, for he saved them for his name's sake. "For the earth is the Lord's, and the fullness thereof."

"The Lord my Shepherd is,
I shall be well supplied;
Since he is mine and I am his,
What can I want beside?"

"The good Shepherd feeds his sheep." These words have been with me many days. In sickness or trials, in dark days or bright, these sweet words come with refreshing comfort, cheering, strengthening, making the things of this world look very small, hopes of the beyond more than all earth can bestow, showing me that he that is with us is stronger than he that is against us. We know that the good Shepherd takes the poor, feeble, helpless little ones, carries them to warm shelter, and feeds them until they can walk; but can they go alone? Do they not need his tender, watchful care every hour? The helpless, the hopeless, the weak are his care. He does not leave his little ones to hirelings, nor always wait for them to come to him; but meets them when yet afar off, wraps around them a robe of righteousness, and prepares for them rich dainties, blessed feasts, so well refined. What can we render in return? Thus he gives us love, joy, peace, faith. Surely the just shall live by faith, for they walk by faith, not by sight; unto you therefore which believe, he is precious. The way is oftentimes very dark: we then are made acquainted with grief, sorrows encompass us around; but in the day of trouble we are to call upon him. Poor, tried and tempted ones, think it not strange if some lofty ones, those pure in their own eyes, turn from you, as if they were holier than you, for many a poor Lazarus will enter into the kingdom before them. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." "For we have an advocate with the Father, Jesus Christ the righteous;" and "Blessed are those who do hunger

and thirst after righteousness, for they shall be filled."

My health has not been very good for some time past, and I can sympathize with other afflicted ones; but God is pleased to spare me thus far to my little ones, and to him be the praise, for he doeth the works. But I cannot help thinking sometimes how sweet it would be to fold one's hands and be at rest. Dear, suffering ones, sorrow does not separate us from the Savior. Fire did not destroy the Hebrew children, but a form was with them like unto the Son of God. Treacherous snares may be laid for our feet; though we cannot be taken out of the world, we would be kept from the evil.

Dear father Beebe, I know how you have gathered together the rich treasures of his grace to feed his little ones, and you will have your reward, for I think he has chosen you in righteousness.

A. E. MIERS.

"The works of the Lord are great, sought out of all them that have pleasure therein."
—Psa. cxi. 2.

The inspired penman in these words presents a most comprehensive and glorious theme. "The works of the Lord." Not only those mighty developments of power and wisdom, which are spoken of in the last four chapters of Job, but also all those things that are made, by which are understood "His eternal power and Godhead."

The works of natural creation, however vast and boundless they may appear to our limited vision, are but a "very little thing" in comparison to the wonders of his matchless grace, and these can only be understood through faith. So that, if in the former, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," in the latter, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Now, the psalmist declares not only that "The works of the Lord are great," but also that they are "sought out of all them that have pleasure therein." This would indicate that there are those who have no pleasure therein, and therefore do not seek them out. These are "the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame: who mind earthly things." Being of the world, they love the world, and seek the things of the world—its works, its gains, its honors and support. Their cry is, "Great is Diana of the Ephesians." Their claim and profession is, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" "We have eaten and drunk in thy presence, and thou hast taught in our streets." But "them that have pleasure therein" "are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the

flesh." These have the "evident token of salvation, and that of God." "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Their God is the God of love and grace, who works all things after the counsel of his own will, for their good and his own glory. Their glory is in the "cross of our Lord Jesus Christ," by whom the world is crucified unto them, and they unto the world. They glory in tribulations, and in their infirmities, that the power of Christ may rest on them; that is, in their heartfelt experience of sin and condemnation, and of grace and justification through the risen and exalted Jesus. Their conversation is in heaven, from whence also they look for the Savior, the Lord Jesus Christ; for they are not of the world, as he is not of the world. Their testimony and song is, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest."

Editors and brethren, this little essay is submitted to your judgment, to be disposed of as the Lord may show you is right.

From one who is nothing in the flesh but the chief of sinners, but who hopes he is something in Christ by the glory of his resurrection.

R. M. THOMAS.

WAKENDA, Mo., June 11, 1878.

ARCADIA, Ohio, June 22, 1878.

DEAR BRETHREN BEEBE:—I desire to offer a few thoughts on the subject of charity. The apostle, in his first epistle to the Corinthian brethren, would not have them ignorant concerning spiritual gifts, and therefore labors to show them that there are diversities of gifts, but the same spirit and the same Lord; and likens the church to a human body, having many members, yet but one body. "But now hath God set the members every one of them in the body, as it hath pleased him." "Now ye are the body of Christ, and members in particular." And God hath set them in the church, not all having the same gifts. "But covet earnestly the best gifts: and yet show I unto you a more excellent way." This more excellent way, it appears to me, is charity, or love, the love of God shed abroad in the heart. "We love him, because he first loved us." Here is cause and effect. The apostle would have his brethren understand that though he was able to speak with all the eloquence of men and angels, and had the gift of prophecy, and understood all mysteries and all knowledge, and had all faith, and though he bestowed all his goods to feed the poor, and gave his body to be burned, and had not this charity, or love, it profited nothing. And after giving the qualities of charity, he says that "Charity never faileth." It must therefore be of God, for everything of human origin must fail. For prophecies, tongues

and knowledge shall cease and vanish away, for we know but in part. "But when that which is perfect is come, then that which is in part shall be done away." "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Therefore "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Knowledge puffeth up, but charity edifieth. Watch ye, stand fast in the faith: quit you, like men: be strong, let all your things be done with charity. "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, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." The apostle also in his letters to the Thessalonians speaks of the good tidings of their faith and charity, and of the charity of every one of them all toward each other abounding. And in Timothy, "Now the end of the commandment is charity out of a pure heart." He also exhorts them to be an example in charity, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. And the exhortation of Peter, after stating that the end of all things is at hand, is to be sober, and watch unto prayer; and above all things have fervent charity among yourselves, for charity shall cover the multitude of sins; also to add to brotherly kindness, charity. Jude, in speaking to them that are sanctified by God the Father, speaks of certain characters as being spots in their feasts of charity, feeding themselves without fear; these have not this charity.

I have noticed in reading the scriptures that charity has the pre-eminence, when spoken of with other christian graces. Now may all God's children have fervent charity among themselves, is the prayer of the least of all.

J. P. CONAWAY.

RUTLEDGE STATION, Morgan Co., Ga., }
 June 11, 1878. }

ELDER GILBERT BEEBE & SON—
 DEAR BRETHREN:—I write you a few lines in sadness and gloom. On Sunday evening, the 9th instant, a terrible hail storm passed through this county and part of Newton County, a streak averaging from three to five miles in width, which left desolation in its track. I never saw crops so completely destroyed before at this season, and I do not see how we can live with the prospect now before us; but our only hope and confidence is, that "The God of the whole earth will do right." These and other similar thoughts were on my mind at the time of the storm, and have been ever since. There is a pall resting upon my very body, but I am trying to be as cheerful as I can. My brother, Deacon Wm. S. Montgomery, from reliable information, has suffered, if possible, more than we have, his crops being nearer ripe. I do not know the whole length of the storm, but I suppose a long dis-

ance. Solemnity pervades both races in the track of the storm. I never witnessed such torrents of rain fall. "The wind blew, and was tempestuous," doing a great deal of damage to timber, fences, and I fear houses, in some places. I do hope to share the prayers and sympathies of christians.

As ever, your poor old brother, in trouble,

D. F. P. MONTGOMERY.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, in session with the Old School Baptist Church of Burdett, Schuyler Co., N. Y., June 12th, 13th and 14th, 1878, to the churches of which she is composed, sendeth greeting.

DEAR BRETHREN:—Through the abounding goodness and mercy of God we are again permitted to meet in this our associational capacity. May our coming together on this occasion be marked by humility and brotherly love, each esteeming his brother better than himself. May each of us come clothed in God's strength, utterly devoid of confidence in the flesh. Jesus says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This, dear brethren, like all other precious promises found in God's most holy word, is very comforting to the poor, trembling saints; coming as it does from our dear Savior, the author and finisher of every good and perfect work, we can have no reason to fear. We have great reason to rejoice that our God is a God that changes not. He saw the end from the beginning, and being an unchangeable Being, his plans, decrees and promises must ever stand firm as the everlasting hills. How firm a foundation upon which to rest our hopes, the Rock Christ Jesus, against which the gates of hell shall not prevail; entirely unlike the sandy foundation of worldly religionists, whose only hope is in man's puny arm. "Salvation will God appoint for walls and bulwarks." How then shall one weak, trembling soul be lost, whose garments are made white in the blood of the Lamb? Jesus says he came to save sinners. Now, dear brethren, we all feel to exclaim, with the apostle Paul, that of sinners, "I am chief." Hence the blessed assurance that Jesus came to save sinners, is very sweet and comforting to every child of grace; for by grace are ye saved, and that not of works, lest any boast: it is all of grace. Every one of us have been taught in the school of Christ that it is of grace alone, and not of works; our righteousness is as filthy rags. Paul says that "if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision: but faith

which worketh by love." This scripture alone should be sufficient to teach every child of grace that the keeping of the law by us is inconsistent and impossible; for if we fail in one point, we fail in all, and not one of us ever has been or ever will be able to keep the law. How comforting to be enabled by an eye of faith to look to Calvary's cross, and there behold the Lamb of God, and to know there is a highway of holiness cast up for the ransomed of the Lord.

May God in his infinite mercy bless this meeting to the good of all his dear saints; and peace and fellowship reign unceasingly throughout the Zion of our God.

SILAS H. DURAND, Mod.

HORACE W. DURAND, Clerk.

CORRESPONDING LETTERS.

The Chemung Old School Baptist Association, in session with the Old School Baptist Church at Burdett, to the associations and churches with which she corresponds, sends christian salutation.

DEAR BRETHREN:—We have held another of our annual meetings under very favorable circumstances in providence, and have been favored with the manifest presence of our dear Savior, which has caused us to rejoice together, and for which we would desire to give thanks to our God. We send you this letter to express our love and fellowship for you in the truth, our comfort in receiving your messengers and messages of love, and to tell you of our condition. Our churches are all in peace. No trouble of any kind is reported by any of them, except that some of them complain of coldness, under which they mourn. Our meeting has been harmonious. No difference of sentiment has been manifested upon any point, but there has been manifested a desire to keep the unity of the Spirit in the bond of peace. The preaching has appeared to be characterized by great clearness and power, and we think unto many the word has come with much assurance.

We rejoice to learn from your Minutes and messengers that peace and love abound generally among you, and that there is a general state of prosperity throughout the borders of Zion, so far as our acquaintance extends. May the Lord be pleased to continue and increase the revival of his work in the midst of the years, and grant great prosperity and peace to the churches. We feel that these associational meetings are very pleasant and profitable, and that much intercourse between the scattered brethren and widely separated churches of the Savior is very desirable. And we hope to receive many brethren from among you as messengers, bearing your messages of love, at our next meeting, which is to be held with the church of Canton & Columbia, at Grover, Bradford Co., Pa., beginning on Wednesday after the second Sunday in June, 1879.

SILAS H. DURAND, Mod.

HORACE W. DURAND, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1878.

ROMANS VIII. 10.

"And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."

In the preceding context the christian warfare is attributed to the existence of two antagonistic elements, which the holy apostle found in his own person. These elements he has designated by several names, as flesh and spirit, the inward and outward man, and another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which he found still existing in his members. This law of sin in his members was so strong as to captivate and hold in captivity this apostle of the Lamb, and make him a wretched man, causing him to groan, being burdened, and led him to inquire, in bitterness of anguish, "Who shall deliver me from the body of this death?" These two opposing elements are like two opposing armies seen in the Shulamite, as opposite in their respective natures as life and death, sin and holiness, darkness and light, mortality and immortality. The one element is of the earth, the other is from heaven; the one is born of the earthy Adam, and the other is of that Adam who is the Lord from heaven. The one is dead because of sin, death having passed upon all men, for that all have sinned; the other is life because of righteousness, for death cannot reign except by sin. Upon them who walk not after the flesh, but after the spirit, there is no condemnation; but to those who walk after the flesh there is condemnation, captivity and bondage. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal (or fleshly) 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. 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 word *carnal*, according to Webster, means that which pertains to the flesh, fleshly, sensual, given to sensual indulgence, &c.; and in this sense the apostle evidently uses it, as decidedly antagonistic and inimical to the Spirit of Christ, which dwells in the children of God. It is not, nor can it be, subject to the law of God, by which the new man is governed; and all who are in this carnal frame are in *death*, and all who are led by it are present in the body and absent from the Lord. "But ye (the church, the kingdom of Christ, as signified by the plural form of the pronoun *ye*) are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." The kingdom of God is a spiritual kingdom; flesh and blood cannot inherit it.—1 Cor. xv. 50. Therefore, as the church of Christ, the saints are not recognized in the flesh, but in the spirit of which they are born of God. Still, as individual

members of the spiritual body of Christ, they are in the earthly tabernacle, which is to be dissolved at the appointed time for our deliverance from the body of this death; and in the resurrection these vile bodies are to be changed, and fashioned like the glorious resurrected body of our risen and exalted Redeemer, by the same Spirit that raised his crucified body from the dead, which Spirit now dwells in us. But although the Spirit even now dwells in us, and is in conflict with our flesh, and has not yet made our natural bodies like Christ's risen body, yet it has sealed them with the Holy Spirit of promise unto the day of redemption, or final deliverance from mortality and corruption. For the earnest expectation of the creature *waiteth* for the manifestation of the sons of God. Because the creature itself also shall be (it has not yet been) delivered from the bondage of corruption into the glorious liberty of the sons of God. Here, let us observe, a distinction is implied between creatureship and sonship. Our fleshly nature was created in Adam, and is called *the creature*; while the Spirit or new man, dwelling in these mortal tabernacles, is born of God, and is already manifested by that birth as a son or child of God. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" for a birth, whether spiritual or natural, must develop the nature of the parent of which it is begotten and born.

"Now if any man have not the Spirit of Christ, he is none of his;" that is, he has no evidence that he is his. But when he receives the Spirit of Christ by being born of the Spirit, he is *sealed* as a chosen and redeemed vessel of mercy; and though it doth not yet appear what he shall be, it shall at the resurrection fully appear, for we know that when Christ shall appear, we shall be like him: for whom God did foreknow, he did predestinate to be conformed to the image of his Son. Still, while here in these earthly tabernacles, even we who have received the first fruits of the Spirit, (in the new birth,) 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?

We have been astonished to find those who are teachers in the church contending that the flesh of christians is born of the Spirit, born of incorruptible seed, by the word of God, which liveth and abideth forever. Is it possible that anything that is born of incorruptible seed, born of God, can die? Jesus has defined his words to Nicodemus to mean that our fleshly nature, which is mortal, and by the irrevocable decree of God must die, is born of the flesh, and is flesh; and the apostle assures us that the flesh of those who are born again still continues to be flesh after the new birth, and will continue to war against the spirit, which we receive by the new birth, until God shall change these vile bodies, which change we under-

stand to be when in the death of the body we put off mortality, and in the resurrection put on immortality. Then, but not till then, shall be brought to pass the saying that is written, "Death is swallowed up in victory." "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. Inheritance is always based upon relationship, and relationship is manifested by birth. Nothing that is corrupt or corruptible is born of God; neither is anything incorruptible born of the flesh. It is as impossible that the spiritual birth should produce or bring forth flesh, as it is that corruptible flesh should gender or bring forth spirit. Hence our Savior has said, "That which is born of the flesh is flesh;" and this, if we correctly understand his words, means all that is born of the flesh is flesh, and it therefore requires another birth, and that not of blood, nor of the will of the flesh, nor of the will of man, to bring forth in us that life which was with the Father, and was manifested; and as a birth is the bringing forth that which had a prior existence in the parent of which it is born, so that which is born of the Spirit is spirit, and it is of incorruptible seed, by the word of God, which liveth and abideth forever; and it cannot sin, because it is born of God, and is therefore incorruptible. While all flesh, including all that is born of the flesh, is grass, and all the goodness of man is as the flower of grass, which withers and falls away, the word of God, and all that is born of incorruptible seed by the word of God, endureth forever.

If, then, any of our brethren have found that the new birth has changed their fleshly nature from flesh to spirit, and the elements of their flesh from carnal to spiritual, they are far in advance of Paul, who, though born again, and an apostle of the Lamb of God, could find in his fleshly nature no good thing. "His flesh, which was born of the flesh, was a body of death, which made him groan, and long to be delivered from it, and he called it the body of this death. It still warred against his spirit, and sometimes brought him into captivity to the law of sin which was in his members. So with his mind, the mind of Christ which he received in his new birth, he himself served the law of God; but with his flesh the law of sin.

Let us carefully examine the text at the head of this article. "If Christ be in you." The apostle has elsewhere shown that Christ dwells, by his Spirit, in all who are born of God; for "If any man have not the Spirit of Christ, he is none of his." Christ is the life of his people, and dwells in them, and they in him; but notwithstanding this indwelling of Christ, by his Spirit, as our immortal life, the body of our flesh is still under that death which has passed upon all men, for that all have sinned. The life which we now live in the flesh, is not the life of the flesh, for that is crucified with Christ, and is

therefore dead; and our life is hid with Christ in God; and the life which we now live in the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us." Jesus himself says, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die. Believest thou this?" As Christ, by his Spirit, dwells in his people, all the fruits of the Spirit developed by the saints are fruits of Christ, the true and living Vine. None of them are fruits or productions of the flesh. "Now the works of the flesh are manifest, which are these, adultery," &c. Nothing that is produced by the flesh, even in christians, is good; all is evil continually, and christians are admonished to crucify the flesh with its affections and lusts, and to have no confidence in the flesh. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." We wonder how any who are born and taught of God can persistently contend that any of these fruits of the Spirit are works of the flesh; that the love of God, which is shed abroad in our hearts by the Spirit, is but the natural affections of the flesh, modified and purified by the new birth. If that were so, why are we to crucify the flesh with its affections and lusts? We find by painful experience that all the elements of our earthly nature are carnal, sold under sin, and all the faculties of our nature are in opposition to the Spirit which God has begotten in us, and that our flesh and spirit are contrary the one to the other, so that we cannot do the things that we would. If we truly love God and holiness, this love is in and from the new man, which after God is created in righteousness and true holiness. If our faith triumphs over our unbelief, it is because it is the faith of the Son of God, and the fruit of his Spirit in our heart; for our fleshly nature is as full of infidelity as it ever was, and this infidelity of the flesh rises in unbelief and disputes every thing of the Spirit. It is true the *old man*, or earthly nature, is sometimes held down in subjection to the power of the Spirit, but that faith which triumphs over the flesh is born of God; for that which is born of God overcometh the world; and this is the victory that overcometh the world, even your faith. All the spiritual and eternal life the saints do or can possess is in Christ, and Christ is in them the hope of glory, and the spirit in them which is born of God is life, because of righteousness; and there can be no death where perfect righteousness exists, sin being the cause of death; so neither can there be life, in the sense of our text, where sin exists and righteousness is absent.

But the cry is raised, What then is done for the Adamic man? We answer, The Adamic man is redeemed from sin, death and hell, from the curse and dominion of the law, and by the new birth Christ is formed in him the hope of glory, and he is seal-

ed unto the day of redemption, and the assurance of his final deliverance from sin, pollution, corruption and mortality is securely and indelibly sealed upon him, and the vile body shall be ultimately changed from natural to spiritual, from mortal to immortal, and from the image of the earthly to the image of the heavenly Adam. But it doth not yet appear what we shall be, but it is transporting to know that when he who is our life shall appear, we shall be like him. Although the body in which Christ has taken his abode is dead, devoid of all spiritual life in itself, because of sin, it shall be finally quickened by the same Spirit that raised up Jesus from the dead; 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 [or in like manner] quicken your mortal bodies by his Spirit that dwelleth in you." If these mortal bodies were already quickened by the Spirit that raised Jesus from the dead, they would not be still dead by reason of sin; but they are dead, if Christ be in us. But the spirit is life, because being born of incorruptible seed it cannot sin or become unrighteous. But let us never forget that it is the Spirit that quickeneth, and the flesh profiteth nothing.

When the Son of God was made flesh, by being made of a woman and under the law, he did not cease to be the Son of God, but possessed two natures, one of the Spirit of the Lord God which was upon him, and the other of the seed of Abraham, and was both the Son of God and the Son of Man at the same time. Here were two distinct natures, manifested by two births. As the only begotten of the Father, his goings forth were of old, from everlasting; but in his nature as man, he took part of the nature of which his children are partakers, and fully sustained the relations of the Son of God and the Son of Man. Thus he was made a little lower than the angels for the suffering of death. But now being raised from the dead by the glory of the Father, he is known no more after the flesh, but is now exalted far above all heavens, and dieth no more, death hath no more dominion over him; and so by virtue of his resurrection from the dead, God hath begotten us. (all his members) again to a lively hope, and to an inheritance which is incorruptible, undefiled, and that cannot fade away. For whom God did foreknow, them he did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. He is the first begotten from the dead, and the first born of every creature. And thus in the resurrection of our bodies every one shall be in his own order; Christ the first fruits of this resurrection power and glory, and afterward they that are Christ's at his coming. And when thus raised up from the dead and conformed to the image of our exalted Lord, we shall more fully know and realize what is done for the poor sin-polluted Adam man.

ISAIAH XLV. 22.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

In addition to what our brother J. R. Law has written upon this text, on page 157, it may not be amiss for us to offer a few thoughts which have occurred to our mind on the same subject. Without any design to controvert the views expressed of its application to all temporal deliverances which God has wrought for ancient Israel, for truly they were many and wonderful, from the time he broke for them the Egyptian yoke, and delivered them from the house of bondage, and led them through the Red Sea, and through the wilderness, and through Jordan, and into the promised land, and in fighting all their battles, delivering them from the sword, the famine and pestilence, and supplying them with corn, wine and oil, and every thing needful. In this his mighty power and special salvation of his chosen people was abundantly demonstrated when there was no strange god with them, while they were all hurled to confusion together who were makers or worshippers of idols. But God's special care, protection and temporal salvation wrought for Israel in the flesh, was emblematic of the eternal salvation of his people in Christ Jesus our Lord.

We see nothing in our text that can by any just construction imply or favor the idea of a general or universal atonement, especially taken in its connection with the context. In the fifteenth verse of this chapter, he who speaks the words of our text is identified in distinction from all idol gods, as "The God of Israel, the Savior." And in the following verse it is said, "They shall be ashamed and also confounded, all of them, they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye [Israel] shall not be ashamed nor confounded, world without end. For thus saith the Lord that created the heavens," &c. "I said not unto the seed of Jacob, Seek ye me in vain." It is Jacob alone unto whom he has said, "Look unto me, and be ye saved." And this he has not said to them in vain; for he saith further, "I have sworn by myself, [for he could swear by no greater] the word is gone out of my mouth, in righteousness, and shall not return," or be revoked, or as though it had not been spoken. And by his awful oath he has made it absolutely certain that all those unto whom he has said, "Seek ye me," or "Look unto me, and be ye saved," shall obey the sovereign mandate, as any failure would involve the veracity and sacred oath of God who cannot lie or commit perjury. Therefore, "Surely shall one say," or as in the margin, "Surely he [Jacob] shall say of me, [of God] In the Lord is all righteousness and strength;" and, "In the Lord shall all the seed of Israel be justified, and shall glory." The spiritual seed of Israel shall be found among the Gentiles, in every tribe and kindred of the earth, even at the

most remote extremities of the world. Yet has God said unto them, "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say unto thee from the north, Give up; and to the south, Keep not back." These four points of the compass include all the ends of the earth, and God will say unto them all, "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. 3-7. "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed [or made atonement for] Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."—Isaiah lii. 9, 10. Therefore it is testified by the inspired apostles at Pentecost, that the promise is unto "all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39. "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."—Rom. viii. 29, 30.

For a still further explanation of the signification of the words, *the ends of the earth*, read, "But thou, Israel, art my servant: Jacob, whom I have chosen, the seed of Abraham, my friend; thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and will not cast thee away."—Isa. xli. 8, 9. "O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth," &c.—Jere. xvi. 19. Speaking of him who should come out of Bethlehem to be ruler in Israel, it was predicted, "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide; for now shall he be great unto the ends of the earth."—Micah v. 4. "And he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the rivers even unto the ends of the earth."—Zech. ix. 10. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. 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."

God's chosen and redeemed people, especially those of them among the Gentiles, are often called the ends of the earth; they are made to feel themselves very far from God, as lost and helpless sinners, but when called with a holy calling, which is not according to their works, but according to God's own purpose and grace,

which was given them in Christ Jesus before the world began, as many as are ordained to eternal life believe. God's promise and oath is verified in calling his own sheep by name, and leading them out. The dead shall hear his voice, and they that hear shall live.

They are called to look unto God; not to themselves, nor to any of the gods of the heathen, but to God, because he is God, and there is none beside him that has power to save a sinner. He is a just God and a Savior, and beside him there is no Savior. Looking to him for salvation necessarily implies the looking away from everywhere else, for there is no other name under heaven given among men whereby we must be saved, but that of Jesus; and if he were not absolutely God, in the fullest sense of the word, as well as man and Mediator, he could not be a Savior, as beside God there is no Savior. But as in him dwells all the fullness of the Godhead, he is able therefore to save them unto the uttermost who come unto God by him. If we are looking for salvation from any other being or power, we are guilty of idolatry, and shall surely go to confusion, together with all idolaters.

God is long-suffering to usward, not willing that any (of us) should perish; therefore hath he commanded that every one that is called by his name shall be brought to him: for it is not the will of their heavenly Father that any for whom Christ died should perish. For, says Jesus, 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 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."—John vi. 39, 40. God's will determines all things, for he worketh all things after the counsel of his own will.—Ephesians i. 11. "What shall we say then? Is there unrighteousness with God? God forbid. 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. Therefore hath he mercy on whom he will have mercy, and on whom he will he hardeneth."—Rom. ix. 14, 15, 18.

"Thou wilt say unto me, Why doth he yet find fault? for who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? 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 hath afore prepared unto glory?"—Rom. ix. 19-23.

"Shall man reply against the Lord, And call his Maker's ways unjust,

The thunder of whose potent word Can crush a thousand worlds to dust?"

"But, O my soul, if truth so bright Should dazzle and confound thy sight, Yet still his written will obey, And wait the great decisive day.

Then shall he make his glory known, And the whole world before his throne With joy, or terror, shall confess The glory of his righteousness."

TO OUR DELINQUENTS.

Since our last issue we have sent notices to several hundred of our subscribers whose subscription is in arrears, informing them that we had some heavy liabilities to meet in a few days, and that it would be very acceptable if they would make a remittance on their account. As we have frequently stated before, it is not our desire to crowd any who are not able to pay at present, but the fact of the amount being so small is the cause of many not deeming the matter of sufficient importance to claim their immediate attention; and such we would remind that these little amounts aggregate to us thousands of dollars, and the neglecting of these small amounts makes it very embarrassing for us.

ORDINATIONS.

According to previous arrangement of Fairview Primitive Baptist Church, in Fulton County, Pa., a council convened on Thursday before the second Sunday in May, 1878, for the purpose of examining and, if found expedient, ordaining our beloved brother, JEFFERSON BEEMAN, to the full work of the gospel ministry.

The ordination sermon was preached by Elder J. Furr.

The council then proceeded, and the candidate was examined, whereupon, the council being fully satisfied, proceeded to set him apart by solemn ordination to the work of the ministry.

Prayer by Elder T. Rose, with the laying on of hands by Elders T. Rose and J. Furr.

T. ROSE, Mod.

MARCUS STARR, Clerk.

CORRECTIONS.

ELDER G. BEEBE & SON—DEAR BRETHREN:—In No. 12, present volume of the SIGNS, as well as in my former communication, an error in type occurs, making my address Rosita, California, instead of Colorado, which has caused me some trouble in correspondence. There is but one Rosita in the United States, and that is in Colorado, which is my address and residence.

Please insert this correction.

J. H. YEOMAN.

MARRIAGES.

July 3, 1878, by Eld. G. Beebe, at his residence in Middletown, Mr. John Brooks, of Walden, and Miss Susie Ellison, of Goshen, all of Orange County, N. Y.

June 2, 1878, at the residence of the bride's parents, in Rusk Co., Texas, by Eld. Noah T. Freeman, Mr. Anthony I. Segerer, late of Baltimore City, Md., to Miss R. D. Reed, both of Rusk County, Texas.

OBITUARY NOTICES.

After some delay, by request of friends and relatives I write for announcement through the SIGNS the death of my last two surviving sisters in the flesh. The first of these, as we trust, and have the most consoling dying evidences and living reasons to hope, was "taken from the evil to come," on the 11th day of December, 1877, was **Mrs. Mary Saunders**, who was the youngest daughter of George and Mary Stipp. She was born into this sin-defiled world, to pass a great part of her life in trouble, disappointment and suffering, December 30th, 1830. She professed a hope, and was baptized in the fellowship of the Regular Predestinarian Baptist Church at Danville, Illinois, on the first Saturday in October, 1854, by Elder William Stephens. After the candlestick was removed from the church at Danville, Ill., she was received into the unity and fellowship of the Big Shawnee Church, in the bounds of the Sugar Creek Association, of Indiana, and stood identified with them till her death as a faithful, orderly and worthy member, so far as is known to me. She was a great sufferer, having been afflicted with paralysis and physical weakness for some time before her last fatal and prostrating stroke, which occurred about two weeks previous to her final deliverance from suffering and the sting of death and the consequences of sin, whose strength is the law. But thanks be to God who, as we trust, has given her the victory to be realized in its glorious and triumphant fullness "at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible. Then," and not till then, "shall be brought to pass the saying that is written, Death is swallowed up in victory." She was perfectly conscious to the last, and fully resigned, and anxious that her departure out of this sorrowful world, and her release from trouble, pain and death, might not be delayed.

The latter of the two, sister **Elizabeth Leonard**, who had long been a sufferer from physical weakness and disease, was the oldest of the family; born in Berkley County, Virginia, March 25th, 1811, and surviving her youngest sister but little less than a month, being embraced in the cold, fixed and still slumbers of "the last enemy" on the 8th day of January, 1878, at the age of 66 years, 9 months, and 13 days. She received and expressed a hope of salvation by grace through a crucified and risen Redeemer, united with the same Danville Church of Predestinarian Baptists, in the Vermilion Association, and was baptized by Elder William Blankinship, in the year 1835. Previous to the dissolution of the Danville Church, through contention and strife growing out of "the two-seed doctrine," she removed with her husband, Valentine Leonard, to Covington, Indiana, and became identified by letter with the Big Shawnee Church, before named, where she remained an exemplary member, a zealous private defender, and an able advocate of the truth, till a second removal to Paris, Illinois, where she remained until her death, and where she united, by letter from the Big Shawnee Church, with the Mount Pleasant Church, in the Wabash District Association, in whose esteem, fraternal love and fellowship she continued settled and steadfast to the end. But, a short time before she was prostrated unto death with a fatal stroke of paralysis, in which she suffered about a month, the little church with which she was last united passed through a most fire-trying ordeal on account of a protracted and distracting doctrinal difference among its members, which was a source of momentous anxiety, solicitude and trouble to her, and which rent the church, and which is still generating "hatred, variance, wrath, strife, seditions, heresies, envyings, and such like," in all her corresponding associations, causing divisions, and a withdrawal of fellowship and correspondence. But the part of the church with which she continued steadfast is still recognized, and pronounced by the Wabash Association, (yet almost a unit against the new-coined and dangerous doctrine which has caused so much division and trouble,) the Mount Pleasant Church, in order. Sister Elizabeth Leonard was by no means a novice, nor an innovator, nor an admirer and receiver of any novitious opinions and doc-

trines; but having a clear and comprehensive mind, and a retentive memory, she was well versed in the holy scriptures, which she made her chief study, and the subject of her reflections and conversation. Hence many will attest that she had few superiors in depth of thought, discriminating judgment, and force of reasoning upon the great mystery and scheme of redemption and godliness. She was communicative, interesting and instructive in her intercourse and conversation with her brethren and sisters, with whom she associated freely, being a member of the church forty-three years. She took great satisfaction in speaking to the encouragement and comfort of such as she found in trouble and cast down with doubts and fears, and was especially gifted as a comforter; and the subject of religion was her constant theme during the rational hours of her last sickness. She said to me, Talk to me about Jesus: talk to me more about these light afflictions which are but for a moment, and work for us a far more exceeding and eternal weight of glory: talk about those who are sealed unto the day of redemption, and how and by whom they are sealed. While her still and motionless form was yet with us, awaiting interment, Elder Patton, of Providence Church, being sent for, preached a very interesting, comforting and encouraging discourse to us in attendance.

GEO. Y. STIPP.

BISMARCK, Ill., May 24, 1878.

Mrs. Mary Ann Scudder, wife of brother David T. Scudder, of Union, Tioga County, Pennsylvania, died March 7th, 1878, after an illness of about two weeks, of paralysis.

She had made no public profession of religion, but was a regular attendant of the meetings of the Canton Church, of which our bereaved brother is a deacon, and was always an attentive hearer of the truth. She was one also who was always glad to receive the christian friends at her house and entertain them, and it appeared as though she did it for the truth's sake. These are evidences that one has passed from death unto life; and they were finally proved to be true in her case, for in her last illness she acknowledged to having had a hope in the Lord for a number of years, though she had not had strength to own it publicly before.

She was born in Andes, Delaware County, New York, in 1822. She experienced a hope in the Savior when about twenty-two, which was confirmed many years afterward, when she was so seriously ill that her life was despaired of. She was delirious, apparently, for about twenty-four hours. When she recovered from that she told her husband she had had a vision of heaven, and spoke of the glorious things she had seen. She appeared to have felt the presence of the Savior wonderfully. Still she never had confidence to go forward in baptism, not being able to feel that she was worthy. In her last sickness she became conscious that her end was approaching about three days before her departure, and spoke calmly about it to her husband and children, counseling them to be resigned to the Lord's will. She left ten children, the youngest of whom is ten years of age. All were present but one, who did not reach her until her spirit had departed. She spoke with them all, and said to them, as they were grieving so bitterly, "When God calls, we must go." A few minutes before the last, she said, "He doeth all things well." And then, "The angels are coming." These were her last words. Without a struggle or movement she ceased to breathe. She had gone to that home of unspeakable joy and blessedness, where all who love the Lord shall be gathered to dwell forever with him.

This is a sore affliction to all the dear family. Our brother has experienced the comforting hand of the Lord upon him in a good measure since his bereavement. One of the daughters has since been made willing to acknowledge her Savior by a public profession of his name, making two of the daughters who are now members of the church. May the Lord be pleased to give to all the children to drink at the Fountain of all consolation and lasting joy, and make them followers of the dear Savior, and strengthen and console our dear brother in his declining years.

The departed was respected and loved by all who enjoyed an acquaintance with her, and was held in affectionate esteem by the brethren and sisters. Brother Marvin Vail was present at her funeral, and spoke from Rev. xiv. 13.

By request of sister Augusta Vermilya, the eldest daughter, I send you these stanzas to print with this notice.

"Dearest mother, thou hast left us,
And thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our wrongs shall know.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heav'n with joy to greet thee,
Where no farewell tear is shed.

Submissive to thy will, O God,
We all to thee resign;
And now before thy chastening rod
We mourn, but not repine."

Your brother in the truth,
SILAS H. DURAND.

By request I send the following notice of the death of brother **Reuben Kugler**, which occurred on the 22d of April, 1878. He was seventy-one years of age, and had been a member of the Baptist Church of Kingwood, Hunterdon Co., N. J., about forty-one years, having been baptized by Mr. Wigg during his pastorate of that church.

Brother Kugler was a very quiet, unassuming, yet steadfast and firm Old School Baptist; his steadfastness in the doctrine having been put to a severe test within a few months after he became connected with the church, by the drawing off to the New School of quite a large number of the members, in company with the pastor who had so lately baptized him; but he was rooted and grounded in the faith, and remained unmoved. He was a very useful member, always ready to bear his share of any burden without complaint, and through heat and cold, though he lived several miles from the meeting-house, his place was never vacant, unless on account of circumstances beyond his control. He was an active business man, and was generally successful in his undertakings. Honorable in all his dealings, his neighbors accord him the just praise of being strictly honest and just in his business transactions. Indeed, in all things, so far as the outward deportment showed, he lived the life of a christian. In him the writer had a firm friend, whose confidence and fellowship he very highly esteemed. I have had many very pleasant, and I feel also profitable, conversations with him, and we were always agreed on all subjects.

Brother Kugler had always enjoyed tolerable good health, though for several years was subject to attacks which weakened him very much. He was in bed about nine weeks before he died, and told me just after taking his bed that he had lived over seventy-one years, and could not remember a time, until then, in all his life when he could not get up and dress himself. I was to see him and conversed with him a short time before he died. I asked him how he felt in reference to his sickness, if he had any hope of ever getting up from his bed. His reply was, "I sometimes feel a little better, and then I think I may get up again; but soon I have another spell that puts me back again, so that I think perhaps I will never leave the bed until I am carried out. I do not know how it will be; but it will be all right, whichever way it is. The Lord does all things right." A short time before he died he said he wanted to see me, and I was sent for, but had just left home for New York, and did not get to see him until after his death. He selected a text to be used on the occasion of his funeral, 2 Cor. v. 1, with the request that I should preach on that occasion, which I did, to a large gathering of relatives and friends, on the 25th. His death was very triumphant. We feel that for him to die was gain.

May the Lord sustain our dear sister Kugler and the sorrowing children in this dispensation of his providence.

Yours, sorrowing,
A. B. FRANCIS.
LOCKTOWN, N. J., June, 1878.

DIED—At his house in Morris County, Texas, Oct. 14, 1877, **Dr. Samuel B. Rodes**, aged 84 years, 11 months and 23 days. He was born in Fayette Co., Ky., Sept. 21, 1792, where he lived till 1833, when he moved to Jackson Co., Ala., where he lived till 1853, when he moved to Texas and there spent the remainder of his life. He was married to Miss Eliza M. Maxwell, of Edmondson Co., Ky., Feb. 16, 1823, who, though sorely afflicted with paralysis of twenty years standing, survives him. O with what abundant grace has the Lord blessed this aged and suffering sister. They have raised several children to lament him, and to care for her. Brother Rodes was baptized in the fellowship of the Regular Baptists in Edmondson Co., Ky., by Elder Lock, in the summer of 1828, and was ordained to the office of deacon in the Blue Springs Church, Jackson Co., Ala., about the year 1833, which office he filled till his death, having lived a regular member about fifty years, and an efficient deacon about forty years. I was only acquainted with him the last eight years of his life, but having been pastor of the church of his membership three years of that time, I learned much of his manner of life, character and habits. He had spent much of his life in the practice of medicine. Admitting his imperfections, in common with the rest of men on earth, it is not too much to say that brother Rodes was a model man; a man of a high sense of honor, of justice, of good judgment, of fidelity and sterling integrity. He was indeed a good citizen, and died lamented. He was a model church member and deacon, ever prompt and at his post, if possible, and ever awake to the peace and interest of his church, and ever ready and liberal in contributing to defray her necessary expenses. He was ever awake to the interest of his minister, giving to the church the necessary example of liberality to him, never saying, "Be ye filled and clothed," without contributing the means necessary thereto. In faith and morals he was sound, a hater of unsound doctrine and every false way. The church will miss him much, and the way-worn minister will miss him no less. The poor of his church and community will also miss his liberal heart and hand, for I am informed by a brother that he was quite liberal to the poor. In his family, as a husband and father, he was a model. May the dear Lord continue to abundantly bless our aged and bereaved sister Rodes with the assurance of faith, that though her dear companion can never return to her, through the abounding grace of God she will soon meet him in the world where affliction and death cannot enter, and parting will be no more. May the dear Lord grant the same great blessing to each and all the family bereaved.

The Baptist Watchman and the Primitive Pathway are requested to copy.

Respectfully and affectionately,

C. A. PARKER.

Mt. VERNON, Texas.

DIED—At his father's house in Newton Co., Ga., on the 18th day of May, **Mr. Jodie S. Dodson**, son of brother Green H. Dodson. He died on his 29th birthday.

Jodie was a noble young man, dignified, intelligent and refined, had a well cultivated mind, polite manners, respectful to the aged. His loving mother had, only a few months before, preceded him to the tomb. His father growing old and feeble, Jodie was doing all he could to make his father and sisters comfortable. He was one of the most dutiful sons, and a tender, affectionate and loving brother. He had a kind word for everybody, and made friends wherever he went. We were all looking to Jodie to make a man of distinction, and the promise was flattering. Our hopes are all blasted, and we are filled with sorrow. The circumstances of his death are painful. Nearly five weeks before he died he was attempting to lead a mule over a fence. The mule's forefeet got hung between the two upper rails, and in making a violent effort to disengage himself he broke the top rail, which, coming with great force against Jodie's right side, produced the fatal hurt. At first it was not thought to be dangerous. He lingered on, growing weaker, still we could but hope, much of the time, that he would recover. He was entirely rational to the last, patient and uncomplaining. He

had made no open profession of religion, but was concerned upon that subject. He was often affected under preaching, and read the scriptures. In his last illness, though not approached directly upon his future prospects, a friend took occasion several times to speak of the tender mercies of God, and expressed a fervent desire for his restoration. At each time Jodie wept, but tried to hide his tears, and was too full of emotion for utterance. We all have a hope that the loved one is now at rest. A few hours before his death he began rapidly to sink, and was speechless. I never saw a more pleasant, brighter or intelligent countenance, as he looked upon all in the room. He seemed to be saying, I am not afraid to die; I am ready to go; I am too weak to speak. He died so easy that we could not tell when he ceased to breathe. We only knew he was dead.

The Lord pity the poor, distressed father, who, out of five sons, has now only one left, and his dear wife so recently gone. May he pity the dear, loving daughters, and the only brother. O that they all may have the spirit of submission and be sustained under it all.

After a most comforting discourse by our aged brother, Eld. I. Hamby, to a large and weeping audience, dear Jodie was laid beside the newly made grave of his mother. They were both noble and lovely in life; their separation was but short.

The "Landmark" and "Pathway" will please copy.

Yours in love,
WM. S. MONTGOMERY.
SOCIAL CIRCLE, Ga., May 25, 1878.

DIED—April 13, 1878, in Middletown, Delaware Co., N. Y., Mrs. Jennett Whitcomb, wife of brother George Whitcomb, aged 53 years, 10 months and 24 days.

The subject of this notice was born in Tainrothshire, Scotland, in May, 1824, came to this country with her father's family, Alexander McLean, in 1834, and was married to George Whitcomb in February, 1844.

Sister Whitcomb experienced a hope in Christ, and in May, 1866, came before the Middletown Church, in Delaware Co., N. Y., with her husband, his brother and his wife, her sister, and related their experience to the church, and were received, and baptized by the writer of this notice.

Sister Whitcomb has been a worthy member of the church, and her walk and deportment was becoming her profession. She was a regular attendant of the church, and the church was her home. She often expressed her unworthiness, yet took great satisfaction in the assembly of the saints. She continued to meet with her brethren until sickness and disease prevented. She gradually wasted away, until the Lord called her from this world of trial and sorrow, to her blest abode at his right hand, where sickness, pain and death cannot enter, and where the weary are everlastingly at rest.

She leaves a heart-stricken husband, two daughters, an aged mother, and a number of brothers and sisters, together with the church to mourn their loss; but they mourn not as those who have no hope, for their loss is her eternal gain. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The writer was called to preach to the friends and congregation on the occasion. May the Lord bind up the broken hearts of the friends, and reconcile them to this dispensation of his providence, for his name's sake.

Yours to serve in the gospel,
I. HEWITT.

Elder Archibald W. Rogers departed this life Feb. 15, 1876, in the 88th year of his age. He was an excellent and noble christian, and as a neighbor and a citizen, as a husband and a father, he could not well be surpassed. As a minister, he stood firm and strong in the faith of the gospel, and the lovers of the truth were delighted with his presence. At the time of the division among the Baptists he stood almost alone, unshaken in the faith of God's elect. He raised a very large and intelligent family, by the labors of his hands. I was with him several days and nights before his death, and although suffering the pains of death in his flesh, yet his soul was

poured out in prayer and praise to him in whom he had trusted, and in exhorting and explaining the scriptures to those around his bed, who, with one accord, had to say, Surely he is a good man.

Our brother died in the triumphs of faith, leaving a widow, (his second wife) with a large circle of children, grandchildren, and other relatives and friends, to mourn their loss.

Brother Roger's first wife was an Old School Baptist, who kept the unity of the Spirit in the bond of peace. As a neighbor, she was beloved by all, and as a mother, she was much loved by her children, numbering sixteen.

His second wife, though of the New School, is a reader and lover of the SIGNS OF THE TIMES, and appears to be strong in the faith.

Your unworthy brother and servant for Christ's sake,

JOHN PLUM.
PRESTON COUNTY, W. Va.

DIED—At his residence in Freestone Co., Texas, after a severe attack of typho-malarial fever, May 30th, 1878, Elder Champress Terry Echols. He was born in Pittsylvania County, Virginia, Feb. 23d, 1804, and placed his trust in Christ as his Savior in the year 1823, with the Predestinarian Old School Baptists at Shoeko Church, presided over by Elder Nowlin, where he was baptized. He was married to Agnes W. Clement, October 9th, 1825, in Campbell Co., Va., where he remained till the year 1828, when he moved to Henderson Co., Tenn., where he placed his membership in Forkey Deer Church of Old School Baptists, and was called and ordained to preach the glad tidings of great joy in Christ to the saints in 1833. He remained in this county until the year 1849, when he moved to Texas, and finally settled in Freestone County. After meeting with the few scattering disciples here, he joined and was called to act as pastor of the Union Church, in Freestone County, in the year 1852, performing the duties as pastor eleven years. He then withdrew his membership, and joined Salem Church, Freestone County, in 1863, where he was called as pastor in the same year. He performed the duties as pastor until February, 1878, when he asked to be relieved of this position, but remained a member in full fellowship up to his death.

He leaves an aged helpmeet and five children to mourn his departure. But feeling that our loss is his eternal gain, we can but exclaim, Let thy will, O Lord, be done. As a father, none was more merciful and kind than he. His voice will be very much missed by his young grandchildren, as he nurtured them more than anything else on earth.

Thus in life we are in the midst of death.
S. D. CARROLL.

DIED—Near Stoutsburgh, N. J., March 14th, 1878, our beloved brother, Jacob B. Sheppard, after a protracted and painful illness, which he bore with meekness and resignation, in the seventy-sixth year of his age.

The subject of this notice was baptized by our late beloved pastor, Elder P. Hartwell, about twenty-five years ago. He was well established in the doctrine of free, sovereign and discriminating grace. The many isms which are abroad in the land, the do and live system, had no charms for him, and he was ever ready to contend that salvation is of the Lord. His walk and conversation were as become those who profess the name of Christ. During his illness he said to the writer that the Lord was with him, that he enjoyed his presence, the indwelling of his Spirit and the light of his countenance, and was resigned to the Lord's will, and that he was enabled to look forward to the hour of sweet release with pleasing anticipations, when he would be welcomed home to the mansions of never-ending felicity.

His widow, our dear sister, and several children and grandchildren, together with the First Hopewell Church, mourn their loss, but are consoled with the blessed assurance that he has gone to inherit that blessed rest, where sickness and sorrow, pain and death can never come. May the God of all grace comfort and sustain the bereaved widow, give to the children and grandchildren re-

signation to the divine will, and, if according to his will, make them acquainted with the riches of his grace.

A comforting discourse was preached upon the funeral occasion by our beloved brother, Wm. J. Purington, from 2 Cor. v. 5-8, to a large congregation, in the meeting-house of the First Baptist Church, in Hopewell.

Unworthily, your brother in Christ,
Z. STOUT.
HOPEWELL, N. J., June 5, 1878.

DIED—At the residence of her daughter, Mrs. Joseph Shaw, in the city of Lexington, Mo., sister Deilah Wright, who departed this life Dec. 27th, 1877, at the advanced age of 85 years.

The subject of this notice was the daughter of William and Elizabeth Davis, and was born at Big Crossing, Scott Co., Ky. She joined the Baptist Church in early life, and in the midst of many trials, through a protracted membership with the Old School Baptists, exhibited that "meek and quiet spirit," which in the sight of the Lord is of great price. Sister Wright was unfaltering in her devotion to the cause of truth, as maintained in the doctrine and order of the Old School Baptists. She died as she had lived, in the triumphs of the faith of the Son of God, and we confidently trust that she has gone to be with Christ. May God be near and comfort her bereaved husband and children. Your brother,

J. M. THEOBALD.

DIED—At her residence in Green County, Ohio, on the morning of Dec. 18, 1877, Mary Keiter. Sister Keiter was born in Frederick Co., Va., Dec. 18, 1803, and when in the fifth year of her age her parents moved to Hampshire Co., Va., where she was married in 1822. She moved to Ohio in 1835, landing in this county Oct. 13th, where she lived until the time of her death. She was a faithful member of Mercer's Run Church for many years, and always filled her seat when her health and the weather would permit. During her last sickness, at the time of our yearly meeting, we had meeting at her house, and when I called to see her the next morning she told me the truth was greatly blessed to her the day before, and so rejoiced her that she felt better in body. It was not my privilege to be with her at the time of her death, but I am told that she welcomed death as a messenger to bear her home to enjoy the presence of him who called her by his grace and gave her a good hope through grace. She said several times that she was anxious to go. May the God of all grace sanctify this bereavement to all the family and the church, is the prayer of your brother.

LEVI BAVIS.

DIED—March 5th, 1878, at her residence, about two miles from Clinton, in De Witt Co., Ill., sister Sarah Ann Peters. She was born in Boone County, Ky., Feb. 15th, 1826, was married to A. M. Peters Jan. 3, 1847, was baptized by Eld. P. P. Piper, in the fellowship of the Old School Baptist Church called Mt. Zion, in Clark Co., Ill., in 1841, and from there moved to De Witt Co., Ill., with her husband, in 1852. Having a letter of recommendation from the church she left, she joined the New Providence Baptist Church, on Salt Creek, where she remained a member until her death.

Sister Peters suffered for several years from an incurable disease of the stomach and bowels. She was never blessed with any children, and her kindness was bestowed upon the orphan and the needy. She leaves her husband, and many whom she has helped, to mourn the loss of their best friend.

Your brother in the Lord,
AARON WELCH.

It becomes my painful duty to record the death of my highly esteemed friend and worthy old brother, Ephraim Fithian, who departed this life April 7, 1878. His disease was paralysis, of which he suffered nearly eight years, but endured it with patience and resignation. He was born in the state of New Jersey, Feb. 5, 1799, was married to Miss Hannah Claypool March 26, 1822, emigrated

to Ohio in 1825, joined the Old School Baptist Church in Ohio the same year, and was baptized by Elder Hildreth. He emigrated to California in 1852. He died at his residence in Anaheim, Los Angeles Co., Cal., leaving his dear wife, who still survives him, and three children, with a large circle of grandchildren and friends to mourn their loss; but we mourn not as those who have no hope, for we have the assurance to hope he has entered that rest that remains to the people of God. May the Lord comfort the dear old sister and family, is the prayer of one who is the least of all.

R. CUMMINS.

MORAVIA, IOWA.

By request of brother James Crafton, I send for publication the obituary, of sister Sinai Crafton. The deceased was born in the state of Virginia, and was 74 years old the 5th day of June. She had been a member of the Old School Baptists over fifty years, and never had a charge legally brought against her. She loved the brethren and sisters, and never was absent from her church meetings if she could possibly be present. She was very kind to the sick, doing all the good she could. She was sick two weeks, her disease being consumption of the liver and lungs. She had two physicians, who did all they could, but she is gone. She leaves a bereaved companion and four almost broken hearted children, with brothers, sisters, neighbors and the church, to mourn their loss; but we sorrow not as those who have no hope, for our loss is her great gain. She was willing and anxious to depart and be with Christ.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

ELIZABETH R. MARTIN.
PARIS, Ill., June 28, 1878.

It is with deep solemnity that we are called to record the death of our dear father, Thomas W. Dooley, who departed this life June 16, 1878, aged 80 years and 12 days. He was born in Bedford Co., Va., and joined the church in Jackson Co., Va., in 1848, but withdrew on account of corruption coming into the church, and never after united. He remained firm in the faith of the Lord Jesus, not trusting in self, but having all confidence in the Lord. He expressed a great desire to be with the brethren, but was not often permitted to do so, on account of ill health, and living far from any church of the kind. He died in full assurance of a better world. For some months before his death his constant reading was the bible, the SIGNS and the Editorials. We laid him away till the resurrection day.

By a sorrowing daughter,
MARY DOOLEY.

DEAR ELDER BEEBE:—I thought I would send you a few lines, and inform you of the death of my dear mother, Mrs. Abbey Van Duzer, relict of the late Gabriel Van Duzer. She was born August 12, 1806, and died May 12, 1878, aged 71 years and 9 months.

She was unconscious and speechless from the first of her sickness, so we were deprived of the privilege of any communication with her. I regretted much that you, dear Elder, could not be in attendance at the funeral. I am also much disappointed that I cannot attend the association this year, as I have been thinking for the last year of meeting you once more face to face at that time; but it cannot be. But I still hope to come at some time not far distant. If you can ever feel to come to us here, we shall be but too happy to meet you.

From one who still has a hope that all will be well when Christ shall appear. Yours with love,

SARAH M. McCORMICK.
OAK RIDGE, N. J.

Please publish the death of W. P. Allen, who was born at Colechester, Prince Wm. Co., Va., Oct. 5, 1805, was married to Miss M. Pritchard, of Fairfax County, Va., January 3, 1828, lived near Centerville, Va., until the year 1857, when he emigrated to Pettis Coun-

ty, Missouri, where he lived until his death which occurred June 16, 1877. He lived to the mature age of 71 years, 8 months and 11 days. At the time of his death he was not a member of any church, though he formerly belonged to the Regular Predestinarian Baptists, in which doctrine he was a firm believer. His funeral was attended by the writer.

Yours in hope of eternal life,
JAMES TEAGUE.
LA MONTE, Mo.

By request of Mrs. Mary G. Brown, please announce the death of her dear husband, **Wm. G. Brown**, which took place April 8th, 1877. He was a member of the Primitive Baptist Church. He died of inflammation of the stomach and bowels, living only three days after he was taken sick. He died rejoicing in the faith and love of Jesus Christ.

THOS. S. GIBSON.
GIBSON'S STATION, Lee Co., Va.

DIED—In Berne, Albany Co., N. Y., June 11, 1878, of consumption, **John Wagonizer**, in the 31st year of his age.

ASSOCIATIONAL.

The Lebanon Old School Baptist Association will convene, (providence permitting) with the Harmony Church, Grant Co., Ind., on Wednesday before the third Saturday in August, 1878, and continue three days.

Those coming by rail from the south and south-west will come via the Cincinnati, Marion, Wabash and Michigan R. R., to Fairmount Station, where they will be met and conveyed to the association. The station is about 18 miles north of Anderson.

Those coming from the east or west will come via the Pan Handle Road, leaving the train at Jonesboro, also called Harrisburg, where they will be met.

J. A. JOHNSON.

The annual session of the Virginia Corresponding Meeting will be held, by divine permission, with the Occoquan Church, Prince Wm. Co., Va., commencing on Wednesday preceding the third Sunday in August, and continue the two following days. A cordial invitation to be present is extended to all who desire to attend. Brethren and friends coming by public conveyance are expected to arrive in Alexandria, Va., Tuesday morning, in order to take an evening boat or train for the place of meeting. Our friends who may arrive in Alexandria Tuesday morning can call upon brethren Broders, Grimes, or any of the brethren there, who can inform them of our arrangement to meet them Tuesday evening. We hope, if the Lord will, to enjoy a season of refreshing from his presence.

WM. M. SMOOT.

The Sugar Creek Old School Baptist Association is appointed to be held with Bethel Church, Wayntown, Ind., beginning on Saturday before the second Sunday in August. A cordial invitation is extended to all who love the assembling of the saints.

The White Water Old School Baptist Association will be held with the Salem Church, Wayne Co., Ind., to begin on Wednesday before the second Saturday in August, 1878, and continue until Friday evening following. Those coming from the east or south will come by way of Richmond, take the 10½ train there for Washington, and arrive at 11.10 a. m., on Tuesday. The distance from Richmond to Washington is ten miles. A train leaves R. at 7½ p. m., and passes Washington about 8.

Those coming from the west and north-west will stop at Hagarstown, 6.5 p. m., same day. The friends will be met promptly that day at the time and places named. A cordial invitation is extended to the brethren, and especially to the ministering brethren. Come and see us.

JAMES MARTINDALE.

The Redstone Association will be held, by divine permission, with the Indian Creek Church, in Monongahela County, West Va.,

commencing on Friday before the first Sunday in September, and continue three days.

We extend a cordial invitation to all lovers of the truth to visit us on the occasion. We are weak; come and strengthen us.

Those coming from the east will come on the Baltimore & Pittsburg Road, and stop at Dawson's Station, where they will be met, by sending me word. They must come on Wednesday. From the north come to Pittsburg, thence to Monongahela City, where they will be met by sending me word. My post-office address is Upper Middletown, Fayette Co., Pa.

ADAH WINNETT.

The Mt. Pleasant Association will be held, the Lord willing, with the church at Bethel, Switzerland Co., Ind., commencing on Friday before the first Saturday in September, and continue three days.

Those coming by the Louisville & Covington Short Line R. R. will get off at Liberty Station, Ky., and take the omnibus to Vendy, Ind., where they will be met on Thursday evening at Anderson's Hotel, with conveyances.

Those coming on the river, either up or down, can get off the boat Thursday night, at Prestonsville, Ky., where they will find friends; or at Cabos Landing, Ind., where they will be cared for. All who come to Prestonsville Ky., without conveyance, will be met on the Indiana side of the river with conveyances.

We give a general invitation to all.
J. D. BANTA,
Clerk of Bethel Church.

The Lexington Old School Baptist Association is appointed to be held with the church at Andes, Delaware Co., N. Y., on the first Wednesday and Thursday in September, 1878.

The Tygart's Valley River Association is appointed to be held with the Leading Creek Church, in Randolph Co., W. Va., to begin on Friday before the last Sunday in August, 1878, and continue three days.

J. S. CORDER, Mod.

The Licking Association of Particular Baptists is appointed to be held with the church at Salt River, Anderson Co., Ky., to commence at 10 o'clock a. m. on Friday before the second Saturday in September, 1878, and continue three days.

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46.

MIDDLETOWN, N. Y., AUGUST 1, 1878.

NO. 15.

POETRY.

A SONG OF PRAISE.

One song of praise let me recount,
To tell my Maker's fame,
That far exceeds the best amount
Of all creation's frame.
His ransom of my soul from hell,
When in its gates I lay,
Is more than all the world can tell,
Of its combined display.
Was it by help of human arms?
Or agents, "means," or toil?
No, none of these; my deepest harms
The Spirit changed to oil!
God came to me, and from his mouth
He breathed my comfort in!
He made me feel it, through his oath,
That Christ had felt my sin!
And now, by faith, quite reconciled,
He gives me full supplies,
Nor suffers me to be beguiled,
To court the worldly-wise.
He gives me rest, content; and rich,
With nothing more to ask,
But that no worldly thoughts bewitch,
From praising as my task.
Enough! enough! of every thing,
With full submission mine!
I lack but that best, final wing,
To soar to courts divine.
JUNE 26th, 1878.

ALTONA, Mich., April 29, 1878.

DEAR BRETHREN:—It has been impressed strongly upon my mind regarding the dealings of God in the affliction of the senior editor. I have never before felt so much the force of the apostle's words, that if one member suffers, all the members suffer with it.

Under a sense of my weakness and inability, I have penned the following verses, as a token of brotherly love to you, and also to the Israel of God, believing the readers of the SIGNS feel (even more) interested in the health, comfort and spiritual enjoyment of our beloved editor. WM. WILLETT.

Dear brother, 'tis thy God, and ours,
That for a season hath thy powers
Of writing in the SIGNS,
In his own wisdom laid thy pen
In silence by, that truth did blend
With all his vast designs.

We own his right and power to reign;
He can lay by, and call again,
That active mind and pen,
That did for years God's truth declare,
And warn the lambs, of wolves beware,
That walk and talk like men.

How many lambs thy pen did cheer,
When filled with gloomy doubts and fear,
By reading in the TIMES
The truth so clearly there portrayed,
Designed, in all thou wrote and said,
To Jesus lead their minds.

Yet while we say, God's will be done,
Your many readers, all as one,
Rejoice, your health improves,
In hopes to hear from you again,
And read the products of your pen,
In strains of truth and love.

In future years, as years that's gone,
Be your support and rest upon
God's own almighty arm;
He many years has been your stay,
And kept and guarded all your way,
When danger did alarm.

So, when the Lord's own time shall come,
To call you from your labors home,
And all your work is done,
Our tears of sorrow then will flow,
Although we still believe and know
That joy will be thy crown.

CORRESPONDENCE.

NEAR WESTON, Platte Co., Mo., June 27, 1878.

ELD. G. BEEBE—DEAR BROTHER:—Some time since I received a letter from brother Owen Smith, of Valdosta, Ga., requesting me to elucidate the twenty-eighth verse of the nineteenth chapter of Matthew, viz: "And Jesus said unto them, 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 also shall sit upon twelve thrones, judging the twelve tribes of Israel."

There appears to be some diversity of sentiment among Old School or Primitive Baptists in regard to the meaning of this scripture. When it was commented upon in the SIGNS OF THE TIMES, not long since, I then had a desire to give my views upon it; but upon reflection I concluded to leave it to abler pens to explain it, and your explanation of it, brother Beebe, coincided with my understanding of it, if I recollect rightly. The number of the SIGNS that has in it your editorial on the subject, is misplaced.

Brethren editors of our family paper, I am afraid that perhaps I may weary your patience with my scribbling. After beginning to recover from my severe and protracted siege of sickness, from feebleness of body, and inclemency of the weather, and bad roads, I could but seldom get to my regular places of preaching. I concluded I would try to improve my time as best I could, the Lord being my helper, in trying to write for the SIGNS. I wish it understood, brother Beebe and Son, that if at this or any other time I should write any thing, and you should print it, if it is not compatible with God's word I shall feel thankful to any brother or sister if they will show me my error, in the spirit of the gospel; for truth alone will do us any good, either in time or eternity. I am truly glad to see that spirit of toleration and forbearance which is, and has been manifested, except in few instances, by the writers for the SIGNS OF THE TIMES. There is such a thing as for christians to be right at heart, while they are wrong in the head; and it is the duty of brethren to try to correct this wrong, in the spirit of meekness. The apostle James says, "He that converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." But I am afraid I shall be too tedious.

Brother Smith, in his letter to me, says, that from my punctuation of

the scripture referred to, he could not tell whether I designed to convey the idea that the regeneration there spoken of was *past*, or whether it was something in the future. He says that I removed the comma from regeneration, and placed it after "me." I will here remark that I have two large family bibles, and they both place the comma after the word regeneration; and I have one large pocket-bible, and one large Testament, and they both place the comma after the word me; and I also have one Greek Testament, and it places the comma after me, and after regeneration also. So we see that different copies place the comma differently, and the Greek Testament differently from the English copies. Now we ask the question, Which is right? They cannot all be right. Placing the pause after me, makes the text convey quite a different meaning from what it does to place it after regeneration, and not after me; while I think that to place it after both words, as it is placed in the original Greek text, is right, from the fact that I conclude both words should be emphasized. It is impossible to arrive at a correct understanding of any manuscript or printed matter, unless they are correctly punctuated. Now the important question to decide is, whether the comma should be placed after regeneration, and not after me. How are we to decide this matter? Certainly from the connection, or context. And to my mind the context plainly shows that the pause should be placed after me, whether it is placed after regeneration or not. I will remark that punctuation is not of divine authority; that the Old, as well as the New Testament, were dictated by the Holy Spirit; that they were written by inspiration, by men who wrote as they were moved by the Holy Ghost. Punctuation is the work of uninspired men; and that, in the punctuation of the holy scriptures in the dead languages, and the translation of them into the living languages, they placed the punctuation where they believed the sense required it to be placed. Hence the punctuation is not infallible.

But let us come a little closer to the subject. As scripture is the best expositor of itself, I will quote, as I think, a parallel text, recorded Luke xxii. 28-30: "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve

tribes of Israel. Mark the expression, "Ye which have *continued* with me," &c. When Jesus said to the Jews, "Except ye eat my flesh and drink my blood ye have no life in you," "Many of his disciples, when they heard *this*, said, This is an hard saying, who can hear it? From that *time* many went back, and walked no more with him." Now to my mind it seems clear that if we blend the text recorded by Matthew, with the one recorded by Luke, that one will serve to explain the other, and the meaning designed by the Savior to be conveyed by them will appear plain. Ye, the apostles, (for it is very evident that the Savior was addressing them) which have followed me, or continued with me in my temptations, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. The apostles, from the time the Savior called them, until his crucifixion, followed him, or continued with him in his temptations. His whole life, from the manger to the cross, was one continual scene of temptations or trials, and his apostles not only followed him in them to merely witness them, but to experience them; for unless his disciples suffer with him, they cannot reign with him. It is impossible for the Head to suffer, and the body and the members of the body to remain at ease. And it is impossible also for the body and its members to suffer, and the Head not to suffer. Hence it is said, "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." This brings to view the identity of Christ and his people. But we cannot enlarge here, lest we be too tedious. How often did the apostles witness and experience the temptations of their Lord, when the scribes and pharisees would try to entangle him in his talk, and raised false charges against him. They charged him at one time with being gluttonous, and a winebibber, and that he cast out devils through Beelzebub, the prince of devils. But as we design to be as brief as possible, without further specifying we will come to the last trying scene of all, when he was delivered into the hands of the chief priests and elders, and condemned and put to death by false witnesses. Behold him in the garden of Gethsemane, sweating as it were great drops of blood falling to the ground, while he lay prostrate on the earth, and prayed, "Father,

if it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done." O, my dear brethren and sisters in the Lord, have you ever seen the time that you could put up this prayer of your dear Savior to your heavenly Father? If you have, I hail you happy; for it is a prayer that can only be learned in the school of Christ, and not in the schools of men. This prayer he put up three times, while thus agonizing. He told his disciples, Peter, James and John, to watch. When he came to them, he found them sleeping for sorrow, and said, "Watch and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak." But the most trying time they had yet to pass through. "And while he yet spake, lo, Judas, one of twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people, and laid hold on Jesus, and led him away to Caiaphas the high priest, where the scribes and the elders were assembled." The evangelist Mark informs us that "all the disciples forsook him and fled." It seems they were all absent at the trial of Jesus, except one disciple, whose name is not mentioned, and Peter, who followed him afar off unto the priest's palace, and sat down with the servants to see the end. Truly this was a time of sore trial, both to Jesus and his disciples. Notwithstanding Peter had positively affirmed that he would die before he would deny his Savior in any wise, (and so said all the rest) yet when the temptation came they all became offended, as the Savior told them they would. No doubt but that they all paid the cost for it heavily, as did Peter, and all for their good. O how weak is poor, frail human nature, when left to itself! But the Lord will not suffer his people to be tempted above that which they are able, but will with the temptation make a way of escape, that they may be able to bear it. God's people may backslide, and get far out of the way, as these disciples did, yet he will bring them back again. For says the apostle, in his letter to the Hebrews, "We are not of those who draw back unto perdition, but of them who believe to the saving of the soul." Although these disciples fell from grace, they did not fall for the want of it, as Judas did; for although he was chosen by Christ for a certain purpose, as Pharaoh was raised up for a certain end, yet he was not one of the elect of grace, as the other apostles were; he was a devil from the beginning, and never followed the Savior as the eleven did.

There was one point in the scheme of salvation by Jesus Christ which the apostles and primitive saints were then in error about; that is, the design of the mission of the Savior into the world. Although it is given unto them to know the mysteries of the kingdom of heaven, yet the mystery was not fully opened up to their understanding until after the crucifixion, burial, resurrection and ascension of the Lord Jesus Christ, and I

might say, until after the day of pentecost. Hence we hear one say, on a certain occasion, "Lord, grant that these, my two sons, may sit the one on thy right hand, and the other on the left, in thy kingdom." Again, "But we trusted that it had been he which should have redeemed Israel." Again, "Lord, wilt thou at this time restore the kingdom to Israel?" They labored under the mistaken idea that the Savior had come to set up a temporal kingdom, and that they would be permitted to occupy some exalted position in that kingdom of profit and gain. But the Savior let them know that instead of exaltation, humility was the chief characteristic of the subjects of that kingdom; that his kingdom is not of this world, and worldly riches and honors must be left far behind, out of sight, when compared with spiritual riches and honor; that those who would follow him must be willing to leave all, and forsake all things of a worldly character, when they come in competition with the duties they owe to God and his people. Hence "Peter said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore?" "And Jesus answered and said unto them, Verily I say unto you, that ye which have followed me," &c. We come now to dwell upon the last part of the text, "in the regeneration," &c. The original Greek work for regeneration is *paliggenesia*, which is compounded of *palin*, which means again, or a second time, and *ginomai*, which means to be. The definitions given in the Greek lexicon of *paliggenesia* are, "new birth; regeneration; renovation; change for the better; resurrection." Here in this scripture I believe the word means, *renovation; change for the better*; and that neither of the other definitions will apply. It will be my object, not to try to tell what this scripture does not mean, (if I did, I would spin out this communication to too great a length) but try to explain what it does mean. I conclude that the word regeneration here means the transition from the ceremonial or law dispensation, to the gospel dispensation, which certainly was a great change for the better; a change from types and shadows to the substance; a change from the shadow of good things to come, to the good things themselves; a change from that "which sanctifieth to the purifying of the flesh," to the blood of Christ, who through the eternal Spirit offered himself without spot to God, and purges the conscience from dead works, to serve the living God. This certainly was a great *renovation*. The apostle to the Hebrews further says, "Which stood in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." This time of *reformation* was the time when the gospel dispensation was ushered in. Now the apostles, as I understand it, followed their Lord and Master in this regeneration. "To whom also he showed himself alive after his passion, by many infallible proofs, being seen of them

forty days, and speaking of the things pertaining to the kingdom of God." At the end of those forty days, "He led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them and carried up into heaven," where he is "exalted a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." Here now he is seated in the throne of his glory, at the right hand of his Father, where he ever lives to make intercession for his people. On the fiftieth day from the first day of unleavened bread, or the day after the passover was offered, and the tenth day from the ascension of the Savior, was the day of *pentekostes*, which is the Greek word for pentecost. "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it 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." Here, then, the apostles received power, after that the Holy Ghost had come upon them, to be witnesses unto Jesus, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost parts of the earth. Here also they received full power to rule in judgment, as princes, as the prophet Isaiah declares, xxxii. 1. Here also, for the first time, were they fully inducted into the mystery of the mission of the Savior into the world. He had been gradually leading them along, step by step, into a knowledge of this mystery, from the time he first called them, until this time, when they were ushered into the full blaze of the gospel dispensation. Now they were fully qualified to sit upon twelve thrones, to judge the twelve tribes of Israel. Prior to this time, when the Savior took *unto him* the twelve, and said unto them, Behold he must go up to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be raised again the third day, they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. But the bold and intrepid apostle "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned and said unto Peter, Get thee behind me Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." What a great contrast in the knowledge that Peter then had of the mission of the Savior into the world, and the knowledge he had of it on the day of pentecost, when he said to the Jews, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Now was delivered unto him the keys of the kingdom of heaven,

and whatsoever he should bind on earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven. Now the Acts of the Apostles, and the several letters written by them to the several churches, as well as the laws of the Savior recorded by the four evangelists, are binding upon the children of God throughout all time, and from their decision there is no appeal. This is the only legislative body that is authorized to legislate for the church of the living God, and when modern preachers meet in convention for this purpose, they transcend their limits.

Brother Beebe, this communication is more lengthy than I desired it to be, but it seemed I could not stop shorter. Do with it as you think proper. Yours truly,

P. J. BURRUSS.

ALEXANDRIA, Va., April 21, 1878.

DEAR BROTHER BEEBE:—With a feeling sense of my ignorance and utter inability to write to edification, I address you. My mind has been impressed more or less for several years to write what I hope has been some of the Lord's dealings with me, and for some months it has borne with much weight. The last time you asked me to write I replied, "I cannot write anything fit for publication." You said to me, "You write to me, and let me be the judge." And that is what I desire now, and with your decision upon it I am satisfied; but it is with fear and trembling that I make the attempt. If I could hope that I could write anything that would be of comfort to even the weakest of all, I should feel satisfied; but my mind is like the fool's eye, wandering to the ends of the earth, and my thoughts so disconnected, and all I do looks so much like myself, that I cannot hope to write anything of comfort or interest.

I grew up in the midst of Old School Baptists, but did not like their doctrine. When about fourteen or fifteen years old my mind became interested in religious things, but I thought, as so many do, that I had a great deal to do to become a Christian, and I tried it thoroughly. I read the bible, prayed three times a day, and did many things that I thought would be acceptable; but all seemed to fall short. I hated the Old School Baptist doctrine; it was wormwood and gall to me. I felt such a hatred for it that it caused me to dislike the people. I went to hear it constantly, and would get so angry with Elder Leachman sometimes that I could scarcely restrain myself. I felt dissatisfied with myself, and the best work I could perform seemed of no use. As time passed I found my bitter hatred for this doctrine and people had greatly softened, and I began to listen with deep interest to the preaching. I was looking forward to the time of meeting with anxiety, and began to see a beauty in it I had never seen before. At this time I married, left my native county, and came to Alexandria to live. I was then amongst entire

strangers, and it was then I found the Old Baptists were so dear to me. It seemed to me they were old friends, although I had not met them before. Elder Leachman preached here one night in each month, and O how near and dear he seemed to me then. The members here were few in number, all of them old, and many of them very infirm, but I loved them as I had never loved any people. The more I was drawn to them in my feelings, the further off they seemed to be; yet I did not think or realize that there was anything unusual in it. My mind was deeply exercised, and I would often try mentally to pray. Elder Leachman left here, and Elder W. J. Purington was called. After he came we had preaching twice a month, and my mind became more and more disturbed. Anxious inquiries would arise which I could not stifle. The war came on, the Federal forces took possession of the city, and we were compelled to flee, leaving behind all our earthly possessions. This was in May, 1861, and the country was in such a state that we could have no preaching. My husband's health began to fail, his head was very much affected, and the following winter he manifested symptoms that his brain was affected. It was then I felt the need of a strong arm to bear me up as I never had before; yet I felt that I had no right to ask God's support, and that it was presumption in me to try to ask. But as I saw the dreaded symptoms my heart would constantly cry, "O God, if it be possible, let this cup pass from me." But I could go no further, for I knew I could not say, "Thy will be done." But my worst fears were realized, and for nine days he required the closest care and attention. We were in the village of Occoquan, and regiments of soldiers from different parts of the south were encamped all through the counties; yet we had good friends. Even among those soldiers, whose faces we never saw before, we found friends; and should this chance to meet the eye of any one of a company of Texan rangers, or a company of a Georgia regiment who were on duty in the village at the time, I wish them to know that they are remembered with feelings of the deepest gratitude. The skill of physicians, the love and care of kind friends, were of no avail, and my beloved husband died on the ninth day, being the 25th day of December, 1861. I sent for Elder Leachman, who with difficulty got there, and preached. I wanted to ask him to pray for me, but I felt too wicked and unworthy. I could not realize how I was sustained through all this. I tried to pray for reconciliation, and it does seem to me now that my prayers were to some extent answered. O how I longed to hear preaching. The following May the troops fell back to Richmond, and the way being open, my mind was impressed to return, with my two little children, to Alexandria, not knowing what would befall me, or that I had a home left; but I seemed led by an inscrutable power.

The first time I met and heard Elder Purington preach after my return, I could not control my feelings. I felt like an outcast. I would try to pray, but my prayers seemed so wicked that they crushed me down. The very heavens seemed made of iron, and were frowning on me; but the breathings of my heart were, "God, be merciful to me, a sinner." "Jesus, thou Son of David, have mercy upon me." The book of Job was my favorite reading. Elder Purington was preaching here once in two weeks, holding meetings in private houses; not having any meeting-house, and I went with the members from here to Washington twice a month to hear him. I delighted in the preaching, for he would describe my feelings accurately; yet I felt it was not for me. I knew God was a sovereign God, and could do all things, but I could not see how he could in justice pardon me. I knew that through his mercy and pardoning grace alone was my only hope of salvation; but O, it seemed impossible for me to be saved. I felt so far off, even to the ends of the earth, and thought I had surely gone beyond his mercy. Above all things, I desired to be with the people I loved so well; but I was too wretched and miserable, and never would be fit to be with them. All my best works I had once delighted in were filthy rags. I knew I was blind, naked and helpless, and could not even think a good thought. I would often go off alone to pray, and would fall down, but my lips and tongue would refuse to mind; it seemed so wicked in me to call upon God. I would witness the ordinance of baptism and the Lord's supper with feelings I cannot describe. We went to Washington as usual one Sunday morning, Elder Purington preaching twice, and it seemed to me that these two sermons swept away the last vestige of a proof I had to cling to; I felt alone in the wide world. Between the two sermons one of the members from here was talking with me, and he asked me what I was waiting for. I told him for some evidence I could rest upon. He then asked me what better evidence I wanted than to know that I loved the brethren. I told him I would never be satisfied with anything short of the evidence which Paul had. O how little do we know of ourselves. After the afternoon sermon they had communion, and I never can forget how beautiful they looked to me. It seemed there was a bright light around them, and I was outside in the dark. I looked at the colored members, and wished I was as one of them. As we came home on the boat I looked out on the water, and O how dark, cold and dreary everything looked. I thought within myself, What have I to live for? I took my seat mechanically near two of the members from here, who were talking of the two sermons they had heard. I was giving no attention to what they were saying, for I felt so utterly alone and cast out that I could hear nothing. I do not know that I heard one word, un-

til one of them spoke these words, "My witness is in heaven, and my record is on high." It seemed to arrest every thought and pulsation, and I sat perfectly still, my head resting on my hand, and instantly these words flashed through my mind, Go tell the church. But O the feeling of condemnation that instantly followed, that I had allowed such a thought to pass through my mind. But without my being aware of it a calmness came over me, and the remainder of the afternoon and evening I felt that calm, still feeling, and those same words kept passing through my mind. They were the last thing I remember before falling asleep that night; yet all this time I never for one moment seemed to realize any change in my feelings. I slept very soundly and awoke suddenly the next morning with the same words on my mind. I then asked myself the question, Why is it these words haunt me so? when instantly I thought of all my bad feelings of yesterday; but they were gone. Again and again I asked myself the question, Has the Lord been merciful, and pardoned my sins? I felt no desire to talk; a calm, sweet feeling of rest was mine, a quiet feeling of peace with everything. I thought I would not let any one know it, until I knew beyond a doubt for myself. Elder Purington was to start in a short time for Maine, to be absent some months, and I thought by the time he returned I should know certainly. The following Wednesday night was our regular meeting night, and I expected they would call a church meeting after preaching. I was miserable all day, for fear I should be tempted to say something, and I felt that would be a dreadful thing, for I was not fit to talk to the church. I felt so miserable about it that I went off and fell on my knees, and prayed earnestly that I might be kept from it. My prayer was answered, for I was kept from it, but O how I suffered for it as soon as meeting was over. I still thought I would wait until Elder Purington returned, and did not expect to see him again until his return; but these words took possession of my mind, "Send men to Joppa, and call for one Simon; he will tell thee what thou must do." I could not get rid of them, and felt that I must go to Washington and see him, and talk with him, and get his advice. I went, and when I got there I felt that I had nothing to tell him, and thought I had told him nothing, when on raising my eyes to his face he was weeping. I was surprised, for I felt so empty and sinful; but I thought perhaps he could fellowship something I had said, or he would not weep. He told me not to wait, and he came down the next afternoon and had a church meeting. I felt that I had nothing to tell, but strange as it is to me, they received me. The next morning my mind was all in the dark; I could see no ray of light, and thought I was surely doing wrong or I would not be left in the dark. Our beautiful baptizing ground, which was a long green hill sloping down

to the river's edge, had been torn up, and a fort thrown up; and at the foot of the fort, with the cannons over our heads, I, with two others, were buried in the baptismal waters by Elder W. J. Purington, on the 18th day of August, 1864. My mind was in agony for some hours after, for fear I had done wrong; but again that calm, sweet feeling of rest returned, and I thought for the moment I never should doubt again. But O what seasons I have passed through since then, seasons of doubt, fear and despondency, trials, socially and spiritually; billow after billow have passed over me, each one more threatening than the preceding one, with not a ray of light. Still I am sustained; but I know if it were not for that strong arm I should faint by the way. I can truly say, with the poet,

"Many days have passed since then,
Many changes I have seen;
Yet have been upheld till now;
Who could hold me up but thou?"

Brother Beebe, I commenced this in April, but it seemed so poor, and so far short of what I wanted to say, that I thought I could not send it; but it is almost constantly on my mind, so I have concluded to send it to you, and let you decide. If you think it too lengthy, or otherwise unfit, cast it aside, for I feel that it is all imperfection, like the writer; but I hope my mind will be more at ease about it. It is a struggle in my mind to send it, but I hope the Lord will direct me.

Your sister in hope,

C. M. JOHNSON.

Occoquan, Va., July 15, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I returned to my home the 10th instant from a very pleasant visit to the west. During my visit several brethren kindly requested me to write something of it through the columns of the SIGNS, desiring to hear of my safe arrival home.

I left my home on the 13th of May, and after spending two days pleasantly at the Baltimore Association, left Washington City the Friday morning following for Dawson's Station, on the road from Cumberland to Pittsburg. At Dawson's I was met by Elder Adah Winnett, and spent the third Sunday in May and Saturday preceding with the Maple Creek Church. This church is under the pastoral care of Elder Adah Winnett, and is a member of the Red Stone Association of Pennsylvania. My visit at this church was pleasant. I found them to be excellent brethren. On Monday after the third Sunday in May I was conveyed by brother Shanton from his home to Monongehala City, and after a short ride on the cars arrived at Pittsburg, Pennsylvania, proceeding from there to Frederick, Ohio, where I enjoyed a pleasant visit with one of my sisters, who lives at that place. Wednesday and Thursday were pleasantly spent with churches in this part of Ohio under the pastoral care of Elder John H. Biggs. I was glad to find that Elder Biggs and the churches under his care were standing firmly against the errors in doctrine and practice

which have divided the Baptists in some parts of the west. In his company I attended a Yearly Meeting held with the Union Church, near Dayton, Ohio. We met here Elder William L. Pence, of the Mill Creek Association, of which association the church is also a member. The meeting was pleasant. On the Monday following this visit I enjoyed a pleasant season, in company with Elder Pence, with the brethren at Salem, Ohio, and the day following came over into Indiana. The Wednesday and Thursday of this week were pleasantly spent with the Salem and Nettle Creek Churches, of the Lebanon Association. At these appointments I met with Elder J. A. Johnson, of Henry County, Indiana, and went with him to his home, where I spent the first Sunday in June. I esteem Elder Johnson highly as an able minister of the New Testament. The Lebanon Church, where he preaches, is firm and unwavering in the glorious doctrine of God our Savior. How pleasant it is to meet with such brethren! From Elder Johnson's I proceeded to Knightstown, Henry County, Indiana, upon a visit to an old acquaintance of our family, brother Francis Crouch, who had moved from the neighborhood where I live in Virginia to Knightstown. At this place I met with Elder Harvey Wright. I enjoyed a pleasant visit here, and on Thursday before the second Sunday in June, in company with brother Crouch, I visited Mount Gilead and Mount Carmel, both of which churches are in the Lebanon Association. At the latter place I met with Elders George S. and J. F. Weaver, D. Candel, John H. Biggs, William H. Curtis, and brother W. N. Tharp, a licensed preacher of the White Water Association. Friday following I left Indiana and came to Elder J. G. Sawin's, in Coles County, Illinois, spending the second Sunday in June and preceding Saturday with the Little Bethel Church, where Elder Sawin preaches, and enjoying the hospitality of Elder Sawin and his estimable family. I met here with brother Ashbrook, a licensed preacher and a member of this church. The Little Bethel Church is composed of excellent members. Monday following this meeting I came through Indianapolis to Franklin, Indiana, where I was met by brother George R. Riggs, a licensed preacher of the Conn's Creek Association. In his company I visited during this week South Stott's Creek and Bethel Churches, of the Conn's Creek Association, enjoying also a pleasant visit with sister Sawin and her sons, in Johnson County, Indiana. In attending these appointments I had also the pleasure of meeting with Elders P. K. Parr, Isaac and Peter Sawin, and brethren S. T. Riggs and M. M. Jackson, licensed preachers in the Conn's Creek Association. Friday preceding the third Sunday in June I came into Kentucky, and was met at Frankfort by brother Farmer, and the two following days attended the Yearly Meeting held with the Goshen Church. This is one of the

churches under the pastoral care of Elder John F. Johnson. I had the pleasure of meeting with him here, and of hearing him preach twice. I also had the pleasure of meeting with Elder Newkirk here, and of hearing him preach; also of meeting with brother Hawkins, a licensed preacher. I was present during this week at a meeting of the church at Salt River, (one of the churches under Elder Johnson's care,) when that church invited a counsel to meet with her to consider the propriety of ordaining brother Hawkins to the work of the ministry. It is encouraging to know that the Lord's promise is continually verified in our midst, and that he is ever mindful of us. He continues to raise up and send forth faithful and able ministers to preach his word. How vastly different this is from what is seen in the camp of our religious enemies. They are busily engaged in making their little preachers, and providing for each man his place where he may "feather his nest." Frequently there is great difficulty among them arising from the fact that the *supply is greater than the demand*. Their ways are unequal. I am certain that there is not a greater set of graceless hypocrites in the country than are these men-made preachers. The most of the week between the third and fourth Sundays I spent at brother Farmer's, in Franklin County, where I enjoyed a pleasant rest from the fatiguing travel of my trip. I hope never to forget the kindness and hospitality of brother Farmer and his family. The Lord it appears has raised up some brethren in different parts of the country of special usefulness in the household of faith. The fourth Sunday in June and two preceding days I enjoyed a pleasant Yearly Meeting held with Little Flock, another one of the churches under Elder Johnson's care. I especially enjoyed the preaching at this meeting. Elders Johnson and Newkirk were both present, and preached with much power. I enjoyed very much the closing sermon, preached by Elder Johnson, from the 145th Psalm, 10th and 11th verses: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." Monday after the fourth Sunday in June I left brother Farmer's and came to Elder Dudley's, at Lexington. I remained with Elder Dudley one week. During the week I visited the church at Georgetown, a church under Elder D.'s care, and was present at two meetings, (Tuesday evening and Wednesday morning.) Elder Dudley was with me Wednesday. At Georgetown I met with Elder J. T. Moore, and enjoyed a pleasant visit at his house. The fifth Sunday and Saturday preceding I spent with the Mount Carmel Church, another of the churches under Elder Dudley's care. I had the pleasure of hearing Elder Dudley preach at Mount Carmel, also a short time at Georgetown. In a very clear and comprehensive manner he preached the truth of the eternal God, and to have the oppor-

tunity of hearing him was to me a great privilege. In his declining years Elder Dudley is blessed with remarkable strength of mind and body for one of his age. My visit to him was of the most cordial and pleasant character. I enjoyed very much his relation in our conversation of many interesting incidents occurring in a ministerial life of over fifty years. May the Lord our God continually bless him in the evening of his life, until the sorrows of mortality close in uninterrupted joy. I do not feel like closing the account of my visit to Mount Carmel without referring to a very interesting visit to brother Charles Stuart's. I also enjoyed a pleasant visit with brother Thompson of that church. The closing Sunday of my trip (the first in July) was spent with Elder J. F. Johnson at Bethel, the church of his membership. Elder J. T. Moore was also present. I spent several days with Elder Johnson at his comfortable home near Clay Village, Kentucky. My last night in Kentucky was spent with brother Smith, at Clay Village, who had been baptized in Fauquier County, Virginia, about sixty-five years ago. Leaving Elder Johnson's house Monday evening after the first Sunday, I took the cars at Bagdad for Cincinnati, and at the latter place about 10 p. m. Monday for Washington, arriving there about 8 p. m. Tuesday, and to my home Wednesday evening, after an absence of about two months, and a travel of about twenty-three hundred miles.

I have written hurriedly, and have but briefly glanced over the visit. I do not feel that I have opportunity to write of the many acts of kindness and hospitality received wherever I went. How much I would like, had I the opportunity, to mention these things, and to dwell upon the refreshing seasons enjoyed upon this trip. But to do this would, I fear, increase my letter to an unreasonable length. The precious seasons enjoyed with these dear brethren and friends are cherished in my memory, and I hope to meet with a number of these brethren again; but if not, if the Lord has ordered it otherwise, there is an abiding hope of a meeting beyond time's dark shadows, where parting is known no more. With a deep sense of humble gratitude to the only wise God, through whose kind protecting care I was permitted to again see my home, and from whose bountiful hand the blessings of this visit were received, desiring to express my thanks and gratitude for the uniform kindness received wherever I went, and with, I hope, a sincere and earnest desire for the welfare of Zion in all places, I remain, as ever,

Yours in gospel bonds,
WM. M. SMOOT.

KELLEY'S CORNERS, Mich., June, 1878.

DEAR ELDER BEEBE:—Often is my feeble mind led to contemplate the scriptures, and especially to consider the dealings of the Lord with me. Sometimes it is in my mind to still write about them; but when I

receive the SIGNS OF THE TIMES, I find my thoughts written so much better than I can express them, that I feel like folding my hands, and saying, Surely there is nothing required of me. Then again I am ashamed of my idleness, for I am not much better than a looker on upon the active scenes of this life; yet I always remember that though the time I consume in writing is to me of no account, surely the time required to read what I write, to see if it is of any value, is a consideration which ought not to be forgotten; and often it is a grief to me when I think how idle, how useless I am, how truly an unprofitable servant at best. Again, when I consider how weak, how feeble my frame is, and especially how weak my mind, reason is ready to tell me that in justice there should be but little expected of such as I am. Yet there are times when there seems to be some weight upon my mind, and I feel that there is something required; what, I can scarcely tell, and often I am led to ask, Lord, what wilt thou have me to do? Many times, when the flesh falters, do I think of the time before I was led to take the cross, which, "except a man take, and follow me, denying himself, he cannot be my disciple." If it had then been asked me, Are you ready to give up your life, with all you have on earth? I could freely said, Yes, "Lord, I give myself away, 'tis all that I can do." "This life, which thou hast made thy care, Lord, I devote to thee." And should I now draw back? The commandment is not only to take the cross, but "bear it after me; where I lead, you must follow." Not only to take the yoke, but "learn of me, for I am meek and lowly in heart." O how can one with so proud a heart as mine learn to be meek and lowly like the Son of God? Yet it must be learned before the rest is found. Sometimes I think if I could certainly know what he would have me to do, I would not hesitate. It has always been my failing to want to walk by sight, and it has been hard for me to learn to walk by faith; still there is given me some assurance, and often do I feel like saying, "I know in whom I have believed," truly anticipating the day when I shall see his face in peace, and faith be turned to sight. Yet I am made willing to wait all my appointed days, willing to say, "Though it be afflictions, sorrows and trials, yet 'perfect in me thine utmost will:' whate'er it be, that will be mine;" still asking, Show me the way, and give me grace and strength that I may walk therein. "O send out thy light and thy truth; let them guide me." I have always been thankful that the Savior himself said, "I can of myself do nothing; but as the Father hath given me commandment, even so I do."

It is something more than a year since I united with the church, and often do my thoughts go after those who like myself do make long tarryings. I watch them when they come into the assemblies of the saints, and wonder how they can look so placid, so contented, as though all was well.

I hardly understand it, unless it is because they are ignorant of their Master's will, and are therefore beaten with few stripes. Yet when the gospel with its requirements and commandments is preached, I sometimes feel for them, thinking of the time when I felt myself to be in disobedience, and well knew that I deserved naught but chastening. How many times it was with trembling that I took my seat in the house of God, for I thought every one knew that I was a guilty culprit, and I felt to shrink from every eye, feeling something like Peter when the Lord looked on him, and when he said unto him, "Thou art an offense unto me." When I would hear of the disobedient and rebellious children, I thought that was expressly for me; yet I did love Jerusalem, and could not keep away. I think there are many others who manifest that they also love her, and we are told to pray for Jerusalem, the city of our God. Many were the kind and encouraging words given to me; for when one feels that he merits nothing but displeasure, he will remember every word of kindness, although at the time I thought nothing could comfort me. I always have a special regard for the aged and the honorable, such as dear old Elder Seitz, who has visited us many times, and given me many encouraging words; also brother William B. Slawson, who was with us quite a number of times last spring and summer. Although I am not a demonstrative person, and hardly know how to express my thanks, yet I am not ungrateful, not even for the kind rebukes which have been given me, hoping that I have learned to despise not the chastening of the Lord, nor faint when I am rebuked of him. It is a poor characteristic of a child of God to despise dominion, but rather to have respect for them who rule over you, for they watch for your souls. It is good and right to obey our parents in the Lord, and true it is that "in returning and quietness shall ye find rest." The thoughts of others I do not pretend to know, I can only tell my own; but when I read this verse, "For ye as lively stones are built up a spiritual house," I thought if in spirit I belonged to that house, it would be all well. Here I rested, until I read this verse, "And the Lord added unto the church daily such as should be saved." It is always with faltering that I venture to tell how I understand the scriptures, because I so often find myself mistaken; yet I thought this surely meant the visible church, and I was not added; how could I be such as should be saved? Here was a place of fearing, of trembling, of praying, "Grant me, O Lord, a place." At another time I tried to think it would be just according to the will of the Lord, that his will would be accomplished with me whether I was willing or not; if it was predestinated that I should fill a place in the church here, then the Lord would make me do it. I found it to be so exactly; I found, too, that I was just like those

and were destroyed of the destroyer, and what else could I expect but certain destruction? I was ready to flee at the shaking of a leaf. Here I learned what is meant by a certain fearful looking for of judgment and fiery indignation; for it is written, "Thou shalt not tempt the Lord thy God." I never had any doubt about the Old School Baptists being the true church, after I became acquainted with them, and never did I think it would be an indignity for me to be numbered with them. Well do I remember the time when I trust it was revealed to me how they were saved in the Lord. I had been to meeting where the gospel was preached from these words, "Blessed are the people who know the joyful sound; they shall walk, O Lord, in the light of thy countenance." Did I know the joyful sound? I could hardly say, yet it was a different sound from any I had ever heard. I had thought myself, with the whole human family, surely lost in sin and ruin; but now I heard of a people who were blessed, who should walk in the light of the countenance of him who then appeared to me to be such a great and terrible Being. Pondering upon these things, I wandered to a little elevation, where I could see quite a distance around, and beneath me, in vision, I could see the whole lost race of Adam, while out of this number I could see the chosen ones of God, saved by the Lord. My eyes fell on the house below me, and I thought, Yes, father and mother are among this great number, and what a strange joy took possession of me as I contemplated this wondrous plan of salvation for fallen beings, when again I began to think of myself. How I wished I could be one of these, often thinking if I could but follow their footsteps it would be enough for me; or like the woman, who said, If I could but touch the hem of his garment I should be made whole. Like Peter have I felt to say, Lord, I am ready to go with thee, both to prison and to death. And just as ready as Peter have I been to deny him, saying I knew nothing about him. Often have I thought of Zebedee's children, who wished to sit the one on his right hand and the other on his left hand in his kingdom. But he asked them, Are ye able to drink of the cup I drink? They thought they were, and he said unto them, "Ye shall indeed drink of my cup, and be baptized with the baptism wherewithal I am baptized." How these words came to me when I had lived thirty and three years, just so many years as my Lord lived here in this world. I had thought I knew what sorrow and afflictions were, but what a comparison was my life to his. It now seemed like one long, idle dream, and day after day these words followed me, "Ye have lived in pleasure on the earth, ye have not grieved for my affliction." When had I ever tasted his cup? What evidence had I that I was one of his? How I prayed, "Lord, give me to drink of it." Alas! I knew not what I asked. I think I know it now, for in spirit have I

knelled in Gethsemane's garden, saying, "Father, if it be possible, let this cup pass from me;" hoping I learned to say, "Nevertheless, not my will, but thine, be done." In spirit have I followed his footsteps up Mount Calvary, and been made to cry, "My God, my God, why hast thou forsaken me?" And when I think how different are my feelings from what they were one year ago, I feel like saying, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." It was on the first Sunday in June, 1877, that I was baptized, and on the first Sunday in this June I went to the same place to see a brother in Christ baptized, which brought to my mind some incidents of the day when I was buried there. On that day there had been another baptizing by the New School Baptists, although I knew nothing of it until I started to go down into the water, they having had a revival, baptizing numbers at a time. On returning I passed some of their throng gathered around their "church," and as I looked back upon them I felt like saying, with Paul, "I could wish that they were all even as I am this day, except these bonds."

KATE SWARTOUT.

EAST COBLESKILL, N. Y., June 30, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I had the privilege of attending the Yearly Meeting with the Middleburgh Church, and although poor health prevented several ministering brethren from attending, yet the number present was large enough to afford, with God's blessing, a spiritual feast of fat things. There were present Elders Whitcomb, Gass and Cole, and brethren from other churches. I arrived at noon, during intermission. In the afternoon we had a sermon from Elder Gass, and one from Elder Whitcomb, and in the evening I listened to Elder Cole, at the meeting-house, from Psa. ex. 3: "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." In this the new birth, through the operation and working of God's holy Spirit, was ably and clearly described, and the preaching found a ready response in the hearts of many listeners; and even some who have not made a profession and followed in the ordinances of God's house, expressed their belief in what they had heard; and there doubtless are many there, as elsewhere, who are not strangers to the crumbs from the Master's table, and who are waiting God's appointed time. The preaching by all was in praise of the selfsame Being, demonstrating clearly that they had been taught in the same school, for they declared God, whom the Athenians ignorantly worshipped, a wonder-working God, an omnipotent and omnipresent God, merciful and long-suffering. The closing discourse was preached by Elder Cole, from Isaiah xxviii. 16, 17: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cor-

ner-stone, 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 place." This was an excellent description of the two characters here set forth: the one as being built upon a tried and precious corner-stone, and the other as having made lies their refuge, having hid themselves under falsehood. Of the latter class, I believe there were a few present, professed followers and ministers of the Savior; but their fruits belie their profession, and show clearly that they are of their father the devil, and the lusts of their father they will do, for they base salvation on the creature's performance, and deny that it is God's sovereign gift, and that the children are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." And although "Ishmael mocked," and the Pharisee scoffed and ridiculed, yet should an angel from heaven proclaim a doctrine contrary to that which was preached, I could not bid him God speed. The disapproval manifested, but served, as in the days of the persecution of the apostles of old, to embolden the preacher, and prompted him to utter with a holy boldness the eternal truths of Jesus Christ, "the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "The Lord's portion is his people," and he has promised that he will never leave them nor forsake them. "He maketh them to lie down in green pastures, he leadeth them beside the still waters." What heaven-born soul has not in his experience lain down in such pastures, by the side of such waters? If, then, the children have this assurance, it behooves them to "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." Though the enemies of truth may be named Legion, though "church and state" may unite in persecuting the true believers, that chosen generation, that peculiar people, "which came out of great tribulation," yet they may rejoice that they may be accounted worthy to suffer for the sake of him who by one offering hath perfected forever them that are sanctified. As for this people, and the doctrine they preach, they are everywhere evil spoken of. The Lord is a strong tower to his people, and no harm can befall them. The strong arm of the Lord is about them, and with salvation appointed for bulwarks, they are as secure against the assaults of Satan, as was the infant Savior from the onslaught of Herod and his hirelings, when sleeping in his mother's arms over eighteen centuries ago in the land of Egypt. No armed guards were needed to save

his life, for he who has all power in heaven and on earth was his keeper. Although the "believers" seem to be but a remnant, who is there that presumes to prophesy that they will soon become extinct? For every one that is put to death, the Lord is able of the very stones to raise up a score in his place. I rejoice that the Lord will not leave himself without a preacher to break the bread of life, and the preacher will always have hearers to whom this bread is not distasteful. The Savior said, "I am the living bread which came down from heaven; if any man eat of 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." And although there are thousands who presume to eat his flesh and drink his blood in the ceremony of the Lord's supper, yet judging from their fruits, they eat and drink damnation to themselves, not discerning the Lord's body.

You may, if you see fit, and find space, insert the above in your next issue of our family paper and welcome visitor, the SIGNS.

Unworthily yours,

G. W. GUERNSEY.

P. S.—I, with others here, would be glad to have Elder L. P. Cole's views through the SIGNS on Isaiah xi. 6-8: "The wolf shall dwell with the lamb," &c. G. W. G.

A PECULIAR PEOPLE.

Several thousands of years since a family of children were lost from the palace of their royal Father, and having sold themselves for naught into the heavy bondage of a cruel task-master, they have ever since been scattered as strangers in the land of Assyria, where they are perpetually deceived by the false promise of happiness, and as outcasts from the land of Egypt, where they have never been able to fulfill the task required of them by their inexorable task-master, who continually denounces insufferable terror against every one who fails to perform all his injunctions. To aggravate their desperate condition, these demands are such as no man by the utmost exertion of his own will ever yet succeeded in fulfilling; yet every one of these children clearly sees that the commandment is holy, just and good. Therefore, it is impossible that any of them should ever find justification by their own works, especially as they are entirely without strength. Hence, one asked long ago, "How should man be just with [or before] God?" And the same question has arisen in the mind of all who have ever known the exceeding sinfulness of sin. In this dreadful condition it is not strange that these lost children find themselves outcasts from that house of bondage. Their case would be hopeless even were they able-bodied men, but it is rendered still more gloomy by the fact that they are never able to claim any strength but absolute weakness, and never by healthy growth attain the condition of anything but "little children;" and these are not all in one vicinity

in their earthly habitation, but wandering as strangers in a wilderness, where they are terrified by the raging beasts of prey, whose dwellings surround them as they wander in a solitary way, oppressed with hunger and finding no food, and thirsting in a dry and barren land. Should any reader of these lines know of any of these lost children, let it be remembered that their Father has not forgotten them, but has given them exceeding great and precious promises, and has pledged himself, and thereby mortgaged heaven and earth for the fulfillment of the promise, that "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward."—Matt. x. 42.

As these little children are incapable of caring for themselves, their Father watches them and cares for them, even when in their wanderings they have forgotten him and are careless for themselves; and so special is his care of them that he has sealed every one of them unto the day of redemption by his Holy Spirit. This seal has never been counterfeited, nor can the enemy of all good ever come any nearer to an imitation of it than to put darkness for light, and hatred for love. Sooner may the darkness of natural midnight excel the noonday sun in light and heat, than the natural man produce one emotion of love to God, or one sigh of sorrow for sin. This peculiar mark is only found in those who have the Spirit of Christ. It is the infallible test which God himself has appointed. "We love him because he first loved us." "Love is of God; and every one that loveth is born of God, and knoweth God." This precious fruit of the Spirit is not produced by cultivating the cursed soil of nature; it springs up as a well of water, into everlasting life. But jealousy, cruel as the grave, suggests that the longing desire for the manifest presence of your Lord in your case is not genuine love; and the tempter shows you the vileness of your own carnal heart as evidence that you have not this mark. But the truth is, dear child, that this very temptation is a confirmation of your claim as a true child; for if you did not love the Lord the question would not trouble you at all. If the light of life had not illuminated your heart, you would have still remained unconscious of its vileness and pollution. If you did not love righteousness and hate iniquity, sin would not be a burden to you. Consequently, every one who feels sin to be a weary bondage, is sealed by the Spirit of Christ as an heir of immortality, no matter what may be the testimony of the carnal mind, which even in the children of God is enmity against God. If you long for righteousness, you must love righteousness; if you long for the manifest presence of your Lord, it must be because you love his appearing; and for all such there is laid up a crown of righteousness which the Lord, the righteous Judge, shall give

at that day wherein they shall be delivered from the bondage of corruption, and received to be forever with the Lord.

Some trembling one may say, "This is indeed comforting to those who truly love the Lord; but it is too much for me to claim." This is also a mark of this peculiar people. When the proud Pharisee thanked God that he was not as other men, was he troubled with any such fear or doubt of his own worthiness? The publican indeed, like you, could not look up to heaven, yet he went down justified rather than the other. Do you feel that your only hope for salvation is in the sovereign mercy of God through the blood of the Lord Jesus? Then, do you doubt the infinite virtue of that blood to cleanse you from all sin? The glory of redeeming grace is more clearly manifest in proportion to your sense of the depth of condemnation from which you were redeemed. And where sin abounded, reigning unto death, grace did much more abound, reigning through righteousness unto eternal life by Jesus Christ our Lord. Then,

"What though your mighty guilt beyond
The wide creation swell,
And hath its cursed foundations laid
Low as the deeps of hell?"

See! here an endless ocean flows
Of never-failing grace—
Behold! a dying Savior's veins
The sacred flood increase.

It rises high and drowns the hills,
Has neither shore nor bound;
Now if we search to find our sins,
Our sins can ne'er be found."

Again, let these fearful ones consider that no sinner ever cried to Jesus for deliverance and failed to receive the forgiveness of all the dreadful debt. "Him hath God exalted with his right hand a Prince and a Savior, for to give repentance unto Israel, and the forgiveness of sins." Never did he give repentance to a sinner from whom forgiveness was withheld. If you have been made to hate sin and desire to be holy, it is the work of God; and he will assuredly perform it until the day of Jesus Christ, having this seal of assurance, "Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

The peculiar spirit of this people develops a feeling of self-distrust, and leads them to esteem others better themselves. The chief conflict in which each of them is engaged is with the enemy which they find within their own members. Each feels this conflict for himself and in himself; therefore, each feels to abhor self as being the chief of sinners; while those in whom the Spirit of Christ is manifested in word and walk, appear as the excellent of the earth to them. Hence, when led by the Spirit of Christ, they each esteem others better than themselves; and as many as walk according to this rule, realize the peace of God abiding upon them; but when any of them walk after their carnal mind, they experience that death to all the en-

joyment of heavenly peace which the inspired word promises to such saints as thus live. "For if ye [saints beloved of God] live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13; see Rom. i. 7. Not that the blood of Jesus Christ fails to cleanse his beloved from all sin, so that one for whom he died should be finally lost from his presence; but the life here referred to, is the experience of present peace in the assurance of faith, while the death is that sense of condemnation which rests upon the disobedient child in the hiding of the dear Redeemer's countenance.

The peculiarity which distinguishes this chosen generation, the royal priesthood, the holy nation, from all others, is not merely in external forms, or ceremonial observances, nor yet is it the result of education or pious culture. The sinner must be born again to be a member of this family, and the peculiar seal can never be transferred by the will of man from one born in Zion to one who is not a native of that holy city. While the earthly nativity of the saints is of every nation, they are all of one spiritual family, for one is their Father, even God, and Jerusalem which is above and is free, is the mother of all the redeemed. Hence each of them is entitled to say, "The Lord is the portion of mine inheritance and of my cup. Thou maintainest my lot. The lines have fallen to me in pleasant places; yea, I have a goodly heritage."—Psalm xvi. 5, 6. They are the real possessors of all things, present and to come, including life and death, joy and sorrow, heaven and earth. Yet they are an afflicted and poor people, having here no continuing city; but as Abraham had not so much as he could set his foot upon of all the land of Canaan, so they as strangers and pilgrims seek a country, a city that hath foundations, whose builder and maker is God. And as their Leader was a man of sorrows and acquainted with grief, so it is given to his followers to know the fellowship of his sufferings, and to suffer for his sake. As no natural man would choose the heritage of sufferings here, none but those who are partakers of his Spirit can desire to be with him in the kingdom of unsullied glory which he had with the Father before the world was. The awful majesty of the unveiled presence of the high and lofty One whose name is holy, would consume at once the highest attainment of human excellence; therefore, no righteousness but that which is of God can fit us to dwell with him in light. That righteousness all the saints have in Jesus, and they can never find it in themselves. When by faith they are enabled to look not on things which are seen, but on things which are not seen, they can rest in the full assurance of their joint heirship with Jesus Christ in eternal glory; and losing all thoughts of self and of earthly things, they can glorify the Lord in the fires, even the name of the Lord God in the isles of the sea.

How this peculiar people should be careful to maintain good works; how they should live as becometh their profession; how they should let their light shine; how they should diligently take up out of the way every stumbling-block; how their perpetual effort should be to exhort one another by word and deed to love and to works which are good by the law of our King; and above all, how they should let brotherly love continue; are subjects too vast and fraught with too much importance for my feeble pen. May the God of all grace by his Holy Spirit lead us with all his peculiar people into all truth, and enable his ministers to know nothing among the people save Jesus Christ and him crucified, the Way, and the Truth, and the Life; and enable each of us to heed the admonition, "Little children, keep yourselves from idols."

I would say to the dear saints with whom I had the pleasure of meeting on my tour of the eastern associations this season, that their great kindness to me is highly appreciated; but language fails to express my gratitude to the Giver of all good for the manifestation of christian love from each of you toward me on this visit. And in this expression of my sincere thankfulness to you, not only do I mean to include members of the visible church, but all the friends to whose kindness I am indebted for the satisfaction of my visit, in which, while suffering continually from physical pain, I was yet favored to enjoy one of the most pleasant visits of my life. May the blessing of the God of Israel rest upon each of you for time and eternity, is my prayer, for Jesus' sake. Amen.

WM. L. BEEBE.

LONGWOOD, Ont., Canada, July 11, 1878.

MACOMB, Ill., June 27, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—While at the church called Indian Creek, in Butler County, Ohio, in May, sister Maria Urmston requested me to write through the SIGNS OF THE TIMES, some thoughts on John xiv. 27, which reads as follows, viz: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

I have other requests for my views that are much older than the above, but as I have no satisfactory light on them as yet, I hope that those who sent them will bear with me till I may have more light, if I ever shall have.

The above language was used by our Savior on the evening of his betrayal, and was addressed to the eleven apostles after eating the last passover and instituting the supper to commemorate his death, Judas Iscariot having gone out to betray him.—See John xiii. 30. All that deeply interesting, solemn and sublime portion of the Redeemer's words recorded from John xiii. 31 to the end of the 17th chapter, seems to have been spoken by him to the eleven between the time of the supper and the betrayal in the garden the same night, and was spoken to them, probably,

in the upper room where they ate the passover. He had told them that he was going to leave them soon, and ascend to his Father, saying, "Little children, yet a little while I am with you." What sorrow filled their hearts at this announcement! They had journeyed with him for at least three years, and seen his mighty miracles, and heard his gracious words of comfort, and his promises of setting up a kingdom that should overthrow all other kingdoms, when he and they should together reign; but now they are perplexed and troubled at his sayings, and their hearts filled with grief. "Whither I go thou canst not follow me now." "I go unto my Father;" but their minds were not yet opened to understand their import. In his presence they had felt safe from the assaults of their enemies, whether by hand or tongue, for their Master had all power and all wisdom, and from his sacred lips had fallen sweet words of comfort to them in times of trouble, and glorious truths that thrilled through their hearts like fire, and his life-giving words had often kindled a flame of love in their hearts toward their dear Lord that bound them to him in a bond that could not be broken. In his company their minds were at rest, for he could perform such wonders that they feared nothing. They feared, loved and adored him, and hence when he declared he was going away from them, and from the world, and going to ascend to his Father in heaven, and they should see him no more, they were filled with deep anguish and sorrow. But knowing the depth of their grief, he, in divine compassion, soothes their sorrowing hearts by sweet words of truth and gracious promises: "Let not your heart be troubled: ye believe in God, believe also in me." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." "Because I live, ye shall live also." These glorious truths and promises were calculated to allay their anxieties to some extent, and prepare them to receive the further and fuller joy and comfort he was about to give them. He then tells them that the Comforter, when he should come, should teach them all things, and bring to their remembrance all that he had said unto them. This promise was surely full of comfort to them, for if they were forgetful of his words what a sweet comfort it must have been to receive such an assurance, that all the gracious words he had spoken to them during their three years schooling under their great Teacher should be brought up fresh to their minds.

But whatever peace and comfort these promises of future blessings may have given their troubled hearts, it was yet to be heightened, and their

joys to be made full by the words of the text my dear sister cited me to, "Peace I leave with you, my peace I give unto you." This blessed peace was given them, and left with them by their adorable Lord and Savior. His peace was not merely offered them, or proposed to them upon some hard or impossible condition, but was given them, and conveyed into their troubled hearts, filling them with joy and unspeakable comfort. My peace I give unto you—the peace of Jesus that calms the soul to rest, to undisturbed repose and sweet contentment. He gives and leaves with them the peace of God that passeth all understanding.—Phil. iv. 7. This blessed peace of Jesus, when given to and left with the child of God by Christ himself, is a true foretaste of celestial bliss and heavenly joy, that stills the tempests of the soul, and hushes into silence all our fears, doubts and anxieties, and fully rules over the tumults and misgivings of the heart.—Col. iii. 15. "Not as the world giveth, give I unto you." The world gives a poor peace to a distressed and disconsolate child of God. When Jesus, who is our peace, is absent, and the soul longs and thirsts for his presence, as the wounded hart after the waterbrook, the world is poor company, and its riches and pleasures are but mockeries;

"For now we feel an anchoring void
The world can never fill."

Could we but believe what our Lord has said, we should have peace, as Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. v. 1. When the child of God is in trouble from a sense of sin, and the dreadful thunders of the divine law are sounding in his ears, he can find no peace till Jesus gives it by saying, "Peace, be still," and then there is a great calm that pervades the soul. Every other physician who cries Peace, but deceives and mocks his calamities; but when the Son of God says, "Go in peace," (Mark v. 34) we are made whole, and peace is extended to us like a river.

In the same discourse Jesus says, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."—Chap. xvi. 33. Amidst all our trials, conflicts and doubts, we can only find peace in Jesus, the Prince of peace. "Thou wilt keep him in perfect peace whose mind is stayed on thee."—Isa. xxvi. 3. Then, dear sister, and my beloved, dear brother Urmston, "Let not your heart be troubled, neither let it be afraid;" for Jesus must reign till he hath put all enemies under his feet.

In hope of an endless peace, I remain your brother,
I. N. VANMETER.

POWDER SPRINGS, Ga.

ELD. G. BEEBE & SON:—The following copy of a letter written by me to Elder D. W. Patman, together with his reply, I send to you for publication in our highly appreciated

family paper, the SIGNS OF THE TIMES. As Elder Patman's letter had much to do in adjusting the difficulty referred to, and thinking it might be of general interest to the tried children of God, with his consent I send it to you for publication.

Your unworthy brother in tribulation and brotherly love,
ISAAC N. MOON.

POWDER SPRINGS, Ga., April 5, 1878.

D. W. PATMAN—DEAR BROTHER IN THE LORD:—I have had some impressions for several days to write to you, and the impressions have grown so strong that I am unwilling to resist any longer. But doubtless you will be somewhat surprised to receive a letter from me, one of so little experience, to address one of so great an experience. But if you or I have any christian experience at all, it is of the Lord.

These imperfect lines leave myself and family enjoying a reasonable portion of health, and the three churches under my pastoral care an uninterrupted flow of love, peace and harmony, for which, if I am not deceived, I do feel thankful to the giver of every good and perfect gift. I hope when this imperfect scribble comes to hand it may find you all enjoying the like blessings.

Dear father in Israel, I will now ask you a question. If one brother wants to borrow money, and the people that have money to loan all ask him twenty per cent., and he goes to a brother and tells him that he wants to borrow from him, and that it will be a great accommodation to him if he will let him have it at twenty per cent., as that is what he would have to pay others if he gets it from them, now, is the brother that loans him the money a transgressor? And if so, what would be the proper steps in such a case? The brother that borrowed the money is satisfied, but some of the other brethren are talking about it. Please answer at your earliest convenience, and oblige

Yours in hope of eternal life,
I. N. MOON.

NEAR LEXINGTON, Ga., April 10, 1878.

MY DEAR BROTHER MOON:—Yours of the 5th inst. is before me, and the contents examined with care, and I was truly glad to read from you, having heard nothing from you in a long time. I am thankful that yourself and family are in reasonable health, and the churches you are serving are enjoying uninterrupted love, peace and harmony. In return I can say, myself and family are enjoying like blessings, and the churches I serve are in peace, though rather cold and inactive, for which I wish I could feel more thankful.

You present a case to me, and wish my advice or opinion, as follows: "If one brother wants to borrow money, and the people that have money to loan all ask him twenty per cent., and he goes to a brother and tells him he wants to borrow from him, and that it will be a great accommodation to him if he will let him have it at twenty per cent., as that is

what he would have to pay others if he gets it from them, now is the brother that loaned him the money a transgressor? And if so, what would be the proper steps to take in said case? The brother that borrowed the money is satisfied, but some other brethren are talking about it." I will try to answer the best I can. In the first place, the transaction of borrowing and loaning money is an outside, worldly matter, and like all other matters of trade. If the brother who loaned the money could have made with it, by trading, twenty per cent., or more, and the brother who borrowed it could make, or save, twenty per cent., or more, by using it, I see no reason why they should not trade in this money matter, as well as any other property; and while the parties are agreed, (though brethren in the church) it is no body's else business, in the church or out of it. The old negro's eleventh commandment is a good one, viz: "Every man attend to his own business." Though the brother who loaned the money never could collect the interest by law, yet consent of parties does away law, and brethren not interested should hold their peace; for "Where there is no wood, the fire goeth out; and where there is no tale-bearer, strife ceaseth." If the brother loaning the money at twenty per cent. is guilty, the brother borrowing the money at twenty per cent. is equally guilty for offering it to his brother; and as it is among themselves, and an outside, worldly business, in which both are agreed, other brethren or the church should have nothing to do with it, no more than with other matters of trade among brethren, in lands, horses, mules, hogs, cows or sheep.

These are my views on the subject, yet I would express my individual feelings as follows: If I held money to loan, and a brother in a strait for some money was to come to me for money, and could secure me, no matter what others asked him, nor what he was willing to give me, I feel like I could not charge him more than lawful per cent., and feel a clear conscience. Though it would be my right to make all I could with my money, yet I could not feel right to make it off my brother in distress.

I will close for the present, hoping, brother Isaac, that you will write to me again. Give my best respects to all inquiring brethren and friends in your vicinity.

Your unworthy brother in tribulation and brotherly love,

D. W. PATMAN.

RUSK COUNTY, Texas, Dec. 30, 1877.

ELD. BEEBE & SON—VERY DEAR BRETHREN IN THE LORD:—I wish to say that I have noticed in the SIGNS OF THE TIMES but very little in regard to church discipline, and upon this subject I would be glad to see an editorial from you, or a communication from some of your able correspondents. I know it is a gospel subject, and one of importance to the well-being, health, prosperity and fellowship of any Primitive Baptist Church. I believe it is a part of the

gospel, and a proper understanding of it should engage the attention of every member of the church of Christ, which is his body. I, for one, believe that without a proper and right view of gospel discipline, and a faithful administration of the same, a church would have but a name to live, while it is dead as to the proper manifestation of the christian profession. As a church, we may talk well as to our experience, and be able to tell how the Lord led us along from nature to grace, and from darkness to light, and of the struggles and trials of faith in following him by baptism, and of the answer of a good conscience we received in that ordinance. We may speak of the glorious plan of salvation through Christ, and we may be able to tell of election and predestination, and a holy calling, and of grace given us in Christ Jesus before the world began, and be able to tell of faith and repentance being the gift of God, and so on; and after all, if we are deficient in a true knowledge of the administration of discipline, we would be much exposed, and liable at any time to be cast away. The subject of discipline is of such importance to our churches, that every brother and sister should seek to have some understanding of it. I thought I would offer some thoughts on the subject, but must drop that part of my scribble, and leave it for abler brethren, and will here give you and your readers a short account of our association.

The Little Hope Association of Primitive Baptists was held with Concord Church, Rusk Co., Texas, on the 22d, 23d and 24th days of September, 1877. We had a full attendance of messengers and correspondents, and good fellowship and brotherly love seemed to prevail. Elder Jeff. Stringer was elected Moderator, and brother D. A. Barton Clerk. The introductory sermon was delivered by Elder H. H. Lumpkin, from Romans ix. 11, and in the afternoon the stand was occupied by our much beloved brother, Elder K. F. Polk, followed by that old and faithful soldier of the cross, Elder Thomas Brittain. On Sunday forenoon Elder John R. Martin, followed by Elder Joseph Merideth, both of them able ministers of the New Testament, and much beloved for the work's sake, followed by Elders Charles Holcomb and Jeff. Stringer, who are sound and able ministers of the gospel. Monday forenoon, preaching by Elders Peter Miller and Jacob Duck, and in the afternoon by Elder Yates, all testifying to the same thing—salvation by grace through our Lord Jesus Christ. Our corresponding messengers were Elder Thomas Brittain, from the Primitive Baptist Association; Elders John R. Martin and K. F. Polk, and brother D. A. Owen and others, from the Union Association, to whom the right hand of fellowship was extended by the Moderator. The preaching was closed by Elder Jeff. Stringer, with an admonition and exhortation to the brethren and sisters, which led my mind to the twelfth chapter of Paul's letter to the church

at Rome. I will here transcribe the whole chapter, as an admonition to the brethren and sisters scattered abroad:

"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. 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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

My prayer to God is that we may all heed the admonition of brother Stringer, search the exhortation of Paul, walk and talk accordingly, take God's word for the man of our counsel, and "Let brotherly love continue." Amen.

A. LEACH.

Scio, Linn Co., Oregon, Dec. 31, 1877.

ELD. BEEBE AND SON—DEAR BRETHREN:—We agree that salvation is wholly of the Lord, and that we have no more power to create that eternal life which is in us, than we have to create natural life in our

selves. We cannot do any thing to merit salvation, no more than the natural dead can do any thing to merit life. Now I believe the angel spake the truth when he said to Joseph, "Fear not to take unto thee Mary thy wife. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." And Jesus said that he came not to do his own will, but the will of the Father which sent him. "And this is the will of the Father which sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." And again, "No man can come unto me except the Father which hath sent me draw him, and I will raise him up again at the last day." Again, "My sheep hear my voice, and I know them, and they follow me; and I give [not offer] unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." And now, who dare say, in contradiction of all this, that there is one going to hell for want of the gospel being preached? Or how dare any one say that all are called, when we read that not many wise, not many mighty, not many noble, after the flesh, are called? But all things work together for good to them who are the called according to his purpose. And, "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, there he also glorified. What shall we then say to these things? If God be for us, who can be against us?" Well, I say, it matters but little who is against us in this life, if God be for us. So then, brethren, if we are evil spoken of, or persecuted, what does it amount to? If God be with us, who is he that can harm us? So then, here are glorious promises for some body, and we should examine ourselves and see whether we be in the faith or not; and we are commanded to work out our own salvation, (not the salvation which is of God, but our own salvation) with fear and trembling; for it is God that worketh in us, both to will and to do of his own good pleasure. So then, even in our own salvation, it is God that worketh in us both to will and to do. This is what Jude calls the "common salvation," of which it was needful for him that he should write unto the brethren, and exhort them that they should earnestly contend for the faith which was once delivered to the saints. Now, I believe that salvation to be, to maintain good works, and keep from witchcraft, error and delusion.

But I must speak of one more glorious promise, and that is this, "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."

Now, I ask, is this offered life? I will answer by asking, If I give any one a thing, do I offer it? It is true, I, a poor worm, might offer it before I give it; but this they cannot reject, neither can they take it before he gives it, nor hasten nor prolong the time. But after they have received this life, they can disobey, or obey; but for disobedience they shall receive chastisement, and for obedience they shall have peace.

But I must close for want of room.

As ever, yours in hope of a better world,

H. T. NAVE.

JAVA, Miss., Nov. 11, 1877.

ELDER BEEBE AND SON—DEAR BRETHREN—If I may thus address you:—I have for some time been impressed to say something through the SIGNS OF THE TIMES to the brethren who are scattered throughout our beloved land; and if you find in what I may write anything that in your judgment will be profitable to the saints, you may publish it, but if not, consign it to the flames, and all will be right with me.

I would like to write on the subject of repentance and salvation. The people around me say that a man must repent and believe and be baptized in order to be saved. I admit that believers only are saved, and they should be baptized; but I wish to speak of the true source of gospel repentance and faith. If it were left to man to set about it, and to repent and get religion, it would never be accomplished. But, in my understanding, at the time appointed of the Father, he sends his Spirit into the hearts of the redeemed, and opens the eyes of their understanding, and makes them see, feel and know their lost and ruined condition, and then true repentance comes to them. Then, my dear brethren, they will need no preacher to tell them to repent or to pray, for they would pray even if their tongues were cut out: in their hearts they would cry, Lord, save, I perish; then they are made to say that "Salvation is of the Lord."

There is much said in this country about the heirship of the saints. Many contend that none are heirs until they are born of the Spirit. But the apostle says that the heir differeth not from a servant, until the time appointed of the Father, though he be lord of all. And I believe that when the appointed time comes God sends forth his Spirit into their hearts, crying, Abba, Father, and thus gives them a knowledge of their heirship and inheritance in Christ Jesus their Lord. For it is written, "Because ye are sons, God has sent forth the Spirit into your hearts, crying, Abba, Father." This, then, was not to make them sons, but to manifest them as sons and heirs of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Truly, salvation is of the Lord.

It is also taught in this country that Christ came into the world to make a way possible and passable

whereby men might be saved, or save themselves. But if that be all, what is to become of those who died before he came? If until he came it was not possible for sinners to be saved, all the Old Testament saints, including Enoch and Elijah, must be lost. Sinners are also told that the Spirit of God is wooing and beseeching, and knocking at the door of their hearts, and trying to save them, if they will allow him to come in; but they must do the first work, and God will meet them on the half-way ground and bless them. But if this were true, would not man be entitled to at least half the glory? Surely I have not so learned Christ, for it is written, "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." Again, we are taught that without faith it is impossible to please God; and also that faith is the gift of God. Why then should we call upon a man to exercise that which he does not possess, and which he has no power to obtain until it is the pleasure of God to give it to him? When it is so given it is truly a free gift of God; for it is without money and without price, and it is all of the Lord. But some will say, I believe that God will save men against their will. But why should I believe so, when God has said his people shall be willing in the day of his power? and he himself works in them both to will and to do of his good pleasure.

Dear brethren, I desire to worship the God that never fails in what he undertakes to do; for he hath all power in heaven and earth, and does his pleasure in the armies of heaven, and over all the inhabitants of the earth.

Brother Beebe, though I have scarcely touched the subject, I will close my letter, and leave you to correct and publish what I have written, or to lay it aside, and you will give me no offense.

I subscribe myself a poor worm of the dust,

T.

WAYNE, N. Y., June 30, 1878.

DEAR FATHER BEEBE:—Not being able to attend our little meeting at Burdett to-day, I feel a desire to pen a few thoughts as they may be given me by my heavenly Father; and as he did not see fit to give me ten talents, I am not commanded to use ten; but if he has given me one, he has given me a desire to use that: and should I not thank him for it? And when I think how he has led me out of a waste, howling wilderness, and has placed my feet upon the Rock, and put a new song in my mouth, even praise to the great I Am, I feel willing to cast in my mite, and leave the result with him who worketh all things after the counsel of his own will. I think the words spoken by the mother of our Lord will apply to his children here, "Whatsoever he saith unto you, do it." We are commanded to work out our own salvation with fear and trembling. We are not to work it in, but to work out what God has worked in us, and to

let our light shine. True we feel our weakness and unworthiness, but if he has made us worthy, is it right for us to spend our time in pleading our unworthiness? Should we not say, "Lord, what wilt thou have me to do?" I know there is enjoyment in obeying the commands of the Lord. "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." This is found to be true while wandering in the city of Babylon. I often feel the rod, and am made to mourn my unfaithfulness, and to say with Paul, "It is no more I that do it, but sin that dwelleth in me." While attending the association at Burdett, and listening to the truth that was spoken by the servants of the Lord, who came from the east and west, the north and south, all bringing the same food from the store-house of the Lord, I was made to rejoice and thank the Lord for granting me such a privilege; and while I listened to the farewell address spoken by the servant of the Lord, I felt how pleasant it is for brethren to dwell together in love, while traveling through this world. Soon we shall be called to join that great association that never breaks up, and sometimes while I find my health breaking, and I think perhaps I am almost to the end of the road, it fills my soul with rejoicing that I hardly dare express.

But I must close, with much love to all the chosen of the Lord. From one of the least of all the saints,

C. E. REED.

MISCELLANEOUS.

BITTER AND SWEET MERCIES.—There are bitter mercies and sweet mercies. Some mercies God gives us in wine, and some in wormwood. Now we must (O that we always could!) praise God for the bitter mercies as well as the sweet. Thus Job said, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Too many are prone to think nothing is a mercy that is not sweet in the going down, and leaves not a pleasant farewell on their palate; but this is the childishness of our spirit, which, as we grow in grace, will wear off. Paul had arrived at this state when he said that he had learned in whatsoever state he was therewith to be content; but some of us are so slow to learn that we seem as if we should not get there to our dying day. Who that understands himself will value a book by the gilt on the cover?

AN Ohio evangelist charges \$2 a head for conversions; reductions made in the cases of families, clubs of ten, and good frightful examples.

APPOINTMENTS.

Providence permitting, Elder B. Bundy will be with the church at Utica, N. Y., on the second Sunday in August, and Elder S. H. Durand on the first Sunday in September.

J. M. BOES, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1878.

MATTHEW V. 16.

ELDER G. BEEBE—DEAR BROTHER IN THE LORD:—Please give your views on Matt. v. 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Who are they that are, by seeing the good works of the saints, to glorify the Father which is in heaven?

H. SMITH.

CERULEAN SPRINGS, Ky., July 3, 1878.

REPLY.

The words on which we are requested to write are among the instructions, admonitions and commands given to the disciples in what is commonly called Christ's sermon on the Mount. Having given, in the first twelve verses of this chapter, the peculiar traits of character by which his disciples shall be distinguished from all others of mankind, and the blessings of God with which, we are elsewhere told, they were blessed in Christ Jesus, according as they were chosen in him before the foundation of the world, (Eph. i. 4,) he proceeds to teach them to appreciate the high and holy vocation of their heavenly calling, comparing them to the salt of the earth and the light of the world. As the salt, should it become defiled or mixed with filth, would thenceforth be unfit for seasoning our food, or preserving that to which it is applied, so the saints, if defiled with the flesh, or mingled with the abominations of the earth, would become unprofitable and useless for the edifying of the body, the church of God, and like salt that has lost its savor, would be cast out from fellowship, and trodden under foot of men. "Ye are the light of the world, a city that is set upon a hill, which cannot be hid." The apostle Paul says to the saints at Ephesus, and to the faithful in Christ Jesus, which were chosen in him before the foundation of the world, that they should be holy and without blame before him in love, that they were sometimes darkness, but now are ye light in the Lord; and exhorts them therefore to "walk as children of the light."—Eph. v. 8. The relationship of children implies parentage and birth; and as we were sometimes darkness, and now are, by a spiritual birth, born of and into the light and liberty of the sons of God, it truly becomes us to walk as the children of the light.

All the natural light of the world is embodied in and reflected upon the earth from the natural sun; and so also in the spiritual kingdom, God himself is our Sun and Shield, for it is written, "There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High: God is in the midst of her." He is the Father of lights, with whom there is no variableness nor shadow of turning. He is light, and in him is no darkness at all. And as all the fullness of the Godhead dwells in Christ, and he is the brightness of the Father's glory, and the express image of

his person, all the light of the knowledge of the glory of God shines in his face, in all its refulgent radiance and eternal fullness. He is the Sun of Righteousness, having healing in his resplendent wings; and in his incarnation it is testified of him that, "In him was light, and the light was the life of men;" and, "This is the true light, that lighteth every man that cometh into the world." This being the true light, all other lights, in a religious sense, are false and delusive; hence, if the light which is in any of us be darkness, how great is that darkness. Carnal religionists are charged with putting darkness for light, and light for darkness.—Isa. v. 20. And all who do evil hate the light, and avoid it, lest their works should be exposed; for whatsoever maketh manifest is light. And the light of that life which was with the Father, and was given to the saints in Christ, is the true light, which alone can manifest unto any of the sons of men the kingdom of God, or any of the things of the Spirit of God. As this light is the spiritual life and immortality which was in Christ in his revelation to us, we can only possess it by vital union with him; for he is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light, which no man can approach unto; whom no man hath seen, or can see: to whom be honor and power everlasting. Amen.—1 Timothy vi. 15. This true light is not attainable by any power of man, for no man can approach unto it; it cannot be separated from Christ. Only by being born of this life, which reveals Christ in us the hope of glory, can any man have any true experimental knowledge of it. As Christ is the life, so he is the light of all who are born of God. He that hath the Son hath life, and he that hath not the Son of God hath not life; and this life is the true light: all else is utter darkness. This true light of life, of which the children of God are born when born of the Spirit, is not a new patch put on the old garment of our fleshly nature to improve it, but it is a new life, which we never had any knowledge or experience of until it was given to us. In the reception of it we received Christ, and not Adam revised and improved. A new heart was given to us, and a new spirit was put within us. The children of the light are born of the light, and walk in the light, and need not to be told that the Lord himself is their light and their strength, and he has become their salvation.

The church of God thus illuminated is as a city set upon a hill, which cannot be hid. That is, it cannot be hid from the children of the light. But, "Except a man be born again, he cannot see the kingdom of God" in its spirituality; for the natural man cannot discern the things of the Spirit of God. This mountain of the house of the Lord is established in the top of the mountain, and exalted above the hills, and all nations shall flow unto it. And many people shall say,

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Isa. ii. 2, 3. The elevation, radiance and glory of this city is beautifully described to John by the angel in Rev. xxi: "Saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," &c. "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light of it." Of this holy city and her light the prophets spake, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. lx. 1-3.

Before replying directly to the inquiry of brother Smith, we have thought it expedient to show what we understand to be the light of the city of our God, and in what sense the disciples are the salt of the earth and the light of the world. It is not in themselves as earthen vessels, but like the pitchers which were carried by Gideon's men, when they surprised the camp of Midian, the lights were in the pitchers—as this treasure of spiritual light we have in earthen vessels, that the excellency of the power thereof may be of God, and not of us; only so far as we have this light we are called to let it so shine before men, that others, seeing our good works, may glorify our Father which is in heaven.

The life, light and comfort which God has given to us, if we are called out of our former darkness into his marvelous light, should not be concealed; but those who are illuminated by it are to show forth the praise of him who has thus called us by his grace to a saving and experimental knowledge of him as God our Savior. Men do not light a candle and put it under a bushel, to circumscribe or conceal its radiance; but on a candlestick, that it may give light to all that are in the house. Even so the light of life which God has so graciously lit up in our hearts, whether it be in the gracious manifestation of his pardoning grace, or in the gifts bestowed on us for the edification of the church, should not be concealed. When God, who commanded the light to shine out of darkness, shines in the heart of a poor sinner, and reveals the light of the knowledge of the glory of God in the face of our blessed Redeemer, that enlightened one has a reliable evidence that he is a quickened subject of grace; and although the light of life which reveals Christ as his Savior also reveals to him his own vileness and utter un-

worthiness, still the subject of this saving grace cannot hide his experience under a bushel, without depriving those who are the household of God of what belongs to them. How often the cruel tempter suggests to those who have been thus enlightened, that they had better just cover with a bushel, or conceal, what experience they have, at least until they feel more sure that they are worthy to speak of it to the church. To them such thoughts and temptations arise as these: It is only a mere candle, or taper; if it were a blazing comet, it might be of some use to the church; and they are tempted to conceal what light they have until their carnal reason can be satisfied with it. But the revelation of the remission of our sins is only made to our faith, and not to our carnal reason; this light which is life, shining in us, shines in the darkness of human reason, and the darkness comprehends it not. The faith of the Son of God, which we receive in the new birth, comprehends it, and it cannot be concealed from the household of faith without disobedience to our Lord, who teaches us that it should be uncovered, that it may give light to all that are in the house, which house is the church of the living God. Hence the command of your Lord and Savior is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The true light of spiritual life is to be seen of men by the good works which they are commanded to do. Our faith without works is dead, being alone, that is, so far as giving light to all that are in the house of God; for if our light is concealed under a bushel, how shall others be profited by it? Show me your faith without works, says an apostle, and I will show you my faith by my works. As by the fruits borne the quality of the tree is known, so the fruits of the spirit in the saints, such as love, joy, peace, long-suffering, gentleness, goodness, faith, and brotherly kindness, are to be manifested by the saints by their renouncing the hidden things of dishonesty and works of darkness, and by coming to the light, that their works may be made manifest that they are wrought in God. "For it is God that worketh in you, both to will and to do of his own good pleasure." Therefore the apostle exhorts us to "Do all things without murmurings and disputings, that ye may be blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life."—Phil. ii. 13-16. The good works of the saints, by which they hold forth the word of life, whereby they shine as lights, are works of obedience to the precepts of our Lord, and the man of God is in the inspired scriptures thoroughly furnished unto all good works.—2 Tim. iii. 16, 17. No religious works, therefore, are or can be good, or can in any wise show forth the word of life, unless such works are enjoined

and furnished in the inspired scriptures. All the laws and commandments of Christ are in the scriptures plainly written, and as his law is perfect, all or whatever he has not commanded his disciples to do, he has virtually forbidden. All the commandments and religious traditions of men make void the laws and government of Christ. The light of life in us can only so shine before men as to reflect the glory of our Father which is in heaven, when we take on us his yoke, and walk in cheerful obedience to all things whatsoever he hath commanded us. Jesus has said, If ye love me, keep my commandments; and then are we his disciples indeed if we obey him; but except we deny ourselves, and take our daily cross and follow him, we cannot be his disciples. We may be the children of God and heirs of glory, and live for a season in disobedience; but he will visit his disobedient children with his rod, and with many stripes. A disciple means more than a child, for it means an obedient child. And all of God's obedient children do let their light so shine before men, as to exhibit by their good works of obedience the light of life which God has given them. "By this we know that we love the children of God, when we love God and keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 2-4. Hence, although no works of the creature can possibly procure the light of life in us, yet when this life and light is given to and experienced in us, we can manifest or let it shine by our willing obedience and unreserved allegiance to our divine Lord.

Brother Smith desires us to say who are they who, in seeing our good works, are to glorify our Father which is in heaven? Well, our text simply calls them men, but they are the men before whom we are to let our light shine. Paul has said that the saints shine among a crooked and perverse nation; and it is said of some of the primitive saints that their enemies took knowledge of them that they had been with Jesus, and beholding the man which was healed, they could say nothing against it.—Acts iv. 13, 14. And there are many other examples given in which ungodly men were silenced by witnessing the fidelity of the saints. We may therefore infer that at all times and on all occasions we should let our light shine out in our obedience to Christ our Lord.

But still it is not presumable that we can make either the dead or the blind see the shining of our light, or qualify them to glorify our Father which is in heaven. The figure used by our Lord in the preceding verse seems to us clearly to show that the men who are to glorify God at seeing our good works, are those who are in the house where the candle is put on the candlestick, that it may give light to all that are in the house, or all who are in the church of God.

We have witnessed many striking

examples of this, when trembling children of God have come to the church to relate what God has done in their salvation; they have been enabled to tell of that light which God has lit up in their hearts, by which they have seen their lost and helpless condition, and finally how they have been made to hope and rejoice in the revelation of the precious Redeemer to them, and how in this light of life they have been made to see, and desire to find a place in the kingdom of God, and in the fellowship of the saints. Their light has been so clear and bright as to be seen of all that were in the house, and a spirit of devout adoration has gone up from every heart to their Father in heaven, that he has thus called home his redeemed ones, delivering them from the power of darkness, and translating them into the light of his heavenly kingdom.

APPOINTMENT.—Providence permitting, we shall leave home on Monday, August 12th, stop at Philadelphia on the night of that day, pass through Alexandria to Occoquan, Va., on Tuesday, the 13th, attend the Corresponding Association on Wednesday, Thursday and Friday, spend Sunday, the 18th, at Upper Broad Run or Mt. Zion, as brother Badger may appoint. On Monday night, the 19th, take the cars on the Baltimore & Ohio R. R. for Grafton, or Webster's Station, where we expect to meet brother J. S. Corder, and with him attend the Tygart's Valley River Association on the following Friday, Saturday and Sunday. Thence we intend to go on to attend the Red Stone Association, on the 30th, 31st, and September 1st. Thence we think of going on, via Cincinnati, Ohio, to attend the Licking Association, at Salt River, Ky., and perhaps we may attend the Mt. Pleasant Association on our way to the Licking. We may also attend Indian Creek Association, and visit the church in Ontario on our way homeward; but of this we will give further notice in our next issue.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.
B. L. BEEBE.

ISAIAH LV. 1.

Ho! every one that thirsts,
Come to the waters, come!
The Master welcomes you;
No longer from him roam.
Here's milk, the best, and choicest wine;
Come to the banquet, come and dine.

Why will ye money spend
For that which is not bread,
And labor all in vain,
And never still be fed?
There's naught on earth can satisfy,
Nor e'er the aching void supply.

No price is wanted here,
Grace-gifts are always free;
All is the very best;
Poor man, he'll welcome thee.
Come, eat ye then that which is good;
The meat's my flesh, the wine's my blood.

PROSPECTUS.

3108 Cass Avenue, St. Louis Mo., June 17, 1878.

ELD. G. BEEBE & SON—DEAR BRETHREN:—While writing on business with the readers of the SIGNS, if you will do me the favor to insert this notice. It is this: I have been writing another poem, and want to get it published, and have not the means to do it; and I thought, peradventure the Lord will put it into the hearts of brethren to assist me a little. To this end I propose to them to write to me (just on a postal-card, if they prefer it to a letter) how much each will subscribe, to have the amount of subscription filled with copies of the poem as soon as printed, without and before receiving the money, trusting to have the money sent *as soon as the pamphlet is received*. I think there will be some who would become agents to sell several copies, and others that might not want more than one, for their own use, or perhaps another for a friend. But in either case they will be sent as ordered.

I have all my temporal wants (thanks be to God, who gives me more than I know how to ask) supplied by my children, but my sons have no particular confidence in my faith, and take no interest in doing anything to favor its testimony. I can therefore obtain no favor from them to enable me to do anything that would endanger the sale of "shrines." One son, the one with whom I live, is a Congregationalist, another is a Methodist, and another a Presbyterian; all of them kind to me, but are not of my faith.

As to the price, it will be a pittance to each, and I hope the reading will repay it. It will be fifteen cents a piece, and unless a hundred be ordered I shall hardly be able to sell for less. And while the question of money was not in my mind in writing, if I can obtain a few dollars above the cost of publishing, it will help me to bear the expense of attending my church meetings by rail, twenty-three miles away.

Now, a word of the scope and character of the work. It was begun, intending to write but a few lines, but grew in my mind, and I seemingly had to pursue it, until its present dimensions. Like a large share of my writings, it pertains to the real character of God, and the literal truthfulness and grandeur of the scriptures, and their impregnability against the assaults of real enemies, but pretended friends, who philosophize away their force, only to alter the true understanding of God. In showing this, I compare somewhat the scripture account of "creation" with theirs, and the God that spake to Job out of the whirlwind with theirs; and also the christian's belief, wrought into him by his experience, with theirs; as his willingness to rest upon the *science* of the bible instead of theirs. It will be published in a neat pamphlet, and will contain from 24 to 28 pages.

Those that will thus assist me will see the importance of attending to it immediately, as it will not be published till sufficient encouragement is received to cover the cost. Let every one who sends write his address and name so plainly that they cannot be read wrong, and then there will be no mistakes to rectify.

With love and confidence in the truth,
W. B. SLAWSON.

P. S.—Below is brother J. H. McDonald's testimonial, who is a physician in St. Louis, though an ordained Elder in the Ozark (Mo.) Association.
W. B. S.

I wish to state to the readers of the SIGNS OF THE TIMES that I have had the pleasure of a perusal of the above mentioned poem, and I am satisfied it will prove a rich feast to all who may read it, who know the power of God in the salvation of sinners.
J. H. McDONALD.
1429 Morgan St., St. Louis, June 10, 1878.

3108 Cass Ave., St. Louis, Mo., June 18, 1878.

When I wrote my proposition to the patrons of the SIGNS, it did not occur to me to offer all who would *subscribe* for my forthcoming poem, the former one ("The Sovereignty of God") with it, for twenty-five cents. You will so state, should you publish my notice.
W. B. SLAWSON.

OBITUARY NOTICES.

DIED—July 2, 1878, **Mrs. Malinda Kenneday**, wife of Deacon S. M. Kenneday, in the 41st year of her age.

The deceased was born in Adams County, Illinois, August 14, 1837, was a daughter of Solomon Harris, and one of a family of seventeen children, sixteen of whom lived to be grown, one of them, Elder Rice Harris, being an able minister of our order. She was married to brother Kenneday October 5, 1854, and they were both baptized by the writer in February, 1860, and united with the Union Church of Regular Predestinarian Baptists, in McDonough County, Illinois, where she continued a member till her death. Without disparaging any others of the dear sisters in her church, or in any other church, I wish to state that, according to my observation and judgment, she had few equals and no superiors as a christian, a wife, a mother, a neighbor and a friend. She was gifted with a fine voice to sing, and was ever ready to join in the praise of God, seemingly with the spirit and with the understanding, and was always ready and remarkably able to speak a word of comfort and encouragement to her brethren and sisters in their times of trouble. In her own severe trials, which were many, she was possessed of a spirit of resignation not often met with, and a faith in God sufficient to remove mountains of difficulties. She had lost several brothers and sisters, a dear father, three little children, and last of all, about one year before her death, her noble son, George, under temporary insanity, put an end to himself, all of which she bore with almost unequalled submission to the divine will. Although a woman of uncommon size and strength, physically, she was taken unwell some weeks before her death, and for some days before her departure she frequently swooned away, and was several times apparently gone for some minutes at a time; but she would again rally and regain consciousness, and each time she would tell her heart-broken companion and children, and friends present, what unspeakable happiness she realized while under this seeming state of death. She was finally seized with strong convulsions, and between them she would beg her husband and children to say they were willing to give her up and let her go, for she longed to depart and be with Christ. Elder Castlebury and I met at her bedside and stayed over night, a few days before her death, and we found her hope to be as an anchor, sure and steadfast. On the morning of her death she sat up a while and ate some food, but her spirit took its flight suddenly a little after 10 a. m.

At 3 o'clock p. m., on the 3d, a large concourse of people met at Scott's Meeting House, among them Elders J. Castlebury, Rice Harris and J. E. Riley, and I addressed them briefly from the 23d Psalm, which scripture was precious to her on her death bed. Elder Castlebury closed the solemn services. Then came that heart-rending scene of the last look on the face of the beloved wife, the affectionate mother, the rumbling clouds, &c. But this is death, and in this case it severed some of the strongest cords of true affection. I have seldom witnessed deeper grief than on this occasion. May our dear brother be supported by the same hand that bereaved him, and the three children be cared for by their mother's God.

Your brother in Christ,
I. N. VANMETER.
MACOMB, Ill., July, 1878.

DIED—In Reading, Mass., June 21, 1878, **Miss Julia V. Ham**, daughter of brother Wm. Ham, aged 21 years, 7 months and 13 days. She was one of the best girls that ever lived in this world of sin and sorrow, and gave us as good evidence as any one could while in the flesh, that she was a child of God by birth. Last July, being with the Methodist people, they had such an influence over her that she united with them. Soon after that, she saw that she was not at home with them, and informed the preacher how she felt about it. He was very kind to her, and said that he was willing for her to unite with the Old School Baptists if she felt to do so. She was soon taken with the quick consumption, and death soon did its work. After she became

very weak, she wanted her sisters to read the SIGNS to her, and would say that the experiences there written were just what she could witness to. As weak as she then was, she wanted them to take her to the Woburn Old School Baptist Church, about four miles distant, to unite with them before she should die; but they told her she was so weak that it could not be done. She thought so much about it that before she died, when her mind was weak and wandering, she told them she had been to the Woburn Church, and had united with them. She was happy in her mind as death drew nigh, being well reconciled to her fate, and met death with a heavenly smile. She has gone to rest.

At her request she was taken to North Berwick for interment, and she made all the arrangements about the funeral.

And is it so, that thou art gone
From this unhallowed earth,
And we no more shall see thy form
Around our home on earth?

Dear sister, will we no more see
That smiling face of thine?
And yet thy image e'er shall dwell
Within these minds of ours.

Thine absence is a vacuum here,
With many broken sighs;
But thou art free from care and pain,
And with the blest on high.

To walk the bright and heavenly plain
Of joy and peace above,
Free from all sorrow, death and pain,
And with the God of love.

We trust that thou art happy now,
In the bright land of rest,
Where sorrow cannot shade thy home,
Nor pain disturb thy breast.

WM. QUINT.
NORTH BERWICK, Me., July 1, 1878.

BROTHER S. C. HIRST was born July 28th, 1840, and died July 1st, 1878. He united with the Primitive Baptist Church called New Hope, in Carroll County, Virginia, and then moved with his family to Hendricks County, Indiana, and by letter from the New Hope Church united with Danville Church, in Hendricks County, Ind. He leaves a bereaved companion and seven children, with the church, to mourn our loss; but we mourn not as those who have no hope, for he left a bright evidence that he is now singing glory to God in the highest. The bible was his study and delight throughout all his pilgrimage, and salvation through Christ was a subject upon which he loved to dwell. Often have I heard him relate, with quivering lips and tearful eyes, his experience, and the goodness of God to him. It may be said of him, that his life was in harmony with his profession. He was strictly upright in his dealings with his fellow-man, and was much respected in the community in which he lived. May the good Shepherd, who feeds his flock, support the weeping widow, and guide and sustain the children, according to the multitude of his mercies, is the desire of the writer, who is less than the least of all saints.

"Tis sweet to hope he's gone to rest,
To sleep in Christ the Lord;
His spirit now with him is blest,
According to his word.

A pilgrim once was he with us,
But now in Jesus sleeps;
Though much he suffered with us thus,
With us no more he weeps.

The Lord has taken him away,
We laid him in the tomb,
There, there to moulder in the clay,
Till the resurrection come."

Yours in hope,
R. M. BARTLEY.
AVON, Ind.

YEARLY MEETINGS.

The yearly meeting with the Bryn Zion Church, Kent Co., Del., is appointed to be held on the third Sunday in August, Saturday and Monday included. The time has been changed from the fourth, on which day it has been held many years, to the third. Brethren and friends from abroad are cordially invited. Saturday meeting 2 p. m. The morning trains on the Delaware R. R. will be met at Clayton.
E. RITTENHOUSE, Pastor.

ASSOCIATIONAL.

The Lebanon Old School Baptist Association will convene, (providence permitting) with the Harmony Church, Grant Co., Ind., on Wednesday before the third Saturday in August, 1878, and continue three days.

Those coming by rail from the south and south-west will come via the Cincinnati, Marion, Wabash and Michigan R. R., to Fairmount Station, where they will be met and conveyed to the association. The station is about 18 miles north of Anderson.

Those coming from the east or west will come via the Pan Handle Road, leaving the train at Jonesboro, also called Harrisburg, where they will be met.

J. A. JOHNSON.

The annual session of the Virginia Corresponding Meeting will be held, by divine permission, with the Occoquan Church, Prince Wm. Co., Va., commencing on Wednesday preceding the third Sunday in August, and continue the two following days. A cordial invitation to be present is extended to all who desire to attend. Brethren and friends coming by public conveyance are expected to arrive in Alexandria, Va., Tuesday morning, in order to take an evening boat or train for the place of meeting. Our friends who may arrive in Alexandria Tuesday morning can call upon brethren Broders, Grimes, or any of the brethren there, who can inform them of our arrangement to meet them Tuesday evening. We hope, if the Lord will, to enjoy a season of refreshing from his presence.

WM. M. SMOOT.

The Sugar Creek Old School Baptist Association is appointed to be held with Bethel Church, Wayntown, Ind., beginning on Saturday before the third Sunday in August. A cordial invitation is extended to all who love the assembling of the saints.

The White Water Old School Baptist Association will be held with the Salem Church, Wayne Co., Ind., to begin on Wednesday before the second Saturday in August, 1878, and continue until Friday evening following. Those coming from the east or south will come by way of Richmond, take the 10 $\frac{1}{2}$ train there for Washington, and arrive at 11.10 a. m., on Tuesday. The distance from Richmond to Washington is ten miles. A train leaves R. at 7 $\frac{1}{2}$ p. m., and passes Washington about 8.

Those coming from the west and north-west will stop at Hagarstown, 6.5 p. m., same day. The friends will be met promptly that day at the time and places named. A cordial invitation is extended to the brethren, and especially to the ministering brethren. Come and see us.

JAMES MARTINDALE.

The Redstone Association will be held, by divine permission, with the Indian Creek Church, in Monongahela County, West Va., commencing on Friday before the first Sunday in September, and continue three days.

We extend a cordial invitation to all lovers of the truth to visit us on the occasion. We are weak; come and strengthen us.

Those coming from the east will come on the Baltimore & Pittsburg Road, and stop at Dawson's Station, where they will be met, by sending me word. They must come on Wednesday. From the north come to Pittsburg, thence to Monongahela City, where they will be met by sending me word. My post-office address is Upper Middletown, Fayette Co., Pa.

ADAH WINNETT.

The Mt. Pleasant Association will be held, the Lord willing, with the church at Bethel, Switzerland Co., Ind., commencing on Friday before the first Saturday in September, and continue three days.

Those coming by the Louisville & Covington Short Line R. R. will get off at Liberty Station, Ky., and take the omnibus to Vandy, Ind., where they will be met on Thursday evening at Anderson's Hotel, with conveyances.

Those coming on the river, either up or down, can get off the boat Thursday night,

at Prestonsville, Ky., where they will find friends; or at Cabos Landing, Ind., where they will be cared for. All who come to Prestonsville Ky., without conveyance, will be met on the Indiana side of the river with conveyances.

We give a general invitation to all.

J. D. BANTA,
Clerk of Bethel Church.

The Lexington Old School Baptist Association is appointed to be held with the church at Andes, Delaware Co., N. Y., on the first Wednesday and Thursday in September, 1878.

The Tygart's Valley River Association is appointed to be held with the Leading Creek Church, in Randolph Co., W. Va., to begin on Friday before the last Sunday in August, 1878, and continue three days.

J. S. CORDER, Mod.

The Licking Association of Particular Baptists is appointed to be held with the church at Salt River, Anderson Co., Ky., to commence at 10 o'clock a. m. on Friday before the second Saturday in September, 1878, and continue three days.

The Sandy Creek Association will convene on Friday before the second Sunday in September, 1878, with the Sandy Creek Church, at Hope, four miles south-west of Tonica, and five miles north-west of Lostant, on the Illinois Central R. R.

Those coming from the south will stop at Lostant, and those from the north at Tonica, where they will be met by brethren and conveyed to the meeting. A cordial invitation is extended to our brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

The Old School Baptist Conference of Maine will be held this year with the O. S. Baptist Church of North Berwick, York Co., Maine, commencing on Friday, August 30, and continue three days. To all those who have a will to come and meet with us on those days, we say, come. Those who come in the cars will please come on Thursday, and teams will be at the depot in the forenoon and afternoon to take them to the meeting.

WM. QUINT.

The Maine Old School Baptist Association is to be held this year with the Bowdoinham Church, commencing on Friday, September 8th, and continue three days.

Those coming by way of the cars will leave at South Gardiner Station, on the Maine Central R. R.

By order of the church,

H. CAMPBELL.

The Mad River Old School, Predestinarian Baptist Association will convene with the Fairfield Church, in Madison, 3 miles south-west of Adrian, Lenawee Co., Mich., on Friday before the second Sunday in September, 1878, at 10 o'clock a. m. A cordial invitation is extended to all who desire to attend, especially the poor in spirit. Ministering brethren of our faith and order are especially invited.

All who come by private conveyance can inquire for David Gander, Jacob Gander, or A. B. Brees.

Those coming by rail will be met at Adrian on Thursday, at both day and evening trains.

A. B. BREES, Church Clerk.

The second session of Big Springs Association of Primitive Baptists will be held with the Hickory Creek Church, Jasper Co., Ill., commencing on Friday before the third Sunday in September, 1878. An invitation is extended to all of our order who wish to visit us, especially ministers.

Those coming by rail will get off at Hunt Station, on the Greyville & Mattoon R. R., which is 5 miles from the place of meeting, where they will be met on Thursday evening with conveyance to take them to places of entertainment and to the meeting.

By request of Hickory Creek Church,
I. B. PARR, Clerk.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post office, and not at the New York City Post office, and 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.

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.

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.

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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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. 46. MIDDLETOWN, N. Y., AUGUST 15, 1878. NO. 16.

POETRY.

THE LOVE OF GOD.

How little can the saints conceive
Of love that's infinite!
In part they know, in part believe,
But yet want fuller sight.

Our eye is weak, our object bright,
Alas! such babes are we,
We cannot bear love's dazzling light,
Nor its full glory see.

Transporting glances now and then
The eye of faith takes in;
But love's too bright for mortal men,
And still remains unseen.

Thy love, O Lord, our souls adore,
Though past created skill;
We long to be enlarged more,
And then to drink our fill.

ANNIE DUTTON.

MORE THAN CONQUERORS.

Through the blood of the Lamb,
I a conqueror am
Of the powers of sin, death and hell,
And at length shall sit down,
With a glorious crown,
In the heavens, with Jesus to dwell.

When corruption and sin
Struggle fiercely within,
And bind me in misery's chain,
I cry out to my Lord,
And his grace does afford
Deliverance again and again.

When, alas! overcome,
Into by-paths I roam,
My Shepherd will not leave me there;
No! He'll make me rejoice
At the sound of his voice,
"Return, wandering sheep, to my care."

Many sins far a while
Do my conscience defile,
But I look to the Advocate's blood,
Who in heaven will plead
How for me he did bleed,
And bore all the vengeance of God.

Thus his blood evermore
Solid peace can restore,
In my conscience as freed from all stain,
And my God ne'er remove
The sweet light of his love,
But return and revive me again.

Come, ye children, with me,
Learn the conquering plea,
Which in heaven must always prevail,
Until Satan is bound,
And the victors are crown'd,
And sing to their harps the glad tale.

How, by God's Spirit taught,
Through the Lamb's blood they fought,
And the powers of darkness o'erthrew;
For their God was a shield
In the fierce battle-field,
To his promise so faithful and true.

Sing, ye ransomed, his praise,
Through eternity's days;
Ye angels of light, too, rejoice;
Let all worlds hear the strain,
And re-echo again
The sound, with harmonious voice.

To the Conqueror sing,
Who the ransom did bring
Through the depths into fullness of joy,
And triumphantly tell
How the powers of hell
By his dying he lived to destroy.

Gospel Standard.

CORRESPONDENCE.

MT. GILEAD, Ky., June 17, 1878.

DEAR BRETHREN:—I was requested by several of the brethren and sisters to give a short sketch of my late trip to the eastern associations, and some also requested that I should give a relation of my christian experience and call to the ministry. This latter request was also made during a former visit, and I shall try to comply, the Lord being my helper, in a brief manner, hoping thereby to relieve my mind, and trusting he will bless the attempt to the comfort of one or more of the "little ones."

I was born in the year 1837, in the county of Mason, state of Kentucky, on the same farm upon which I now reside. My parents were Baptists. Like David, "I was shapen in iniquity, and in sin did my mother conceive me." And I continued in that opposition to God and godliness in which all of Adam's race are in by nature; yet I was not such an out-breaking sinner as many, but lived in worldly pleasure and such youthful pastimes as moral young men usually do who are considered worthy of imitation, being very respectful and attentive to old people, a principle which I have retained, to be attentive to all who are thrown in my company; and I have found generally that a kind action is never thrown away. When in my eighteenth year, as I do so much hope, it pleased the good Lord to give me a realizing sense of my condition. I was brought to realize to the full extent that I must die and not live, and the question was impressed, Are you prepared to meet God in peace? I was permitted to examine myself. My former good conduct, which was the pride of my parents, and was commended by the neighbors, failed me; I could not see one good deed, word or thought that would give me a particle of claim upon the mercy of God, nothing upon which I could depend, or plead as a reason why I should expect salvation, should I be called upon to stand in the presence of that God who searcheth the heart and trieth the reins of the children of men. All was dark and vain and wild. Yet I did not despair, for I thought I could and would do something that would insure my salvation, if God would only spare my life. So I went to work to keep the law. I resolved that I would govern myself so completely that I would not so much as sin against God even in thought, feeling that if I would thus live, I was sure to be saved by that principle. But, my dear brethren, I signally

failed. Yet I made resolve after resolve, and I find indeed I am still making them, but I come no more near keeping them now, than I did then; for I must say that my efforts are now, and always have been, a miserable failure. However much I resolved and perseveringly tried to live perfect, the farther short I seemed to come; and notwithstanding I believed that was the way salvation must come, I very reluctantly came to the conclusion that I was lost to all hope of salvation, irretrievably and irrevocably so. What despair and horror seized upon me! In my anguish I cried, "Lord, have mercy on me, a lost sinner, a miserable, perishing sinner." I thought, What have I now done? How presuming! What, you, such a vile, polluted, loathsome sinner, daring to call upon such a holy righteous and pure Being, to have mercy! I felt that I had but added another sin to the long list I had already committed. Then I said, "Lord, forgive me for presuming so much as to ask the good Lord to look on me with mercy." I realized that I deserved eternal banishment from God, for I had sinned against him all the days of my life. My sins rose before me like a mountain, whose base was right in my heart, and whose summit reached to heaven, as an everlasting witness against me. I sought solitude, my young company lost its attractions, my youthful pleasures lost their enjoyments, I seemed to be shut out from all society, having no delight in worldly amusements, and was too unholy and sinful to be in christian company. I came firmly to the conclusion that I was gone, world without end. While living in this midnight, this Egyptian darkness, I retired to a secret place to pray, and for the first time got upon my knees to pray, and all that I could say was, "God, be merciful to me, a sinner." I arose quickly and looked around to see if any one was looking at me. I did not want any one to know I was so exercised; and I concluded that if I had not before, I surely had now committed the unpardonable sin. kneeling would do for moderate sinners, but for sinners such as I felt myself to be, it was too great a presumption. Salvation was now my desire above every thing else. This life, with all its blessings, was only for a time, for this world; but salvation was for eternity. I felt for a time that I would be willing to give up every thing, if that would insure my salvation. It became the subject of my thoughts by day, and my dreams by night. I had several re-

markable dreams, only one of which I will relate, in the proper place. My breathings were almost continually, "Lord, have mercy upon me, if thou canst consistently with justice." "Lord, if thou wilt, thou canst make me clean." While in this frame of mind, willing to make any sacrifice for the full assurance of my salvation, there was a thought came into my mind unbidden, which caused considerable quaking, viz: You say you are willing to make any sacrifice, give up friends, wealth, yea, even life itself, for a complete assurance of salvation; would you be willing to preach the gospel? It so startled me, emanating, as I thought it did, from the very prince of darkness, that in my sorrow for the presumption of the idea, I tried not to entertain it for a moment, feeling that it was but another evidence of my complete captivity to his Satanic majesty. Yet the question was prolonged, and an answer came from my heart reluctantly, as if I was afraid to answer, as it might have the appearance of entertaining the idea, "I am too unworthy to think about it, much less to engage in it." The impression came again, "If the Lord blesses you with salvation, you will have to preach." The response was, "No, I will not." Again the impression came, "Yes, you will." Then all I could say was, "Lord, have mercy." Still all my feelings revolted at such an idea, as I had no assurance that I would ever experience salvation, and if I should, preaching is too great a calling for such a sinner as I to engage in. Just save me, Lord; that is all I ask for or wish.

Thus I continued for more than a year. The impressions with regard to the ministry became inseparably connected with my desire for salvation, and I could not think of the one without the other being shoved, as it were, right in my mind, and it seemed to me that my willingness to preach was necessary before I could experience a relief in my mind from the load of guilt and sin which seemed to press me down. Some alarm was felt by my friends, fearing I was going beside myself, and they told me I must stop meditating so much or I would lose my mind; but indeed it was a matter that none but those who have passed through the ordeal can appreciate. God knows that either one, without the other, is hard enough; but when both are combined, it is terrible. To make, however, a long story short, I was made willing that if it was the will of the Lord, if he would save me and give me a knowledge of it, I would do the

best I could. From that time my burden began to grow lighter. The Lord was pleased at times, I trust, to burden my mind with a passage of scripture, and I would be riding along, or at my work, and would speak out my feelings and views on the subject, and so would relieve my mind. Often have I in my dreams preached to an audience, and have in this way experienced some happy seasons.

I have said my troubles grew lighter. Then I began trying to cast them off altogether, thinking perhaps it was all imagination, that I had got a little scared about death, and I could successfully resist them; but in this I also failed, for then I would feel a great deal worse than before I tried. Still I could not see how God could remain just and save such a sinner as I. I saw that he might save all of Adam's race if he chose to do so, but I was worse than any one else, it seemed to me, and thus I had not yet received a hope in the mercy of God. I was as much concerned as I ever was, yet not so much burdened. Thus it grew on until about my twenty-first year, my exercise of mind being about the same, with a desire for salvation, and the impression, You will have to preach. I went to bed one night, and as usual was thinking upon this subject, it being uppermost in my mind all the time. I felt very lonely and disconsolate. I fell asleep and dreamed that I was in our woodland pasture, feeling sad and lonely. I heard singing above me, and on looking up I saw a platform suspended in the air, the edge being just above me, and a light shining above the platform. My parents, brother and sisters were there, and hosts of others. I recollect that I desired to be there also. The impression came, You will soon be there. Just then I awoke. I felt happy. My burden was gone. I felt that Jesus was my Savior, that I was saved, my sins being put away forever by him, and I was to have no more sin or sorrow. I was so joyous that I got out of my bed, and started out to tell my parents. Just as I opened the door of their room, the impression came, You are a pretty fellow, to tell them, and make out that you have got religion. At that instant I would not have told them for the world. I went to bed and slept sweetly till morning. I recollect distinctly that in the morning, on starting out to work as usual, I searched for my burden, and it was gone, but where had it gone to? I did not know. I had it when I went to bed, but when I awoke from my dream it was gone. Have you experienced religion? was the question. I do not know. Well, are you any better than you were? No, not one whit. Then I desired my burden to return, that I might watch the more carefully the next time. I again felt despondent; I felt that I had grasped the shadow and missed the substance. But I have never been able to get the burden again; I trust it has been borne into the land of forgetfulness, to be remembered against me no more forever. O how we should thank,

praise and adore our God for his kindness and love manifested to us, poor sinners.

The subject of joining the church began to bear on my mind. Notwithstanding I felt my unworthiness, yet I had a desire to follow Christ and be buried with him in baptism. I made a search for the truth among all accessible denominations, but none suited my feelings as well as the Old School Baptists; still I was not entirely satisfied with them; but suffice it to say that after attending the Licking Association the next fall, and hearing the truth preached by the late Elders Walker and Threlkill, followed by Elder J. F. Johnson, in an expose of the Arminian theory, viz: "do and live," (which I had tried to do for a long time) all obstacles were removed and my way was clear. The Old School Baptists were right, and all those who differed from them were wrong. My mind was made up to join the church at some future time, if they would receive me. This was in the fall of 1857. The following July I was enabled to offer myself to the church, and was received for baptism, and was baptized the next Sunday morning by our then beloved pastor, the late Eld. S. Jones. There was no more faithful preacher lived. While I am unworthy of the love and fellowship of the brethren, yet I have never regretted the step; not only because I felt the answer of a good conscience, but because it is good and pleasant to live with the brotherhood. I have had many dark seasons, many trials, temptations and afflictions to encounter, yet the Lord has so far been my helper and my stay, and I must say, "Bless the Lord, O my soul, and forget not all his benefits." I desire to live with thee, O beloved of the Lord; I desire to follow in the footsteps of the flock; I desire to walk with thee in all his ordinances and commandments. I have been with thee in trials; I have been with thee when the Lord has shone upon thee; I have been with thee both in darkness and light; both in the valley and on the mountain's top; so I shall say, "Entreat me not to leave thee, nor to return from following after thee. Whither thou goest I will go, where thou lodgest I will lodge, where thou diest I will die, and there will I be buried. Thy people shall be my people, and thy God my God." After I was baptized, I felt a peace the world could neither give nor take away. I hoped I would no more be troubled about preaching. That, as I thought, would be the only thing that I would care for. But soon I made a visit to a sister church, and without so much as a warning thought, I was called upon to ask a blessing at the table; here a new task or burden arose. I recollect that I tried to comply, but I do not think I could have been more startled if I had been struck with a thunderbolt. I mention this for the benefit of young Baptists, and will say to them that the best way to pursue is to not try to get out of any duty the brethren require at your hands.

I found also another cause of dis-

tress of mind. The brethren were addressing me by the endearing term of "brother," thus placing me in a very embarrassing position. I was both too young and too unworthy to call them brother. But there was no way for me to act consistently but to address them the same way; yet my feelings revolted. This, my young brethren and sisters, is a duty, and the longer you put it off the harder it will be to fall into the habit; so take up your cross daily and follow Christ.

This was not all. Ere long the old impression returned, You must preach. I would say, "Lord, I can't. I am ignorant and unlearned; I am of a stammering tongue; and above all, I am too unworthy. There are so many far better qualified, surely there is some mistake." While I was willing to do anything the Lord required, even to suffer shame for his sake, yet I could not think that this was the Lord calling me. I was fearful it was some fleshly desire, and I asked old brother Jones if such feelings were not common to all young Baptists. He said they were, in a measure. Yes, I thought, that is my case, and I determined to resist. I thought I now had the evidence that I was one of the Lord's children, and I was willing to suffer any torment of mind the Lord might send upon me. But I became so distressed about it that I conversed with several preachers, but was, I thought, very careful not to divulge the fact that I was exercised.

Thus time wore on. I recollect one Sunday evening there was meeting at my mother's. I was so impressed that I could hardly retain my chair, something within me lifting me almost out of it. However, in February, 1859, Elder Bradley being at our meeting, (our pastor living so far off, did not come in bad weather) called upon me to close the meeting. (It is proper, however, to state that on the night preceding I dreamed that I spoke, using a certain text, in meeting.) I complied, and spoke for just a few minutes from the same text I dreamed about. I will state that notwithstanding I felt very much humiliated, yet I experienced a relief of mind I had not experienced before. I had an easy conscience, a self-approbation, a feeling that I had discharged my duty. I could fill pages in telling how the next April I went to Missouri to get rid of the duty. I would not tell the brethren out there about my trying to preach. I could tell of my doubts, fears and temptations, how I have tried to convince the brethren that they and I were mistaken, &c.; but suffice it that I was shortly after licensed by the church to preach the gospel among the churches. I felt that I had all the liberty I desired. I know I should have fainted by the way, but my lines were cast among faithful, as well as both kind and loving brethren. They encouraged me by expressions of appreciation of my gift, which, in the place of exalting, should make me feel humbly thankful. I think it was in May, 1863, the church called for my ordination, and

a council composed of Elders S. Jones, J. F. Johnson, J. A. Johnson and D. S. Bradley set me apart to the great work, since which time I have passed through great trials, such as only God knows, and I have continued to this day, witnessing both to small and great, teaching none other things than what I trust have been revealed to me. And now I say, By the grace of God I am what I am. Preachers have great trials in the flesh, and must pass between the upper and nether millstones. I have had the pleasure of baptizing a goodly number, and but few, I believe, have gone back to the world. There has one young gift started preaching under my ministry. If the Lord is in the matter, I shall feel thankful. As I have said, my brethren have been patient with my shortcomings. I also have had to exercise forbearance. So we must bear one another's burdens, and so fulfill the law of Christ.

Brother Beebe, I desire to say, as long as I live, during all my visits east, (which are four in number) I have had a great deal of kindness shown me. I know I am unworthy of what I did receive. My first trip was when I was but twenty-one years old, a mere boy; yet I had had a deep experience. The acquaintance of the brethren and friends I highly appreciate, and believe we are one people in heart. As watchmen, the Lord has placed us on the walls of Zion, so that we can see within as well as without, and has commanded us to watch over each other in love, for good, and not for evil. If I were living among brethren who were continually speaking of each other's shortcomings and peculiarities, I would certainly feel very unpleasant. Let us strive to keep the unity of the Spirit in the bond of peace. If I shall ever come east again, it will be after many changes; that is, after a good many years. Since I first went east, a great many of the Lord's faithful ones have been called away.

To the many of my dear brethren who kindly requested me to write them, accept this as addressed to you individually. And should any of the Lord's little ones be comforted, I would be pleased to hear from them. I have learned lately how to appreciate the fellowship of the brethren, because of so many misgivings.

Now, my dear brethren, I commend you to God and the word of his grace, which is able to keep you unto that perfect day. God bless you all, and you, brethren editors, and all yours, together with all his saints, for Jesus' sake.

J. H. WALLINGFORD.

DEANSVILLE, N. Y., July 21, 1878.

ELDER BEEBE:—I have been requested by some of my friends to write of the Lord's dealings with me, although at the time I felt as though I could not; but for the past week I could hardly keep my pen from the paper. I have derived much comfort in the past two weeks in reading Elder Durand's "Trial of Job," for I do believe that Job's experience is

my experience also. I feel to say, with the poet,

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand."

I cannot remember the time when I did not want to be a christian. I was blessed with godly parents, who were Old School Baptists, and consequently did not teach me a false religion, nor tell me I must do this or that in order to be saved. I used to think if I was only such a christian as my mother I would be content, for she was truly a mother in Israel; but it was through much tribulation she must enter the kingdom. But sixteen years ago last January I saw myself a lost sinner, without hope and without God in the world. My sins like mountains rose up before me, and I went mourning for many long months, "God, be merciful to me, a sinner." Often while on my knees pleading for mercy it seemed as though Satan was behind me, pulling me after him. The agony and distress through which I passed I cannot describe. The coming September or October my mother asked me one beautiful Sunday morning if I did not want to go and hear Elder Bicknell. I replied that I should like to go, as I had never seen him. We reached there early, and there was no one there but the Elder. As he and mother were talking he asked her if her daughter was a member of the church. She said no. He then said there were some that were not members of the visible church, who were members of Christ's church, and asked me if I had a secret hope. I shook my head, for I could not speak; my heart was too full, and tears were flowing down my cheeks. He said no more to me at the time, but as he arose he said, O that the Lord would give me something comforting for that poor soul. Later in the day he asked me if he should tell me my greatest trouble. He then said, You know you are a sinner, but think you do not, feel you cannot, because Christ has nailed your sins on the cross. At the close of the meeting he took my hand, saying, The Lord will be with you. Though my burden was still there, it was not so heavy, for I felt to say, Who can tell? God may yet remember me in mercy. There being a prayer meeting in the neighborhood that evening, I went with my mother. There was a mixed company present, some Old School and some New School Baptists, and one Methodist. I suppose they noticed my feelings, for after the meeting closed the one who was a Methodist came up and asked me how long I had been there. I told him since last January. "Well, you have no business here," said he. My mother said, "Where the Lord has begun a good work, he will carry it on." His reply was, "The Lord has nothing to do with it. He did his work when he convinced her of sin; now the rest is hers." Imagine my feelings. What had I not done to work myself up in favor with God? and I was just as helpless to do anything as an infant. I knew if my

salvation depended on my works, I was forever undone. I am told that the doctrine I love is a dangerous one. Which, I would ask, is the most dangerous doctrine I heard that day? One told me the Lord would be with me: the other that the Lord had done his part, and the rest belonged to a poor, helpless sinner.

But I must hasten. Some of my friends would often repeat passages, such as this, "Ask, and ye shall receive; seek, and ye shall find." But the question with me was, Am I seeking? My health not being good at any time, and now being in such distress of mind, my friends became alarmed at my appearance. But "God has a set time to favor Zion." These words followed me for a number of days, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Our minister calling about this time, repeated this verse, and I replied, "The question with me is, Do I hunger and thirst? If I really felt that I did, I should hope to be filled." He said, "That is the very thing that gives me hope in your case. Satan does not thus distress his own subjects." From that time my burden seemed gradually to leave me. I have often thought that had my deliverance been like some, I should not have so many doubts and fears. It was not with me such joy as a great many speak of, but there was a sweet peace welling up through my being, and I felt to have a hope that I would not part with for all the world. Thus time passed until the following spring, when I received a letter from the pastor of the New School Baptist Church, asking me if I did not feel it my duty to offer myself to the church. (There being no Old School Baptist Church near, my parents attended this one; and a number of my brothers and sisters were members of this church, and are now.) O the fierce temptation, the terrible struggle through which I passed I cannot describe. It seemed as though Satan was with me night and day. "What, such a person as you join the church! What will they think of you?" Never shall I forget the agony I endured Wednesday night. I took my bible to read before retiring, but could not get any comfort. I noticed these words, "Be still, and know that I am God;" but that was all. Being alone the next day, and walking the floor in great distress of mind, those words came again with power, "Be still, and know that I am God." Satan disappeared, all trouble left me, and I felt to praise God for my deliverance. I could now leave it with God to guide me. Saturday I went to the covenant meeting, told of the Lord's dealings with me, was received, and was baptized on the last Sunday in March, 1863, and felt to go on my way rejoicing. A brother, in whom I had great confidence, took me by the hand the next day, and said, "Well, sister Libbie, I had a hope eleven years before I felt it my duty to join the church; but it was your duty, which we could all see yesterday." All was peace and joy, but

well do I remember, on coming down stairs one day, something seemed to say that it would not always be thus: trials await all God's children. I felt to say, Anything, Lord; I will bear it for thy sake. How little I knew myself. My loved mother was taken sick, and I could plainly see her sickness was unto death; then I shrank from the trial. But God saw best in his providence to take her to himself. Well do I remember, a few days before she was taken sick, of conversing with her about the doctrine of election; I could not understand it. She talked a long time, and then said, "Now, my child, you have nothing to do with it; if God has anything to reveal to you, he will reveal it in his own time." From that day until the present trials have been my lot, but I know that God doeth all things well. Twelve years ago the coming November I was married; a few short, happy months, and my idol, being clay, crumbled to dust. My husband one morning (eleven years ago last May) left me, to be gone a few hours, and I have never seen him from that day. Imagine my grief, for my life was bound up in him. Could it be possible he had left me to struggle on alone, without any means to take care of myself, and with very poor health? I felt I could not have it so; God must come to my relief. Dear Elder, do you wonder that I could enter into Job's experience? How I did wish my friends would let me die, not realizing that there is an appointed time for man upon earth. But God saw fit to spare my life and reason, but it did seem at times as though my reason would be dethroned, for I had such fierce temptations to take my life. Some of my friends forsook me in this my time of need. I remember one day, in thinking of the past, with Jacob I could say, "All these things are against me." But these words came with great power, "No weapon that is formed against thee shall prosper." I felt truly to say, If God be for me, who can be against me? Since then I have been made to see how necessary all my trials were; I have not had one too many. And now, although over eleven years have passed away, God has not seen best to remove this burden; and if I should never see him again, may I be submissive. O that I could find language to express my feelings since that time, and tell of the way in which the Lord has led me, to teach me that without him I can do nothing, and that salvation is of the Lord. Up to within four years ago I went with the New School Baptists, although in that time I loved to hear the Old Baptists preach, and to read the SIGNS. My mother-in-law used to send me the SIGNS to read, and I found my experience therein, if I was not deceived. But as I was going to say, four years ago my eyes were opened to see the rottenness of their doctrine. I was staying with my mother-in-law, in Delphi, and the Baptists there held a protracted meeting every night for six or eight weeks. I attended them at first, until I could

stay no longer, when I would get up and go home. I could not hear such a false doctrine, for I had not so learned Christ. I never had seen or heard such a mixture; to get up and tell a sinner to start and serve the Lord from principle, and not mind anything about feelings. I could not sit calmly by and listen to such blasphemy, but at the same time I felt guilty because I would not be honest. Mother would ask about the meeting, and I would not make any reply. I could not hear one word said against them, although I had been shown their falseness. She would say, "My girl, you have got to come out from that people; it is no place for you." And I wish I could tell you of the way I was brought out, and of the terrible anguish through which I passed. God hid his face in anger, and doubts and fears harrassed me day and night. Sleep was denied me, and with Job I could truly say, "My stroke is heavier than my groaning." My body was wasted to almost a skeleton, until my friends became alarmed about me. One day mother was pleading with the Lord on my account, and these words were applied, "All things work together for good to them that love God, to them who are the called according to his purpose." She repeated it aloud, and then said, "Libbie, that is for you; I was asking the Lord for you, and this is the answer." "But, mother, it cannot be possible, for if I were a child of God, he would not leave me so long in the dark. It must be that I have been deceiving myself and others." There was a good man that used often to come to mother's, and one day, when he was at work in the woods, he said he felt as though he could not stay, that he must come and see me. When he came in he asked how it was with me. I told him it was dark, very dark; everything was a trouble, and I thought I could plainly see that I must soon come to be a burden to my friends. My health was failing me, and I was able to do but little. This good old brother said, "I have been thinking of what our Savior said to Peter: 'Satan has desired to have thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not.' And it is just as true in your case as in Peter's. You are having a terrible sifting, but the Savior has prayed for you, and your faith will not fail, although it is so sorely tried. God will yet answer you in mercy for his Son's sake." A few nights after this I had retired, having almost come to the conclusion that I was a hypocrite, and had been deceiving everybody all these years, when something seemed to lead my mind back to where the Lord began with me, step by step: where he had come to my rescue, had given me a word, a message here and there, and when I came to the present time these words came with great power to my soul, "Be not faithless, but believing." All trouble left me, and I could but praise my Maker, who giveth songs in the night. The very things that rose like mountains before had

all disappeared; not only one thing, but everything had gone. It was enough; I could ask no more. I was now willing to proclaim, "Salvation is of the Lord." The people I had been trying to cling to I could now give up, for I could not fellowship them. Then these words followed me, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you." I could not go with the New School any more. Last November I went to Utica, and heard Elder Durand for the first time, and it did seem as though I could not tear myself away; I could but say, Their God is my God. Since then I have been a number of times, and when there have felt like a child at home; there seemed to be such a drawing to that people. For a time my mind was exercised on baptism, but I could not see it right to be baptized again. But the question arose, If you cannot fellowship the church, how can you fellowship their baptism? The minister that baptized me was not a gospel minister, and consequently had no right to administer the ordinance. But, "My people shall be willing in the day of my power." The first Sunday in the present month I was baptized by Elder Durand, and truly feel that I have wandered a great way, but have finally reached home. Satan comes at times with his taunts, and tells me I have only soon find it out; but there have been times when I have felt great peace, such confiding love, such protection. "Praise the Lord, O my soul, and all that is within me praise his holy name."

Now, dear Elder, I would say, do with this as you think best. If you think it will comfort any of God's children, publish it; if not, cast it aside. How much I did want to see and hear you when you were at Utica, but it was impossible for me to leave home. O that God will be with you and all Israel, is my prayer.

From an unworthy sister, if one at all,

L. A. POILE.

ATHENS, Pa., July 14, 1878.

DEAR KINDRED IN CHRIST:— Again I desire to record the goodness of our covenant-keeping God in gathering together in the unity of the Spirit here and there his scattered flock, and enabling his dear servants, whom he has raised up to preach the unsearchable riches of Christ, to faithfully feed them with the abundant treasure which is "ever unfolding, never unfolded." A few were gathered to-day in this little branch of Zion, to receive comfort from the words found in 1 Peter ii. 7-9: "Unto you therefore which believe he is precious." I can truly say that I was made to rejoice in the God of Jeshurun, (beloved, or Israel,) who rideth upon the heavens in thy help, and in his excellency on the sky. More particularly was I comforted, perhaps, on account of the way in which I have been led for the past three months, during which time it seems

as if I had been shut up in prison, with only now and then a gleaming of light when the keeper of the prison would take me by the hand and lead me into the beautiful light, revealing unto me, "Blessed are they that mourn, for they shall be comforted." The comfort I received then seemed to rest in the promise of Jesus, with the knowledge that I, a prisoner, had been mourning an absent Lord. I felt a spirit of supplication, that if it was the Lord's will to hide his face for a season, he would give me a spirit of resignation, that I might receive instruction in his appointed way; but very soon I found myself within prison walls again. No rejoicing in the promise then, no word of comfort, no spirit of prayer, neither could I extricate myself in any way. The vanities of life had no charms for me, worldly company annoyed me; and as described in the sermon to-day, I felt like a stranger, even among the tenderest of earthly friends. With this mourning an absent Lord, I felt such a sense of loneliness, of desertion, yes, and temptations sore, questioning my privilege to allow my name enrolled with the living members of our little church. In this state of depression I left my home to attend the Chemung Association at Burdett; and I must acknowledge the goodness of the Lord while there, in opening the prison doors, "in breaking the gates of brass, and cutting the gates of iron in sunder," and enabling me to partake of the bountiful feast provided for the poor in spirit, for the mourner in Zion. While there I thought, while we poor, hungry children are receiving the comforts of the word, eating and drinking so abundantly, the dear servants of the Lord are wiping his feet with the hairs of their head, and anointing his head with ointment, the fragrance of which is very precious. The soldiers of the cross came from the east and from the west, from the north and from the south, in the unity of the Spirit testifying of Jesus, and "the clouds dropt fatness." May the admonitions so needful, the exhortations so instructive, be treasured up in good and honest hearts. It was then I received the promised comfort to they that mourn, comfort in believing, and I never remember realizing such a complete separation from the spirit of the world. I thought when returning home, These comforts I have received will strengthen me to go on my way rejoicing; but in a few days darkness brooded over me again, and no special word of comfort cheered me. But I called to remembrance the thought I had one night while sister Urania Durand was breathing out her life so sweetly. I would treasure up her comforting words, and live upon the strength of them a long time; but the word of the Lord and daily experience teach us that we cannot lay up manna. Only as the delicious bread is meted out to us by our heavenly Father can we gather, and be nourished, and strengthened to walk in the path appointed for us while in this wilderness world.

This morning, while our dear brother Vail was speaking of that building whose foundation is the Rock of Ages, Jesus Christ, and in him alone built up, sustained, and glorified, the prison doors were again thrown open, the name of Jesus sounded very precious to me, and my mind went back to the manna which fell in the wilderness; and just so nourishing and needful, I thought, are the comforts of the word, which we poor travelers are feasting upon, Jesus Christ being the substance of our hope. This morning I was groping in the dark; this evening I feel in my inmost soul that the Lord is indeed very precious to me. I believe, for indeed it has been revealed to me in power and much assurance, that Jesus, whose name is as ointment poured forth, is the Son of God: that he lived, and died, and rose triumphant over every foe, that poor sinners might live, and be presented faultless before the Father's throne in that seamless robe of righteousness which he wrought out through suffering. I believe this same Jesus of Nazareth was in the mind of Jehovah, "the Lamb slain from the foundation of the world," and not one drop of that precious blood shed on Calvary was shed in vain. Sacred blood! Can we feel its saving power, and not believe and rejoice that "salvation is of the Lord?" And when Christ who is our life shall appear, then shall we appear with him in glory. What a desolate world this would be without a hope in Christ! What a drear wilderness of sin and sorrow, of pain and death, without that hope which is an anchor, sure and steadfast! As our precious sister Urania Durand said, a few days before she died, "What would I do on this bed of languishing, if my Savior did not come and help me through every struggle? When you are brought where I am, then you will know how good it is to have a hope resting on a sure foundation. Vain philosophy will not do. Romantic religion will not do. Christ formed in the soul the hope of glory, is what supports on a dying bed. How wonderfully glorious is the religion of Jesus! How comforting the glad tidings, Salvation is of the Lord!" I felt it a privilege which I was unworthy to witness, the perfecting of the work of the Lord in her, for she was a chosen vessel to show forth his praise. I remember especially one night about three weeks before her death, when I was alone with her, she told me how the Lord had led her about and instructed her, and what a poor, little, weary child she was when the Lord in pity took her up out of the miry clay, and soothed her with his love. I can never forget the earnest glance of her beautiful eye as she turned to me, and said, "In his love and in his pity he carried me along so gently, and placed my feet upon a Rock, and I felt such a calm trusting and desire to praise the Lord." And smiling, she added, "I can look back now and see I was praising the Lord in secret, but I did not realize it then. I can't

tell you what a little, ignorant child I felt. I asked the Lord to carry me in his bosom and teach me. I listened eagerly to all conversation on spiritual things, but felt I knew so little about doctrine. I desired to know more about that which seemed a hidden mystery to me. But I loved the dear people of God, and my heart was so drawn towards them with a desire to be found walking in the ordinances, that I went forward in baptism upon two evidences. I knew I loved the brethren, the little church was very dear to me, and I knew I received the comforts of the word. I was comforted in the ordinance, but all the time felt what a poor, little, fluttering fledgling I was; and I have mourned, O so bitterly, that I did not grow in grace and bear fruit like those around me. The last three years of my life I can say it is good for me to be afflicted. I have enjoyed reading my bible and hymn book in the daytime, and many a sleepless hour in the night I have recalled the precious promises and the soothing hymns, and felt thankful, and could say at such times, "I will hope in the mercy of the Lord; his grace is sufficient for me." I have felt all this time that the Lord has been instructing me in the doctrine, but he has left the best for this time of need. Why, now I am rejoicing in the doctrine of God, my Savior, my Redeemer, my precious Advocate. O how wonderful, how pure, how unspeakable are the riches treasured up in Christ Jesus my Lord; yes, *my Lord.*" She then fell asleep with a sweet smile resting on her lovely face. If I ever realized that I was sitting in a heavenly place, it was while watching beside that dear sufferer. A few nights after, she said, "I have been thinking all day how very good the Lord has been to me. In his providence he placed his poor, little child in this dear family, where I have received so much comfort and so much instruction. I needed it, and I have felt I could not live anywhere else. The Lord has ordered it all right. He has taken away one prop, and then another, and another, but he has left a dear, sympathizing family yet. In his love and in his pity he has carried me thus far, and now I am laid upon a bed of languishing. I am surrounded with comforts, and my little needs are all supplied. There may be a little weariness, but with my Savior's cheering presence I shall pass safely through every struggle." Not a day or night passed during the last four weeks without a precious testimony that her life was hid with Christ in God. I remember hearing her four times compare the glorious gospel, which proclaims salvation is of the Lord, with vain philosophy and romantic religion, saying, "The gospel is so unspeakably glorious. Romantic religion is all vanity; it feeds the carnal mind, but unless we have spiritual eyes given us to see, we cannot discern the truth; unless we have spiritual ears given us, the gospel is not glad tidings to us." And with a smile, added, "You know we would rather hear some-

thing else." She manifested great love and earnest yearning for the church of which she was a member. Her inner life shone more and more beautiful as her hold on life relaxed, and she was brought into sacred nearness with the fellowship of the sufferings of Christ when he cried out, "My God, my God, why hast thou forsaken me?" She said often while suffering in body she would think, "And did my Lord suffer, and shall I repine?" But the Lord had been perfecting his work in her, teaching her more fully what is the fellowship of his sufferings. It was more than mere physical suffering which caused him to cry out. As many of her precious words have been published, I will only allude to a request she made one night, that I would read to her about the wells of salvation. I read the twelfth chapter of Isaiah, and she fell asleep. I hardly thought she heard the whole chapter, but to show what a deep hold the truth had upon her mind, I must mention, that while I was combing her beautiful wavy hair in the morning, she whispered, faintly, "My hair smells feverish; the air is so pure this morning that I detect the impurity sooner. Just so with a glass of water; the clearer the glass and the purer the water, the sooner we detect any impurity. I have been thinking of the wells of salvation; the water is so pure, so clear, so refreshing. After drinking of the pure water we cannot bear impure water; vain philosophy, romantic religion, I mean." As I write, her words, clothed with power and sweet unction, crowd upon my mind, and the hymns which she would repeat slowly and sweetly, showing her familiarity with the bible and hymn book. Her patience in suffering, her gentleness, her care for others, her deep, unfeigned humility, her abiding faith and confidence in God, (all fruits of the Spirit,) taught all of us who witnessed the manifestation of the Holy Spirit how all-sufficient is the grace of God to perfect the work concerning Zion. "Cry out and shout, thou inhabitants of Zion, for great is the Holy One of Israel in the midst of thee."—Isa. xii. 6.

MARIANNE MURRAY.

ELDER G. BEEBE & SON—VERY DEAR AND HIGHLY ESTEEMED BRETHREN—If one so unworthy as I feel myself to be should thus address you:—Although an entire stranger in the flesh, I feel to hope that we are not strangers nor foreigners in the spirit; but being made nigh by the blood of Christ, we are now fellow-citizens with the saints and of the household of God; brethren beloved, especially of the Lord, being no more twain, but one spirit, by which God in his own good purpose, time, will and pleasure hath filled our hearts, because we are sons, whereby we cry, Abba, Father. Dear brother and father in Israel, I can truly realize the great confidence and love and peculiar drawing I have for you, while you have been left to doubt of what kind of spirit I am, for which cause, with various others,

I now attempt to pen a few lines for your special consideration, to dispose of as you see fit to the glory of Christ. While I feel my weakness, and utter inability to write anything to the comfort and edification of one who is daily in receipt of so much better matter, I at the same time feel it a duty devolved upon me for a long time to inform you of the state of affairs here.

Dear brother, when I became acquainted with the SIGNS OF THE TIMES I immediately became a subscriber, and I am sure I am well recompensed, for it has afforded me so much comfort and unspeakable consolation that I hope I shall never have to discontinue taking it, for indeed it is a feast of fat things to my poor, hungry soul, when it comes to me so richly laden with the soul-cheering truth of God's word, both in the communications and editorials. And I now tender my hearty thanks to you, my dear brother, for continuing to send me the welcome messenger of truth, although I am very sorry that my rich feastings have been at your expense this year; but I hope you will not think hard of me when I tell you the cause of my neglect. There is not another subscriber for this valuable paper, in my knowledge, within forty miles of me, and as it so ably sets forth and defends the doctrine which I am trying to proclaim, I have sent mine to and fro, far and near, and used my influence to get more subscribers, and at last have to remit alone. I have neglected until now, hoping all the time to get a few names, but in vain. I am made to exclaim, in the language of one of the prophets of God, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." Says the Savior, "In vain do they worship me, teaching for doctrine the commandments of men." But thanks be unto the Most High, there are a few in the bounds of my travels who stand fast in the liberty wherewith Christ has made them free, and are not again entangled with the yoke of bondage: who try to keep themselves unspotted from the world, and believe in the glorious doctrine of salvation by grace, worshiping God in the spirit, rejoicing in Christ Jesus, and having no confidence in the flesh: who manifest a great desire for the SIGNS, but are not yet able to pay for it. These are some of the principal reasons why I have not forwarded my remittance sooner.

Dear brother, as I have the glorious privilege of knowing you in the spirit by the precious fruit that is sweet to my taste, which I gather from the tree of editorials, I thought I would try in my weakness to tell you a little of what I hope I have witnessed of the Lord's dealings with me, that you may judge of me, whether I have traveled the path of the saints or not.

I was born in Sabine County, Texas, August 17th, 1846, and was raised up under the rule and government of very strict and pious parents of the Old School faith, who did all in their

power to give their children a good moral training, laying themselves out as examples of truth, justice and equity before them, and never allowing them to go beyond the line of their government without chastisement. At their earliest convenience they gave them all the literary training their little stock of means would possibly allow, and when out of school would have all their idle hours spent in singing, spelling, reading or writing, which I can now truly say was far better than being spent in idleness and play, though at the time it was quite a burden to me. Among other books which I read was the bible, which I found testified of the Lord Jesus Christ, and taught me the exceeding sinfulness of sin, and that I was conceived in sin and brought forth in iniquity, and a very great sinner by practice, and that God in his attributes could not look upon sin with the least degree of allowance. As I meditated upon the righteousness of God, and the sinfulness of my own depraved heart, I began to see and feel that I should be forever debarred from the peaceful presence of God and the holy angels, and from an everlasting crown of glory, joy, bliss and immortality, unless I could make reconciliation that would appease the wrath of God, whose anger was already kindled against me. I knew the curse was against me, for I had not continued in all things written in the book of the law to do them, and I felt well assured that one sin was sufficient to cast my poor soul into everlasting destruction, without I could do something to recommend myself to the favor of God. Knowing that I was justly condemned to an eternal death, the great question often arose in my mind, What shall I give in exchange for my soul? When I would turn to the law and search for justification, I found that all was condemnation. Then I thought I would never sin any more, and try to do all the good I could, trying all the time to read the bible and to pray. But my prayers seemed to avail nothing, for I thought that God could not be just in saving such a vile wretch as I saw myself to be; yet I could not help pleading for mercy. Thus the time passed on for about two years, I still struggling hard under sin, making vows, and just as often breaking them, until at last I thought the Lord in justice would cut me off, and my portion would be with the unbelievers. My prayer was, Lord, if justice demand, cut me off; not my will, but thine be done; yet if thou wilt, thou canst make me clean, for I know that all power both in heaven and earth belongeth unto thee. Here I found that all my exertions in every respect did me no good, and I was brought to the point of giving up all, and making a full surrender of myself to the Lord, and was made to cry out, Lord, save, or I perish! I could now say, If I am saved, it is only through the mercy of God, and not by any works of righteousness which I have done or can do. While in this frame of mind, almost ready to sink into

endless perdition, there seemed to be something within me whispering, "Peace! be still!" and immediately the great billows of the stormy ocean within me, which seemed to roll higher than mountains, and to threaten so sure and sudden destruction, became quiet and smooth, and there seemed to be such a great calm that I wondered with admiration how these things could be, and if it was not all imagination with me. For a considerable time this change in my feelings seemed to continue, and I could enjoy the radiance of the new light that I trust had dawned within my poor heart by the rising of the Sun of Righteousness, which scattered the darkness, and illumined the dark corners of my heart by the refulgent rays of his brightness; and by the warmth of the beams of his love and mercy entering into the cold regions, has broken up the icy clefts, and caused the seed to be sown, and to spring up, and to bring forth fruit, I trust, to life eternal. But O how often the dark clouds of gloom and doubt overshadow me, while Satan with all his alluring schemes is trying to draw me away, and deprive my soul of ease and happiness. I was often made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" In this miserable condition I was left for about a year, without any full assurance of a new birth, always praying for deliverance, and a plain evidence of it, that I might have the full assurance that I had passed, from death unto life, but fearing to let any one know my feelings, lest I should be altogether mistaken. Meanwhile I attended all the meetings of the various orders, except the Old School Baptist; but where I attended it seemed to me that forms and fashions and traditions of men were about all that were carried out by them. No one was ready to converse with me on religious subjects, or to tell me whereby I might know that I had passed from death unto life; but a great many invited me to join in with them, and held out great inducements. But I could not feel that I could go to the church without disgracing the cause, and that I did not want to do. I had a great desire to be numbered with the people of God, but did not feel worthy; and the older I grow the more I feel my weakness and unworthiness to bear the cross of Christ. But at length I met with an old minister, who held forth the doctrine of salvation by grace, without any worth or merit on the part of the sinner, which I knew to be bible doctrine, and who seemed to take great delight in talking with those who had any interest in spiritual things. He conversed with me in such a brotherly and affecting manner, that I was forced to tell him my feelings, and when he had heard them, began telling me of the precious things in the bible. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." And again, "We know that we have

passed from death unto life because we love the brethren." This suited my case so well that immediately there sprang up a new hope within me, for I well knew that I did love the Lord supremely, and the brethren subordinately, which I knew was altogether different from any other love existing in me; and to this day that is the brightest evidence I have of a spiritual life. Then these scriptures came with great force into my mind: "If ye love me, keep my commandments." "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes." This prompted me to venture to the church, but with much fear and trembling. I was received, and the next day was baptized, when I beheld the beauty of all the creation with a clearer light than ever I did before.

MARION PATTERSON.

HEAVEN.

What is it? It is the home of the blest; the home of the redeemed from among the children of men; the abode of saints; the abode of Jesus, and of all those that have washed their robes and made them white in the blood of the Lamb; the abode of those that have come through great tribulation, and of those that have suffered persecutions for righteousness' sake. It is the final habitation of those whose sins are covered by the wrought out righteousness of Jesus Christ; whose wounds are healed, whose iniquities are pardoned, whose sins are blotted out; in a word, it is the everlasting abode of all to whom Jesus is made wisdom, righteousness, sanctification, and redemption. *But what of it?* "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

"Nor eye hath seen, nor ear hath heard,
Nor sense nor reason known,
The things the Father hath prepared
For those that love his Son."

We now know only in part—we see through a glass darkly; but then face to face. We shall then know as we are known; we shall see Jesus, our Husband, Maker, and Friend, and be like him, for we shall see him as he is. We only have a foretaste of the joys of heaven here in this world, the broad Jordan of death being between this terrestrial sphere and that land of rest, so that we can only see it by an eye of faith; and while that delightful and glorious country is obscured from the natural vision by that broad ocean of death between time and eternity, yet by an eye of faith we can even span this mighty ocean, and feel that we are almost there. And, dear child of God, we are almost there. Only a thread, as it were, by which we are suspended, which, when cut, will launch us into eternity. But though this Jordan of death may seem so wide to our natural vision, it will be but a leap for the child of God, for Jesus will be sure to meet you on the bank. He will take you in his arms of love, and gently waft you to the blissful shore. Although the waves of that mighty stream may appear to

you now as tempestuous and boisterous, when you come to approach its banks in death all will be calm and serene. Jesus will be there to say, Peace; be still, till I waft the trophies of grace across thy turbid waters. Then, dear child of God, when you are safely landed on the sunny banks of sweet deliverance from sin and corruption, you can look back, not as I heard a preacher once say, "and see what great things you have done for the Lord," but what great things *the Lord has done for you*. All your sins, corruption, flesh and blood, carnal nature, and everything impure, will be left on this side of Jordan, while you will enter the portals of glory with a spotless robe of righteousness, an immortal, incorruptible body, just like the glorious body of the Son of God. Death will then be swallowed up of life, you will break forth with all the redeemed host of heaven in loftiest strains of heavenly songs, singing the song of Moses and the Lamb, and praises, glory and honor to him that sitteth upon the throne forever and ever. We are now seeking that city which hath foundations, whose maker and builder is God. Here we have no continuing city, but seek one to come. We are strangers and pilgrims on the earth, having no certain abiding place. We are waiting and watching for the appearing of the great God and our Savior, trusting in that hope which is an anchor to the soul, both sure and steadfast, and enters to that within the vail, whither Jesus the forerunner is *for us* entered. "For he who knew no sin was made to be sin for us, that we might be made the righteousness of God in him."

"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."

We have no righteousness of our own, nothing but the imputed righteousness of the Lord and Savior Jesus Christ; but we have doubts and fears as the sands upon the seashore, and we are tossed as with the waves of a tempest.

"The world, the flesh, and Satan,
They do beset us so."

But we are kept by the power of God through faith unto salvation, ready to be revealed in the last time; and that same power by which we are kept while on this side of eternity, will eventually land us safe in that heaven which we have been trying to portray. "There remaineth therefore a rest to the people of God."

But our finite mind fails in the attempt to portray all the beauties, joys and glories of that longed-for, (by the saints,) happy place. Eye hath not seen it, ear hath not heard it, nor heart hath comprehended it; language utterly fails in the attempt to describe the everlasting habitation of the children of God. Then cheer up, weak and doubting child of God. Are you tempted? Jesus was also tempted in all points like as we are, yet without sin. Are you persecuted? He was persecuted. Are you meek and lowly in heart? So was he. Are you weary and heavy laden? So was he. Are you reviled and spit upon?

So was he. Do you mourn? Jesus also mourned. Do you weep? Jesus wept. Lastly, do you sometimes rejoice? Jesus rejoiced in spirit, and said, "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." Therefore the world knoweth us not, because it knew him not. Jesus came a light into the world; but men loved darkness rather than light, because their deeds were evil. He came unto his own, and they received him not; but as many as received him, to them gave he power to become the sons of God, which were born, not of the will of the flesh, nor of man, but of God.

Dear reader, how stands the case with you? Are you one of the characters I have been trying to describe? Or are you still rolling sin as a sweet morsel under your tongue? If so, these promises cannot apply to you. You stand a condemned criminal before a just and holy law, which law pronounces you dead in trespasses and sins, and says, Pay that thou owest, demanding satisfaction to divine justice, which you can never perform. But it may be you are hungering and thirsting after righteousness, mourning on account of sin, because Christ has not been formed in you the hope of glory. If so, I doubt not but that you are applying to the law for justification; but let me tell you, don't you do that, it cannot avail you anything; for if there had been a law given which could have given life, then verily righteousness would have been by the law; I mean the law of sin and death. But says the apostle, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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 we might be made the righteousness of God in him." So then it was the law applied to your conscience that taught you that you were a sinner; for by the law is the knowledge of sin. Says the apostle, "For I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. For I was alive without the law once; but when the commandment came, sin revived, and I died." Not that he was a greater sinner really, but his sins rose up before him as an heap, so to speak, and he was made to see the exceeding sinfulness of sin. "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful." Now, mourner, if you be such, I hope you will be able to see that the works of the law can do you no good. It will slay you every time, for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Again,

"If thou keep the whole law, and yet offend in one point, thou art guilty of the whole." But Christ was made a curse for you, for it is written, "Cursed is every one that hangeth on a tree." What then? Why, Christ fulfilled the law to a jot and tittle for you, satisfied divine justice for you; your sins are imputed to him, and his righteousness is imputed to you. Then, mourner, believe on Jesus, and accept him as your Savior.

"Nothing in my hand I bring,
Simply to thy cross I cling."

"For Christ is the end of the law for righteousness to every one that believeth." "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? or who hath first given unto him, and it shall be recompensed unto him again?" "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Let us stand in awe of the Holy One of Israel.

H. J. REDD.

NORTHPORT, Ala., June 30, 1878.

WASHINGTON, D. C., July 29, 1878.

ELDER BEEBE AND SON—DEAR BRETHREN:—Prompted, I hope, by the spirit of love for the brethren, and feeling a desire to communicate with them, we again venture to ask a small space in the columns of the SIGNS OF THE TIMES. We have no special or particular views that we desire to set forth on the important and interesting subject of the resurrection of the dead; but as we have been led to reflect much of late on that deep and truly mysterious subject, we will say a few things on that doctrine, as it is understood and preached by all sound Baptists, as we believe.

Solomon says, "The eyes of the Lord are in every place, beholding the evil and the good." He also says, "He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, shall have destruction." With these two facts in view, I dare say it would seem best for me to lay my pen aside; but as stated, I have a desire to hear from the brethren and sisters through the SIGNS OF THE TIMES, and to sometimes express a few of my thoughts to them.

Jesus, when talking with Martha and Mary, as he approached the grave of Lazarus, said, "I am the resurrection and the life." Martha had just said unto Jesus, "I know that he shall rise again in the resurrection at the last day." She seemed to think that he must lay in the tomb until the end of time, before he could rise again. But what is the reply of the Savior? "I am the resurrection." And what follows? Lazarus was raised from the tomb, and the question settled forever as to the certainty of the resurrection. The Savior did not say he *would be the resurrection*, and at the end of time on earth would cause the dead to rise from their graves, but said he, "I am the resurrection," and immediately

showed to those that were present his power and glory; and it is left on record for the comfort of God's people that Lazarus was then raised from the dead. After this, Christ himself came forth, still confirming the glorious truth of the resurrection. And when the doubting Thomas was made to reach forth his hand, and thrust it into the side of the Savior, and put his fingers upon the nail-prints, he could no more disbelieve, but exclaimed, "My Lord and my God." Now we have two witnesses, and we are told that "in the mouth of two or three witnesses shall every word be established." The resurrection, my dear brethren, is as fully and perfectly established, as the death of man is demonstrated. One follows the other, and is as sure as the first. And as one is going on, so must the other. "As in Adam all die, even so in Christ shall all be made alive." Paul, in 1 Cor. xv., gives a full and complete account of the resurrection, and closes the chapter thus: "But thanks be to God which giveth us the victory through our Lord Jesus Christ," &c. John says, "These things are written that ye might believe that Jesus is the Christ, the Son of God." Now, brethren and sisters, let us examine ourselves and see what our hopes are in this resurrection. Have we the comforting hope that when death shall have done its work, and we are called to this resurrection, it will be a happy one for us? The great question turns upon this one thing. If Christ Jesus, while suffering in Gethsemane's garden, and when the life blood was let flow from his pierced side, and he bowed his head and said, "It is finished," bore our sins, then can we say the resurrection will be a most joyful one. What was finished when the Savior made that expression? Two things, my dear friends, were finished and complete. One was the agony and suffering of the dear Lord; the other was the fulfillment of the law, and the salvation of his people. If there was anything, be it ever so insignificant, for man to do, left undone by Christ, all my hope is blasted; for I realize most fully, day by day, that there is no good thing in me. Sin is mixed with all I do. I am compelled, as was Peter when he found himself sinking in the water, to say, "Lord, save, I perish." But, my dear friends, blessed be the name of our Lord and Savior Jesus Christ, all these things are fixed and secure in him, who is the first and the last, the Alpha and the Omega. Let us then join with the poet and sing,

"Grace all the work shall crown
In everlasting day."

Yes, grace first contrived the plan to save rebellious man, and grace will lead every feeble lamb of God safely home to eternal glory; and when the last one shall be brought in, then will the resurrection be complete, and time will cease.

I remain your brother in hope of the resurrection and life eternal,

JAMES M. TRUE.

P. S.—Being here on business, and

having a little leisure, I send this, brethren Beebe, for your consideration and disposal.

J. M. T.

REMARKS.—In contemplating the scriptural doctrine of the Resurrection, we should notice the difference between the recalling to their former vitality Lazarus and the widow's son, and other examples of the supreme power of God over death, and the resurrection in which mortality is swallowed up of life, those who in the former case were really called back to the life which they formerly had, were still in the flesh, and still in a mortal state, having again to die. But in the final resurrection of the saints, in which we hope for immortality, none were ever raised only in the order in which Christ is himself known as the first fruits, and afterward they that are Christ's at his coming, according to 1 Cor. xv. 23. We are told, as the summing up of what Moses and the prophets did say, "That Christ should suffer, and that he should be the first to rise from the dead," &c.—Acts xxiv. 23. "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."—Col. i. 18. "And from Jesus Christ, who is the faithful witness, and the first begotten from the dead."—Rev. i. 5. "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. 32, 33. Now, as the crucified body of our Lord was raised up from the dead by the glory of the Father, and he is risen indeed, and has become the first fruits of them that slept, we are compelled to regard the raising up of Lazarus, and others, in a very different sense from that resurrection of which Christ is the first fruits and certain pledge to the saints, that they also in due order shall also in like manner be raised from the dead to an incorruptible and immortal state, at the last day.—ED.

HOOVER'S RUN, Green Co., Pa., June 3, 1878.

ELDER BEEBE & SON:—As I have to write to you on business, I have thought I would like to write some of my thoughts; but I feel so lonely and sad, I hardly know where to commence. I am situated in a place where we have no preaching, only the "do and live" doctrine, and truly that is no food to those who, like me, have worked themselves out of all Arminian materials, and have found all our works to be as filthy rags. But we long to hear the old story, which tells of what Jesus has done, when there was no eye to pity, nor created arm that could save. This is my only hope for salvation, that Jesus paid all the debt for his people, and if I am one of that number I am safe, amid all the storms that may howl; for we cannot believe there was one drop of that precious blood shed in vain. But my trouble is the fear that I am not one of that num-

ber; I feel so unworthy, and my imperfections seem so great, and often I am almost driven to despair. But still the good Lord has kept me from quite sinking, and always brings timely relief. O, I think sometimes that if I were left to myself, where would I run? Truly I can say, I am a wonder to myself. I sometimes wonder if there is any one like me, for often I feel like one alone. But when I read the many sweet communications in the SIGNS OF THE TIMES, I am made to take courage, and to feel that I am not alone. But when I read the soul-cheering editorials, and the writings of so many able ministers, I am led to wonder why we are left here, in such a dark corner, to almost starve. May the Lord yet send some one of his true watchmen to warn the people, is my prayer.

I must stop, for fear of wearying you with my scribble. Friends, pray for us.

I was glad to hear that Eld. Beebe was again about, and able to be at his post. May the Lord spare him yet many years, if consistent with his will, is my prayer.

From your sister in Christ, I would fain hope,

ELIZABETH J. STEWART.

NEAR LEXINGTON, Ga., July 9, 1878.

MY DEARLY BELOVED BROTHER BEEBE:—I notice in your editorial for June 1st, present volume, page 130, third column, below the centre, the following language: "Of this earthly nature the children of God did partake, being born of the flesh; but of their spiritual, eternal life, which was hid with Christ in God, they were ignorant, and destitute of eternal life until Christ, who is their Life, took part of the same." I have been teaching that the chosen people of God are all by nature the children of wrath, even as others, until quickened and born of the Spirit; and then God's children partake of flesh and blood in his people, predestinated to the adoption of children, because Christ dwells in them the hope of glory, which constitutes them manifestly the children of God. "That is, they which are children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—Rom. ix. 8. Truly, God's children from the earliest age of the world have been partakers of flesh and blood in his chosen people, even before Christ was born of Mary, of the seed of David, according to the flesh.

I write, brother Beebe, wholly for information, for if I entertain incorrect views on this important subject, I stand not only willing but anxious to be corrected scripturally, by you, my dear aged brother, or by any other brother, for I have no desire to persist in error. May the God of all grace sustain you in your declining days, is my earnest desire for his name's sake.

Yours in love,

D. W. PATMAN.

(Editorial reply on next column.)

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1878.

REPLY TO BROTHER PATMAN.

(IN PRECEDING COLUMN.)

The sentence referred to by brother Patman was written in too much haste, as at the time we were just recovering our sight, and were hurried in making ready to attend the spring associations; and being absent when it went to press, we had not discovered the failure of it to express with clearness what we designed to say.

If brother Patman and our readers generally will allow us to correct ourselves, we would make it read thus: "Of this earthly nature (meaning the Adamic nature, which is born of the flesh) the children of God did partake, (and were manifested in it by) being born of the flesh; but of their spiritual, eternal life, which is hid with Christ in God, they were ignorant and destitute, until Christ, who is their Life, was manifested to and in them by the quickening power of the Holy Ghost in their new and spiritual birth."

It was also our intention to say, according to our understanding of Heb. ii. 11-16, that, "Forasmuch as the children," which God gave to Jesus, our anti-typical Adam, who is the Lord from heaven, "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," &c.

By reference to the article in question, on page 130, current volume, it will be seen that we were attempting to show that it was our spiritual, eternal life which was with the Father and was manifested, that was given us in Christ before the world began, and in that life, and not our earthly existence in Adam, the church existed in eternal vital union with her glorious Head from everlasting. This eternal life, we are told 1 John v. 11, was given us in the Son of God; but our mortal, earthly life was given us in Adam when he was made of the dust of the ground, after the foundation of the world.

We do not think we clearly comprehend the meaning of our dear brother Patman, although he is generally very lucid in his understanding of the scriptures. That the people of God were by their earthly or fleshly nature children of wrath, is expressly taught by the inspired apostle.—Eph. ii. 3. But this is evidently said of their earthly nature, which is born of the flesh, and is flesh; for in that nature we have all sinned, and death hath passed upon us. But that nature which is born of God is not a child of wrath, for it cannot sin, because it is born of God. It is said of that nature which is born of corruptible seed, wherein in time past, or before we were made partakers experimentally of the divine nature, we 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 dis-

obedience; 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. Now it was in this perverse nature, which was conceived in sin and shapen in iniquity, that we were children of wrath, and dead in trespasses and sins. And yet as the chosen vessels of God's mercy and grace, God's love was set upon us. "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, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." His great love was set upon us before we were quickened, and when we were dead in sins. God has commended his love toward us, in that while we were sinners, Christ died for us. He did not redeem and quicken us in order that he might love us, but because he did love us, even when we were dead in sins. He did not love our sins, or he would not have washed us from them in the blood of his dear Son; but he loved his people, notwithstanding they were sinners, and for that cause hath he quickened them together with Christ and saved them by grace. So it was not as children of God, born of his Spirit, that we were children of wrath or dead in sins, for in that nature which is born of incorruptible seed we cannot sin; but in that nature which is born of the flesh, of a corruptible seed, sin dwelleth, and we cannot cease to sin, for in our flesh, even after the new birth, there dwells no good thing.

We cannot comprehend how the children of God partake of flesh and blood by being quickened or born of the Spirit, or that they have any more or less flesh and blood subsequently to that birth than before; but, as we have often expressed our impression on this subject, it has appeared to us that the chosen people of God had eternal life given to them in Christ, and securely preserved for them in him from everlasting, and that they had a *time* or fleshly life and earthy nature given them in the earthly Adam, when man became a living soul at his creation: that their earthly nature is brought into manifestation in time by being born of the flesh, and that their first or fleshly birth brings forth no more nor any less than that nature which was given in Adam; and hence, except a man who has been born of the flesh, and is flesh, be born again of the Spirit, he remains destitute of spiritual, incorruptible life, and cannot see the kingdom of God or know the things of the Spirit, which can only be spiritually discerned.

In their eternal election they were perfectly and personally identified as the children of God and heirs of immortal glory before the foundation of the world, and, of course, before they were made manifest by either a birth of the flesh or of the Spirit. Of the nature, depravity, condemnation, wrath and death of the earthly Adam, they partake in their first birth; or their birth of the flesh develops them

as partakers of the earthly nature in which they, with all the rest of Adam's fallen, sinful progeny, all die. Death has passed upon them all, because they all have sinned.

Now the election of grace is, if we understand it correctly, the choice of God out of all the tribes and kindreds of mankind, those whom God hath from the beginning chosen unto salvation through sanctification of the Spirit and belief of the truth.—2 Thess. ii. 13. This election from the race of mankind, with all spiritual blessings, was given us in Christ Jesus, according as he hath chosen us in him before the foundation of the world.—Eph. i. 4. And they who are the subjects of this election are "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."—1 Peter i. 3. This sovereign, eternal election is of and by him who declares the end from the beginning. He did not wait for our development by either a first or second birth, as both these were amply provided for by the election itself, as illustrated by this scriptural figure: "For the children being not yet born, neither having any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth."—Rom. ix. 11. This election perfectly secured the salvation from sin, death and hell, from corruption and mortality, all that were ordained to eternal life.—Acts xiii. 48. "Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."—Eph. i. 5. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 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: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, 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. i. 9-14. This seal of the Holy Spirit is indelibly stamped upon every redeemed sinner of Adam's race, after they hear and receive the word of truth, the gospel of their salvation; and this they receive when they are born of the Spirit, and it is to them the certain pledge or earnest of heirship and inheritance, until they shall receive its full fruition in the resurrection and adoption of this purchased or redeemed possession. As soon as they receive this first fruits of the spirit of adoption, they are thus sealed to the adoption to which God has predesti-

nated them, and for which they must wait until God shall change their vile body, and fashion it like his glorious body. Paul, including himself with all the saints who are here in the flesh, says, "But ourselves also, which have 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. 23-25. Truly has the apostle said, "They that are the children of the flesh, these are not the children of God;" for all that is or can be born of the flesh must be flesh: it can only propagate that which is of its own nature; "but the children of the promise are counted for the seed." In this declaration the apostle refers to the promise which God made to Abraham, as stated in the next verse. "For this is the word of promise: At this time will I come, and Sarah shall have a son." Ishmael was a creature of means, a child of the flesh, and not of the promise of God; therefore he was cast out of Abraham's family, and could not be an heir with the son of promise. "So then, brethren, we (who, as Isaac was, are children of the promise) are not children of the bond woman, but of the free."—Gal. iv. 22-31. Nevertheless, those who being born of the Spirit, even while here in the flesh, which is not born of God, possess the Spirit of God, which dwells in them, and by this Spirit they are sealed unto the day of redemption; and John assures them that, although it doth not yet appear what they shall be, yet even now are they the sons of God.—1 John iii. 2.

When, in the fullness of time, God sent forth his Son, made of a woman, (Gal. iv. 4,) and the flesh and spirit were mysteriously united in the womb of the virgin, it was said to her by the angel Gabriel, "That holy thing which shall be born of thee shall be called the Son of God."—Luke i. 35. Two natures were clearly manifested in him. While he, as the Word which was made flesh, dwelt among us in the flesh, in that flesh and blood of which he partook in his incarnation, he was made like unto his brethren, that he might be easily touched with the feelings of our infirmities; he could be tempted in all points as they are, could hunger, thirst, suffer, bleed and die, and at the same time in perfect possession of all the fullness of the Godhead, so that he could raise the dead, cast out devils, and command and control all the elements of nature; thus demonstrating that he was verily God manifest in the flesh. In that flesh he came to bear the sins of his people, in it to be put to death; and in the resurrection of that body by the glory of the Father, he was begotten from the dead, and it was changed from a suffering, dying, to a spiritual, immortal, glorious and glorified body, over which death can have no more power. Even so also all his redeemed people, (not when

made partakers of flesh and blood, but) when by their new birth they are made partakers of the divine nature, are by it sealed as the sons of God, though still remaining in the fleshly bodies, which are ultimately to be changed, and fashioned like his glorious body. For as many as are led by the Spirit of God, they are the sons of God, though still for the present in the bodies of their flesh, to fill up the measure of the sufferings of Christ; for if we suffer with him, we shall also be glorified with him.

We are confident that our dear brother will not be hurt with us for any seeming difference in the views we may have entertained on this mysterious subject. We say *mysterious*, because an inspired apostle has assured us that "Without controversy, great is the mystery of godliness," wherein "God was manifest in the flesh," &c.—1 Tim. iii. 16. We do not apprehend the least difference between us when we fully understand each other. We are not surprised that brother Patman failed to gather our meaning in the passage in our former article to which he has called our attention, for, as we have already stated, we did not express what we designed; and we hope ever to esteem it a kindness when faithful brethren, in the spirit in which he has written, shall recall our attention to any expression we may make inadvertently, as we feel most sensibly our weakness and liability to err. It becomes us to be watchful and prayerful in this trying day. May the Father of lights, with whom there is no darkness at all, shine abundantly in our hearts, and give us the light of the knowledge of himself in the face of our dear Redeemer.

THE Record of the Covenanted, or Particular Baptist Church in Ontario, which we have inserted in this number, was prepared by order of the church, in response to a request of Eld. C. B. Hassell, of Williamston, N. C., and intended for a place in the history of the Kehukee Baptist Association, which brother Hassell is preparing for the press. And as it is presumed that the historical record of this church, its rise and progress, under very peculiar and trying circumstances, both in Scotland and in Canada, will be read with great interest by all the patrons of the SIGNS, the church ordered that a copy of it should be published in the SIGNS, and the original manuscript forwarded to brother Hassell, that he may make use of it, or of any part of it, as he may think proper, for the forthcoming History. The persecutions of Elder McArthur and others in the old country, as well as the isolated condition of the church in Ontario for many years, and the firm stand taken and maintained by them against all the innovations of the New School Baptists on this continent, for many years before they were aware there were any others in Canada or in the States occupying the same apostolic ground, is full of interest to all lovers of the truth throughout the circulation of the SIGNS.

Record of the Covenanted or Particular Baptist Church of Christ in Ontario, Dated A. D. 1820.

THE said church being desirous of recording an outline of their rise and progress, together with a brief sketch of the articles of their faith and practice and mutual covenant, as the professed disciples of the Lord and Savior Jesus Christ, hoping the same may be of benefit, through the blessing of God, to future generations, if it be his holy will to preserve a remnant to bear testimony to the truth as it is in Jesus, and recorded by the pen of inspiration, and understood only by the teaching of the Holy Ghost.

It is a cause of grief, the many errors abounding in the present generation, in doctrine, principles and practice, under a mask of religion. With such we cannot, we dare not, associate nor hold communion in church fellowship. Although despised and spoken against, as hard hearted, and narrow, contracted in our views, yet our principles and practice in the following formula stand or fall to none but the word of God alone. Faith and holiness are our professed principles, with a desire, as far as possible, to be at peace with all men, especially with those who love the Lord in sincerity, although they differ from us in name, yet rejecting in them practices based on traditions or commandments of men, not countenanced by the law of Christ nor practiced by the apostles; and so those that desire to agree by the way must be of one mind and judgment, to avoid schisms or divisions, which are attended with evil consequences; so we resolve, through the grace of Almighty God to help us while our frail life continues, to take his holy word as our guide, observing all things whatsoever he has commanded his apostles to teach, praying the Lord to strengthen us so to do, and to his name be the praise. Amen.

Daniel M. Arthur, a young man of Cowal, in the west of Scotland, about the beginning of the nineteenth century, was converted by grace, and immediately commenced to preach the gospel to his countrymen, with fervency and zeal, the Lord working with him, so that his fame went far and near in that country, and multitudes flocked to hear the word, a great awakening being among the people, and the great power of God was felt, and many were added to the Lord. He being desirous to follow the rules laid down in the holy word of God, saw it his bounden duty to forsake the prevailing customs, and be baptized according to the apostolic mode, and after much search found Elder McFarlane, a Baptist minister in Edinburgh, who preached the doctrine of grace in its purity, who baptized him, and ordained him pastor over the church. A number of faithful men were raised up among them, such as Daniel Whyte, who was ordained Elder, and emigrated to North Carolina. His labors there were much blessed, and gathered a large church.

Alexander McArthur, James Mc-

Kellar, James McKirdy, Hugh Beaton. The last mentioned, Hugh Beaton, Elder McArthur ordained over the church in Scotland. Elder McArthur, after enduring much hardship, and suffering many persecutions from the established clergy, was apprehended by their authorities and put on board of a war vessel, carried to England, put in dungeons, changed his name often, so that his friends had much ado to find him. When found, he was brought to Edinburgh, and tried before of the Lords of Session, and released. His adversaries were fined four thousand pounds Sterling. After that, he emigrated to New York State, and there he died, in the full assurance of faith.

Deacon Dugald Campbell, of North Knapdale, emigrated to Canada in 1818, settled in Aldboro, Elgin County, commenced preaching the gospel, the Lord blessing his labors, and opening the hearts of many to receive the truth, as formerly in Scotland, under Elder McArthur's preaching, numbers were added to the church. Then he was ordained to the pastoral office by the Regular Baptists of Canada, many of whom at that time were sound in the faith; but after some time, they departing from gospel order and sentiment, he withdrew from their communion, and organized what is now known as the Covenanted or Particular Baptist Church in Ontario, after which the Lord raised up several faithful men, who labored with him in the gospel, viz: Duncan McCollum, Duncan Lamond, Neil McDonald and Thomas McColl. Elder Campbell's health having begun to decline, Neil McDonald was ordained Elder, to assist him, who officiated with him for some time in the pastoral office.

Upon Friday, the fifth day of November, 1852, the church met in Aldboro, for the purpose of examining Elder McColl and setting him apart for the work of the gospel ministry. After relating his experience and call to the ministry, he was approved of, and ordained by the laying on of the hands of the presbytery, which consisted of Elders Dugald Campbell and Neil McDonald, and Deacon Duncan McCallum, which was done upon Saturday, the sixth, and the day following the Lord's Supper was administered. After a few years, Elder Campbell's health became so impaired that he could not attend the meetings. Elder Thomas McColl was called to the pastoral care of the church, which at that time consisted of five branches, viz: Aldboro, Dunwich, Lobo, Ekfrid and (Duart) Oxford.

The church here stood alone, and would not fellowship any known in the country, and it supposed there were none on the continent of America that it could fellowship, until Elder McColl received a number of the SIGNS OF THE TIMES, from Jane McGregor, a friend of his with whom he corresponded, in Delaware County, New York, who was a hearer of Elder Isaac Hewitt. She still kept sending the SIGNS OF THE TIMES, until the account was given in them

of Elders Beebe, Dudley and Johnson visiting Dundas, Ontario, to ordain Elder Wm. Pollard. After seeing this notice in the SIGNS OF THE TIMES, Elder McColl wrote to Elder Pollard to visit the church at our Quarterly Meeting, held in Lobo, the first Sunday in February, 1857, which he did. The doctrine he preached was well received by the church. The following spring Elder McColl invited Elder G. Beebe and others to our meeting in June. On the invitation Elder Beebe came, accompanied by Elders Thomas Hill, E. A. Meaders and Wm. Pollard. All the visiting Elders preached during the meeting, and the truth proclaimed by them was cordially received by the church here, and an unbroken fellowship has existed between them and the church here ever since.

Elder Campbell was still alive, but so infirm from age that he could not attend the meeting, and when he was told by the brethren of the truth he loved being preached by the strangers who visited us, he rejoiced, and wept tears of joy. This man of God fell asleep in Jesus the following fall.

Elder McColl continued in the pastoral office until he became so infirm that he could not serve the church in administering the ordinances, when he resigned his charge, with the unanimous consent of the church, to Elder Pollard, who is still our pastor, and now assisted by Elder Wm. L. Beebe in the work of the ministry here. Elder McColl departed this life in the full assurance of faith, on the 17th of October, 1870.

At our yearly meeting in June, since 1857, and some of our other quarterly meetings, we have been visited by ministering brethren from the States, as follows: Elders G. Beebe, J. F. Johnson, C. B. Hassell, S. H. Durand, J. L. Purington, J. A. Johnson, Wm. J. Purington, J. H. Gammon, and others.

ARTICLES OF FAITH.

We believe that there is but one only true God, and that there is none other than he.—John xvii. 3; Deut. vi. 4.

We believe that this God is almighty, eternal, invisible, incomprehensible.—1 Tim. i. 17.

We believe that this God is unspeakably perfect in all his attributes of power, wisdom, truth, holiness, justice, mercy and love.

We believe that in the Godhead there are three persons, the Father, the Word and the Holy Ghost, and these three are one.—1 John i. 5, 7.

We believe there will be a resurrection of the dead, both of the just and of the unjust.—John v. 28, 29.

We believe that because God in his own nature is holy and just, even as he is good and merciful, therefore all having sinned, none can be saved without the means of a Redeemer.—Job xxxiii. 24; Heb. ix. 15.

We believe that Jesus Christ himself is Lord and Redeemer.—1 Peter i. 18, 19.

We believe that the great reason why the Lord did clothe himself with our flesh and blood was that he might be capable of obtaining the redemp-

tion which before the world was ordained for us.—Heb. ii. 15, 16, & ix. 15; Eph. ii. 10.

We believe that the time when he clothed himself with our flesh was in the days of the reign of Cæsar Augustus. Then, and not till then, was the Word made flesh.—Luke ii. 1-7.

We believe therefore that this very child, as afore is testified, is both God and man, the Christ of the living God.—Luke i. 26-34.

We believe therefore that the righteousness and redemption by which we that believe stand just before God, as saved from the curse of the law, is the righteousness and redemption that consists in the personal acts and performances of this child Jesus, this God-man, the Lord's Christ. It consists in fulfilling the law for us, to the utmost requirements of the justice of God.—Matt. i. 21; Dan. ix. 24; 1 Cor. i. 30.

We believe that for the completing of this work, he was always sinless, did always the things that pleased God's justice; that every one of his acts, both of doing and suffering, and rising again from the dead, was really and infinitely perfect, being done by him as God-man; the Godhead, which gave virtue to all the acts of the human nature, was there in perfect union with it when he hanged upon the cross for the sins of his people.—Rom. iii. 22; Heb. x. 14.

We believe then that the righteousness that saveth the sinner from the wrath to come is properly and personally Christ's, and ours but as we have union with him, God by grace imputing it to us.—1 Cor. i. 30; Phil. iii. 8, 9.

HOW CHRIST IS MADE OURS.

We believe that, being sinful creatures in ourselves, no good thing done by us can procure of God the imputation of the righteousness of Jesus Christ, but that the imputation thereof is an act of grace, a free gift, without our deserving.—Rom. iii. 24-27; 2 Tim. i. 9.

We believe also that the power of imputing righteousness resteth in God only, by Jesus Christ.—Rom. iv. 6-8.

PREDESTINATION AND ELECTION.

We believe that God has freely ordained all things that come to pass, which doctrine is called Absolute Predestination.—Isaiah xlvi. 9, 10; Acts iv. 27, 28, & ii. 22, 23.

We believe that election is free and permanent, being founded in grace and the unchangeable will of God.—Rom. ix. 11, & xi. 5, 7; Eph. i. 4, 5.

We believe that the decree of election is so far from making works in us foreseen the ground or cause of the choice, that it containeth in the bowels of it not only the persons, but also the graces that accompany salvation.—Eph. ii. 5, 10; 2 Tim. i. 10.

We believe that Christ is he in whom the elect is always considered, and that without him there is neither election, grace, nor salvation.—Eph. i. 5-10; Acts iv. 12.

We believe there is not any impediment attending the elect of God that can hinder their conversion or

eternal salvation.—Romans viii. 30-33, & xi. 7.

We believe that no man can know his election but by his calling.—Rom. ix. 21-23; 2 Peter i. 10.

OF THE SCRIPTURES.

We believe that the holy scriptures of themselves, without the addition of human inventions, are able to make the man of God perfect in all things, and thoroughly furnish him unto all good works.—2 Tim. iii. 16, 17.

We believe that they cannot be broken, but will certainly be fulfilled in all the prophecies, threatenings, promises, either to the salvation or damnation of men.—Acts. xiii. 41; Matt. v. 17; Psalm ix. 8.

We believe that God made the world and all things that are therein. Gen. i. 31, & ii. 2; Col. i. 16.

OF PREACHING.

We do not believe that sinners dead in trespasses and sins should be urged to believe savingly in the Lord Jesus Christ; but we hold it right to preach to such their lost and ruined condition, and point out the only way of escape from the wrath of God, which is through the finished work of the Savior.

We do not therefore believe that the general call, or use of general invitations, is preaching the gospel.

OF BAPTISM.

We believe that believers are the only fit subjects of baptism.—Mark xvi. 16; Acts ii. 41, & viii. 37.

We believe that immersion is the only scriptural mode of administering the holy ordinance of baptism.—Matt. iii. 15, 16; Acts viii. 37-40.

We believe that baptism and the Lord's Supper are to be administered by lawfully ordained Elders only.—1 Cor. xi. 23, 26; Titus i. 5; Acts xiv. 23.

We believe that baptized believers only are fit communicants.—Acts ii. 42, 43.

We believe that converts ought to relate their religious experience before the church only.—Psalm lxxvi. 16; Matt. vii. 6.

We believe in close communion.—Song iv. 12; Acts vi. 14-16.

We believe that all matters of importance ought to be settled, conducted and transacted only before the church.—1 Cor. vi. 1-8; Acts vi. 6, & xv. 6, 7, 12, 19, 22, 23.

We believe that the children of God ought not to frequent meetings nor associate with any sect professing religion, who maintain errors either in doctrine or principle.—2 John 10.

We believe that the first day of the week is proper to be observed as a day of worship, and that no work or worldly business ought to be transacted thereon.

We believe that brethren ought not to go to law with each other before the unbelievers.—1 Cor. vi. 1-7.

OF MAGISTRACY.

We believe that magistracy is God's ordinance, which he hath appointed for the government of the world, and that it is a judgment of God to be without these ministers of God whom he hath ordained to put

wickedness to shame.—Titus iii. 1; Rom. xiii. 1-8.

We receive members into the church by the unanimous vote of the members present; but in case of an objection being raised, such objection shall be made known to the church, and if it be not considered a lawful one, it will be the duty of those making it to withdraw the same, so that the candidate can be regularly admitted.

We exclude members by a two-thirds vote of the members present at any of our business meetings; but no exclusion shall be made unless the pastor be present, or in his absence by his written authority, and the disorderly member be duly notified by the church, through the clerk, either verbally or in writing, to appear at such church meeting.

MINUTES

Of the 21st session of the annual Conference of Old School, Predestinarian Baptists of Western New York, held at Riker's Hollow, Steuben Co., N. Y., June 16th and 17th, 1878.

SUNDAY, June 16th, 10 a. m.

Introductory sermon by Elder T. Swartout.

After a recess of three-fourths of an hour, preaching by Eld. I. Hewitt. Closed by benediction.

MONDAY, June 17th, 9 a. m.

Opened by singing and prayer.

Chose Eld. A. St. John Moderator, and brother H. C. Olney Clerk.

Received correspondence as follows:

Baltimore Association—Minutes.
Delaware Association—Minutes.
Warwick Association—Minutes
and messengers, Elders I. Hewitt and A. St. John.

Licking Association—Minutes.
Western Corresponding Association of Mo.—Minutes.

Lexington Association—Minutes
and messengers, Eld. I. Hewitt and brother R. Alexander.

Virginia Corresponding Meeting—Minutes.

Contentna Association—Minutes.
Delaware River Association—Minutes.

Passed the usual resolution for messengers to corresponding meetings.

Voted that brother Swartout be our messenger to the Sandusky Association of Ohio, and solicit correspondence with the same.

Appointed Eld. A. St. John to prepare a Corresponding Letter, to be published with these minutes in the SIGNS OF THE TIMES.

Our meeting to be held next year with the church at Riker's Hollow, Steuben Co., N. Y., to commence on the third Sunday in June, and continue two days.

Adjourned.
Ministers present—Elder Thomas Swartout, of Michigan, and Elders I. Hewitt and A. St. John, of N. Y.

A. ST. JOHN, Mod.
H. C. OLNEY, Clerk.

CORRESPONDING LETTERS.

The Old School Predestinarian Baptist Conference of Western New York, 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:—Having, in the providence of God, been blessed with the privilege of once more meeting together in this our annual conference of dear brethren in Christ, and received your messengers and minutes, we accept them in love, in the name of Jesus, whose divine presence has been manifested to us on this blessed occasion. Our conference has been one of great interest, all bearing witness of the great love they bear to one another, and to Jesus Christ their Redeemer, and of their faith in him as the God and Rock of their salvation, through free and reigning grace. "By this shall all men know that ye are my disciples, if ye have love one to another."—John xiii. 35. Love is so essential a part of religion that there is no possibility of being a christian without it.—1 John iii. 10. "By this," says the blessed Redeemer, "shall all men know that ye are my disciples." By this plain, but honorable badge, any one may know for himself whether he is a disciple of Christ; for this is the christian's low water mark.—1 John iii. 14. "By this," when clouds and darkness are around him, and doubts and fears are within him, and when every other mark appears to have been removed, he knows that he has passed from death unto life. But this knowledge is not confined to themselves, nor to a few of their intimate friends; for the the Savior declares, "By this shall all men know that ye are my disciples." It is worthy of remark that our Lord does not say, if ye possess love—make a show of love—but, if ye have love one to another.—1 John iv. 19-21. Where real love is absent, true faith is never present.—Gal. v. 6. Love enables us to be patient under trouble, slow to anger, to forgive injuries, to be kind to our enemies, to deny ourselves, to do good to our neighbors, to mourn over the faults and afflictions of others, to kindly bear with the infirmities of all, and makes the present life a little heaven among ourselves, while it strongly recommends us to the esteem of others.—1 Cor. xiii. 1-8. All who are the "children of God by faith," maintaining the same gospel principles of salvation by grace, influenced by the same motives, sharing the same enjoyments, and bearing the same Father's image, are the subjects of a mutual love one to another, and to God, who is love.

On this occasion our joy and consolations have been great, consequently we tender to all the assurance of our love and fellowship. We desire a further continuance of your communications by letters and messengers.

Our next Conference is appointed to be held at this place, on Sunday

and Monday following the Chemung Association, next year.

A. ST. JOHN, Mod.

H. C. OLNEY, Clerk.

CHURCH CONSTITUTED.

According to previous appointment, there was a meeting held near Tunnelton, Preston Co., W. Va., on Saturday before the second Sunday in June, 1878, for the purpose of constituting a church, when the following proceedings were had:

1. Praise and prayer, and sermon by Eld. J. H. Robinson, from Acts x. 47, 48.

2. The council chose Eld. J. S. Corder Moderator, and Eld. J. H. Robinson Clerk.

Present from Mt. Olive Church, Eld. J. S. Corder; from Mt. Zion, Eld. J. H. Robinson.

3. The council then proceeded to examine the Articles of Faith as presented by Eld. John Plum, and the Rules of Decorum, which were approved. Also the letters of dismission were examined, and found to be in order, and properly given to the following named persons: Eld. John Plum and Sarah his wife, Washington Cool and Susanna his wife, and Margaret his daughter, Wm. Plum, Eugenius Plum, Harrison Zinn, Sylvester T. Fisher and Elizabeth his wife.

The council being fully satisfied with the same, proceeded by unanimous consent to pronounce them a gospel church, to be known as the Salem Old School, Regular Baptist Church.

4. Prayer by Eld. J. H. Robinson.

5. Charge by Eld. J. S. Corder.

6. Right hand of fellowship by the council.

J. S. CORDER, Mod.

J. H. ROBINSON, Clerk.

The church being now organized, retained the same Moderator and Clerk.

Then proceeded to business, whereupon an opportunity was given for the reception of members, when sister Rachel Zinn and sister Harriet Zinn came forward, related their experiences, and were received by the church unto baptism.

The church then proceeded to elect a Clerk, whereupon brother Harrison Zinn was elected.

The church preferred a little time to make choice of a pastor and deacons.

Ordered that the Clerk have these proceedings published in the SIGNS OF THE TIMES.

Having no further business, adjourned till meeting in course. Date above written.

J. S. CORDER, Mod.

J. H. ROBINSON, Clerk.

APPOINTMENTS.

Providence permitting, Elder B. Bundy will be with the church at Utica, N. Y., on the second Sunday in August, and Elder S. H. Durand on the first Sunday in September.

J. M. BOES, Clerk.

OUR APPOINTMENTS.

In our last number we proposed to give in this issue of our paper something more definite in regard to our arrangement; but up to going to press we have not been able to decide what will be our course after attending the Tygart's Valley River Association. If we find that we can proceed onward to the Red Stone, Licking and Indian Creek Associations, and return through Canada, we will give due notice in our next number, which will be issued in time to apprise all who are concerned.

G. BEEBE.

OBITUARY NOTICES.

Our beloved brother, **Harrison J. Murphey**, departed this life April 15, 1878, about sunset, in the 78th year of his age. He was 77 on the 9th day of March last.

Brother Murphey has been a Baptist about forty years, sound in the faith. He loved the church, took the deepest interest in her welfare, loved to sit under the sound of the gospel, and loved the doctrine of his dear Master, Particular atonement, Predestination, Election, &c., which the carnal mind despises. He loved with all his soul, and delighted to hear the sovereignty of God exalted. He stood firm with the Primitive Baptists against all the isms of the day, and desired no departure from the word of God. He was Clerk of the church to the day of his death. I was with him a little while before he died. He suffered much with something like the kidney complaint, and his stomach also seemed to be much out of order. But he bore his affliction with patience and christian fortitude, till the old cage was broken and the spirit took its flight to God who gave it. Death was swallowed up in victory, through the sufferings and death of our Lord Jesus Christ. He passed away like a beautiful summer day, leaving several children to mourn their loss, as well as his second wife, who watched over him with a great deal of patience and labor of love to his dying hour. Three of his sons belong to the Old Baptist Church, one of them, **Elam D. Murphey**, being a preacher, and on Sunday last I baptized his only daughter in the Valley River. Brother Murphey was endeared to me for the truth's sake.

Sleep on, dear brother, till the Lord Shall wake you out of sleep.

J. S. CORDER.

HACKERSVILLE, W. Va., July 2, 1878.

DIED—My dear old mother-in-law, **Mary Kenton**, wife of John C. Kenton, departed this life May 25th, in the 71st year of her age, leaving an aged and grief-stricken companion, eight children, thirty-six grandchildren and eight great-grandchildren. She had been a member of the Old School Baptist Church thirty-eight years. She was received into the fellowship of the Nettle Creek Church October 4, 1840, and was baptized by Eld. Samuel Williams, in Champaign County, Ohio. She soon after moved with her husband and family to Jasper County, Ind., where, in 1843, she united with the Regular Baptist Church known as the Blue Grass, where she lived until 1877, when she united with the church near her home, known as the Union Church of Regular Baptists. She was beloved by all who knew her, being a patient mother and an humble christian. We mourn not as those who have no hope, believing our loss to be her eternal gain. She had been complaining for several weeks, but was not considered dangerous until the morning of May 21st, when she was taken suddenly worse, and only lived five days.

A comforting discourse was preached by Eld. James Witham, after which her remains were laid away to await the morning of the resurrection.

"A pilgrim once was she with us,
But now in Jesus sleeps;
Though much she suffered with us thus,
With us no more to weep.

The Lord has taken her away,
We laid her in the tomb,
There, there to moulder in the clay
Till the resurrection morn."

Yours in hope,

JOSEPHINE KENTON.

RENSELLAR, Jasper Co., Ind.

My beloved mother, **Mrs. Mary Byers**, departed this life May 25, 1878, aged 55 years and 7 days. She united with the Primitive Baptist Church at Slaughter Creek, Stuart Co., Ga., in the 19th year of her age, and remained with that denomination until her death. She was a consistent member, and contended earnestly for the faith once delivered to the saints. Her daily walk proved that she was born of God.

Our dear mother was thrown from a horse on the 20th of January last, had both arms broken, and was badly hurt otherwise, after which she was never well. Her sufferings were beyond description, yet she bore them with great calmness, saying at all times, The will of the Lord be done. She often spoke of her approaching dissolution, saying, "The time is near at hand when I shall lay my armor by." She did not fear death, but would often say, "Why must I stay here longer, only to grieve over my poor children, who will soon be bereft of a mother?" Home is indeed sad without a mother. But I would not ask her back.

Mother was as well as usual, sitting out on the piazza and reading her bible, when death struck her. She never spoke again. She lived only a short time. O how can I ever grieve, when she passed away so sweetly? Never, till I looked upon that face in death, did I understand the expression, "Died in the triumphs of faith." I wish that every christian could have looked upon that sweet, happy, smiling face, and been impressed with it as I was. It seemed to bid defiance to pain and death. The tears we shed were refreshing and gentle, to think our mother was free from pain. The many bright evidences she left of her acceptance above, forbid that we should wish her back.

She leaves a loving husband, 67 years of age, and ten children, to mourn our loss.

Pray, brother Beebe, that this dispensation of providence may be for our good.

Yours in tribulation,

NANNIE V. LAWHORN.

DIED—At the residence of her son-in-law, Hon. J. C. Perry, in Brooklyn, N. Y., on Wednesday, Aug. 24, 1878, **Mrs. Abigail McQuoid**, widow of the late Wm. McQuoid, and daughter of the late Maj. Salmon Wheat, aged 74 years. Her remains were brought to Howell's for interment in the family cemetery of her father, on which occasion a discourse was preached by Eld. G. Beebe, from Psalm xxxiii. 4, to the sorrowing relatives and friends.

Mrs. McQuoid had for many years given evidence to those most intimately acquainted with her that she was a subject of the new birth, and a lover of the doctrine held by the Old School Baptists, but being of a timid and retiring disposition had never made a public profession of her faith by following her Savior in the ordinance of baptism. She was well known and very highly esteemed by the members of the churches of New Vernon and Middletown, many of whom were her kindred in the flesh. She has been a widow for many years, and within a few years past all her sons, three very talented and promising young men, were called away from her by death, leaving but one lovely daughter, the wife of Senator J. C. Perry, of Brooklyn, at whose residence she died. She also leaves three sisters, one daughter-in-law and several grandchildren, with many other relatives and very dear friends, to feel and mourn their loss, which we feel persuaded is her unspeakable gain.

DIED—Of heart disease, at his residence in Marion County, Ga., May 10, 1878, **William Thaggard**.

The subject of this memoir was born in Cumberland Co., N. C., June 22, 1796. He was therefore in his 82d year. He moved to Marion County, Ga., in 1827, and remained in that county, and on the same place, till his death. He was twice married, his first wife having died when they were both young. In 1835 he married Lydia Green, who now survives him. He joined the Primitive Baptist Church at Ramah, by letter, in 1835. He first joined the Primitive Baptist Church at Sardis, a few years before his connection with the church at Ramah. He lived a pious, unassuming christian life, and against him no one could say aught. He was an af-

fectionate husband and kind father, and a benevolent neighbor. Truly it may be said of him, he was one in whom no guile could be found. The Lord granted to him a good old age, and has now taken him to himself, where his joy is complete.

May the God of hosts protect his wife and children, and pour the oil of reconciliation into their troubled breasts.

JOEL DODSON.

I here offer a tribute to the memory of **Lizzie Walker Fisher**, who peacefully fell asleep in Jesus on Sunday morning, June 23, 1878. She was married by Eld. Lott Southard, to Joe Fisher, Nov. 13, 1877, and the few months she lived with her loving, bereaved husband were the happiest and the saddest of his life. Four months she was confined to her room, a great sufferer, yet never complaining. She was naturally very quiet and gentle, and always timid in expressing her feelings; but a word dropped now and then, leaves us sufficient evidence that she is gone to that rest prepared for the people of God.

"Beyond this vale of tears

There is a life above,

Unmeasured by the flight of years,

And all that life is love."

Lizzie was the only child of our beloved sister Mary Vancleave, and step-daughter of our pastor, Eld. M. M. Vancleave. They feel that the light is gone out of their household, and their affectionate child has left them very desolate. But they try to be submissive and kiss the rod, knowing that all things work together for good to the people of God.

Elder Southard preached a very comforting discourse from Solomon's Song vi. 2. The prayer, the hymns, and all the service, were so freighted with the tender mercies of our God that there seemed a lull in our grief, as we were carried for moment beyond this valley of the shadow of death, to view the happy child, released from all her pain, basking in Jesus' love.

She was born Dec. 4, 1854, in Montgomery County, Ind., and was snatched away like a flower in full bloom.

ALSO,

Joel Lee Vancleave, son of Eld. M. M. Vancleave, was born in Crawfordsville, Ind., Nov. 1, 1846, and died in the same place, Nov. 9, 1877. He was a consistent member of the Old School Baptist Church for many years, and loved the fellowship of the saints. He was very affectionate in disposition, and was quite able in prayer. His last words were, "Blessed Savior!" and, "O Father!" His health was poor for several years, and the last year he could not work, and often grieved about being burdensome to his friends. He said, "I am so blessed with friends."

LINA W. BECK.

DEPARTED this life at 6 o'clock p. m., July 10, 1878, at South Westerlo, Albany Co., N. Y., brother **Ludlum St. Johns**, in the 78th year of his age. He was a consistent member of the Old School Baptist Church about forty years, and adorned his profession with a well-ordered life and godly conversation. He has left the dear companion of his youth, and one son and daughter, with other relatives, to mourn their loss, yet not as those who have no hope. He was a steady attendant of his covenant and Sunday meetings. He died in a fit of apoplexy, as he was leaving the field, with his hoe in his hand, where he had been laboring. He fell without a struggle or groan, not even having time to say farewell.

"Asleep in Jesus, blessed sleep."

The writer of this notice tried to preach on the funeral occasion from Psa. xcii. 13-15, to a large concourse of people.

Yours in hope of eternal life,

I. B. WHITCOMB.

Our dear father, **Jeptha Beck**, left us for his better home, Dec. 18, 1877. He was born in North Carolina, Aug. 21, 1809, and moved to Indiana when quite young. He united with the Pisgah Church, in Montgomery Co., Ind., about thirty-six years ago, and was baptized by Eld. Jesse Ruth. He was a reader of the SIGNS and a dear lover of the truth. He was a pleasant, indulgent father, and a quiet, unassuming man, and those who knew him longest loved him best. The wife and

three children feel very desolate without him, but try to be reconciled to the Lord's will in taking our precious father from his great sufferings, which lasted over a year.

"Dear, happy soul, now safely passed

Thy weary warfare here,

Arrived at Jesus' feet at last,

And ended all your care."

ROBERT F. BECK.

DIED—In Sanford, Maine, July 5th, 1878, **Miss Esther Bean**, aged 74 years. She never made an open profession of religion, but she entertained a hope in Christ years ago, and her mind was led into doctrine very clearly, and she was as strong an Old School Baptist as ever I talked with. It was evident, that she had a good hope in Christ, and it was not for any thing good that she had done, but what Christ had done. The doctrine preached by the Old School Baptists was the only doctrine that she would hear preached. She always attended our meeting when she could. I called to see her a short time before she died, and found her trusting in God, and hoping the time was near at hand for her to go home and be at rest. She has left three sisters, with many other relatives, to mourn, but not without hope.

WM. QUINT.

ASSOCIATIONAL.

The Lebanon Old School Baptist Association will convene, (providence permitting) with the Harmony Church, Grant Co., Ind., on Wednesday before the third Saturday in August, 1878, and continue three days.

Those coming by rail from the south and south-west will come via the Cincinnati, Marion, Wabash and Michigan R. R., to Fairmount Station, where they will be met and conveyed to the association. The station is about 18 miles north of Anderson.

Those coming from the east or west will come via the Pan Handle Road, leaving the train at Jonesboro, also called Harrisburg, where they will be met.

J. A. JOHNSON.

The annual session of the Virginia Corresponding Meeting will be held, by divine permission, with the Occoquan Church, Prince Wm. Co., Va., commencing on Wednesday preceding the third Sunday in August, and continue the two following days. A cordial invitation to be present is extended to all who desire to attend. Brethren and friends coming by public conveyance are expected to arrive in Alexandria, Va., Tuesday morning, in order to take an evening boat or train for the place of meeting. Our friends who may arrive in Alexandria Tuesday morning can call upon brethren Broders, Grimes, or any of the brethren there, who can inform them of our arrangement to meet them Tuesday evening. We hope, if the Lord will, to enjoy a season of refreshing from his presence.

WM. M. SMOOT.

The Sugar Creek Old School Baptist Association is appointed to be held with Bethel Church, Wayntown, Ind., beginning on Saturday before the third Sunday in August. A cordial invitation is extended to all who love the assembling of the saints.

The White Water Old School Baptist Association will be held with the Salem Church, Wayne Co., Ind., to begin on Wednesday before the second Saturday in August, 1878, and continue until Friday evening following. Those coming from the east or south will come by way of Richmond, take the 10½ train there for Washington, and arrive at 11.10 a. m., on Tuesday. The distance from Richmond to Washington is ten miles. A train leaves R. at 7½ p. m., and passes Washington about 8.

The Redstone Association will be held, by divine permission, with the Indian Creek Church, in Monongahela County, West Va., commencing on Friday before the first Sunday in September, and continue three days.

Those coming from the east will come on the Baltimore & Pittsburg Road, and stop at Dawson's Station, where they will be met, by sending me word. They must come on Wed-

nesday. From the north come to Pittsburg, thence to Monongahela City, where they will be met by sending me word. My post-office address is Upper Middletown, Fayette Co., Pa.
ADAH WINNETT.

The Mt. Pleasant Association will be held, the Lord willing, with the church at Bethel, Switzerland Co., Ind., commencing on Friday before the first Saturday in September, and continue three days.

Those coming by the Louisville & Covington Short Line R. R. will get off at Liberty Station, Ky., and take the omnibus to Vendy, Ind., where they will be met on Thursday evening at Anderson's Hotel, with conveyances.

Those coming on the river, either up or down, can get off the boat Thursday night,

at Prestonsville, Ky., where they will find friends; or at Cabos Landing, Ind., where they will be cared for. All who come to Prestonsville Ky., without conveyance, will be met on the Indiana side of the river with conveyances.

We give a general invitation to all.
J. D. BANTA,
Clerk of Bethel Church.

The Lexington Old School Baptist Association is appointed to be held with the church at Andes, Delaware Co., N. Y., on the first Wednesday and Thursday in September, 1878.

The Tygart's Valley River Association is appointed to be held with the Leading Creek Church, in Randolph Co., W. Va., to begin on Friday before the last Sunday in August, 1878, and continue three days.

J. S. CORDER, Mod.

The Licking Association of Particular Baptists is appointed to be held with the church at Salt River, Anderson Co., Ky., to commence at 10 o'clock a. m. on Friday before the second Saturday in September, 1878, and continue three days.

The Sandy Creek Association will convene on Friday before the second Sunday in September, 1878, with the Sandy Creek Church, at Hope, four miles south-west of Tonica, and five miles north-west of Lostant, on the Illinois Central R. R.

Those coming from the south will stop at Lostant, and those from the north at Tonica, where they will be met by brethren and conveyed to the meeting. A cordial invitation is extended to our brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

The Old School Baptist Conference of Maine will be held this year with the O. S. Baptist Church of North Berwick, York Co., Maine, commencing on Friday, August 30, and continue three days. To all those who have a will to come and meet with us on those days, we say, come. Those who come in the cars will please come on Thursday, and teams will be at the depot in the forenoon and afternoon to take them to the meeting.

WM. QUINT.

The Maine Old School Baptist Association is to be held this year with the Bowdoinham Church, commencing on Friday, September 8th, and continue three days.

Those coming by way of the cars will leave at South Gardiner Station, on the Maine Central R. R.

By order of the church,
H. CAMPBELL.

The Mad River Old School, Predestinarian Baptist Association will convene with the Fairfield Church, in Madison, 3 miles south-west of Adrian, Lenawee Co., Mich., on Friday before the second Sunday in September, 1878, at 10 o'clock a. m. A cordial invitation is extended to all who desire to attend, especially the poor in spirit. Ministering brethren of our faith and order are especially invited.

All who come by private conveyance can inquire for David Gander, Jacob Gander, or A. B. Brees.

Those coming by rail will be met at Adri-

an on Thursday, at both day and evening trains.

A. B. BREES, Church Clerk.

The second session of Big Springs Association of Primitive Baptists will be held with the Hickory Creek Church, Jasper Co., Ill., commencing on Friday before the third Sunday in September, 1878. An invitation is extended to all of our order who wish to visit us, especially ministers.

Those coming by rail will get off at Hunt Station, on the Greyville & Mattoon R. R., which is 5 miles from the place of meeting, where they will be met on Thursday evening with conveyance to take them to places of entertainment and to the meeting.

By request of Hickory Creek Church,
I. B. PARR, Clerk.

The First Regular or Old School Baptist Association called Kansas will be held with the West Union Church, in Atchison County, Kansas, to commence on Friday before the last Saturday in September, 1878, at 10 o'clock a. m., and continue three days. A cordial invitation is extended to all who love the truth, especially ministering brethren of our faith and order.

Those coming from the east by rail will take the Central Branch train at Atchison City, and all coming from east or west will get off at Muscotah, on Thursday preceding the meeting, where they will be met by the brethren and conveyed to places of entertainment.

JOHN SCHENCK, Clerk.

The Salem Old School Baptist Association will convene, providence permitting, with the Salem Church, Boone Co., Ky., on Wednesday before the fourth Friday in August, 1878, and continue three days.

Those coming by rail from the south will come via the Cincinnati Southern R. R. to Walton Station, where they will be met the day before the meeting. Those coming from the north or north-east will come via the Short Line or Southern R. R., from Cincinnati to Walton or Verona, where they will be met. Those coming from the south-west via the Short Line R. R. will be met at Verona, the day before the meeting, and conveyed to places of entertainment.

JAMES BREEDEN.

The Indian Creek Old School Baptist Association will be held with the Paint Creek Church, Fayette Co., Ohio, commencing on Friday before the third Sunday in September, 1878, at 10 o'clock a. m., and continue the two following days.

Those coming by rail-road will come to Washington Court House, Fayette Co., and there take the Narrow Gauge R. R. to Good Hope, where they will be met on Thursday evening and Friday morning, and cared for, and conveyed to the place of meeting.

A cordial invitation is extended to the brethren, and especially to the brethren in the ministry, to come and visit us.

ALLEN HAINES, Clerk.

The Con's Creek Old School Baptist Association will meet, providence permitting, with the Con's Creek Church, in Shelby Co., Ind., on Friday before the first Saturday in September, and continue three days.

Those coming by rail from the east will get off at St. Paul, and those from the west at Waldron, on the Indianapolis, Cincinnati & Lafayette R. R., where they will be met by brethren and friends.

Brethren and friends, especially ministering brethren, are cordially invited to attend.
P. W. SAWIN.

YEARLY MEETINGS.

The yearly meeting with the Bryn Zion Church, Kent Co., Del., is appointed to be held on the third Sunday in August, Saturday and Monday included. The time has been changed from the fourth, on which day it has been held many years, to the third.

brethren and friends from abroad are cordially invited. Saturday meeting 2 p. m. The morning trains on the Delaware R. R. will be met at Clayton.

E. RITTENHOUSE, Pastor.

THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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.

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.

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.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

Our assortment of the small books embraces

First Quality, Turkey Morocco, full gilt, very handsome, \$2 75 single copy, or per dozen, \$30 00.

Imitation Morocco, Elegant style, single copy, \$1 75; per dozen, \$18 00.

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J. F. JOHNSON'S WRITINGS.

The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., SEPTEMBER 1, 1878. NO. 17.

POETRY.

REST.

It is the evening hour,
And thankfully,
Father, thy weary child
Has come to thee.
I lean my aching head
Upon thy breast,
And there, and only there,
I am at rest.
Thou knowest all my life,
Each petty sin;
Nothing is hid from thee,
Without, within.
All that I have or am
Is wholly thine;
So is my soul at peace,
For thou art mine.
To-morrow's dawn may find
Me here or there;
It matters little, since thy love
Is everywhere.

I SAMUEL VII. 12.

Thus far the Lord has led us, in darkness and
in day,
Through all the varied stages of the narrow
homeward way.
Long since he took that journey, he trod that
path alone;
Its trials and its dangers full well himself
hath known.
Thus far the Lord hath led us, the promise
has not failed;
The enemy, encountered oft, has never quite
prevailed;
The shield of faith has turn'd aside or quench'd
each fiery dart;
The Spirit's sword, in weakest hands, has
forced him to depart.
Thus far the Lord hath led us, the waters
have been high,
But yet, while passing through them, we felt
that he was nigh;
A very present helper in troubles we have
found;
His comforts most abounded when our sor-
rows did abound.
Thus far the Lord hath led us, our need hath
been supplied,
And mercy has encompassed us about on ev-
ery side;
Still falls the daily manna, the pure rock-
fountains flow,
And many flowers of love and hope along the
wayside grow.
Thus far the Lord hath led us, and will he
now forsake
The feeble ones whom for his own it pleased
him to take?
O never! never! Earthly friends may cold
and faithless prove,
But his is changeless pity and everlasting
love.
Calmly we look behind us, on joys and sor-
rows past,
And feel that all is mercy now, and shall be
well at last.
Calmly we look before us, we fear no future
ill;
Enough for safety and for peace if Thou art
with us still.
Yes, they that know thy name, Lord, shall
put their trust in thee,
While nothing in themselves but sin and help-
lessness they see.
The race thou hast appointed us, with pa-
tience we can run,
For thou wilt perform unto the end the work
thou hast begun.

Gospel Standard.

CORRESPONDENCE.

GOLAN.—DEUT. IV. 43.

DEAR BRETHREN EDITORS:—Some time ago I used the above word as a text, after which several of the brethren earnestly requested me to write as nearly as I could the sentiments advanced on that occasion. I penciled down as well as I could the substance of what I said, but concluded that it was not worth the room it would occupy in the SIGNS, and that I would not send it. The brethren however have recently renewed the request, and I have finally concluded to place it at your disposal. The verse containing the word reads as follows: "Namely, Bezer in the wilderness, in the plain country of the Reubenites; and Ramoth in Gilead of the Gadites; and Golan in Bashan of the Manassites."

These are all three significant names, and I think appropriately represent the church in its different phases, as well as Christ her only refuge, for they are the names of places of refuge. In the preceding connection it is said, "Then Moses severed three cities on this side Jordan toward the sunrise, that the slayer might flee thither which should kill his neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: namely, Bezer," &c. This name Bezer signifies, vine, branches; no doubt alluding to Christ the Vine, and the members his church, the branches. The name Ramoth means, eminences, high places; I suppose prefiguring the church "set on a hill," according to Matt. v. 14, or "established in the top of the mountains, and exalted above the hills."—See Micah iv. 1, also Psalm lxxviii. 15. "The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan."

Next, we call attention to the name more particularly under consideration, Golan, which, like the others, has a two-fold signification, namely, "passage, revolution." Indeed, we may say it has a three-fold signification, for it was a city of refuge.

Should we present the true, biblical sense of the subject, it will no doubt pertinently correspond with the experience of the children of God.

But, first, this word Golan signifies passage; but the word passage has different meanings, but here we must use it in the sense of transition, or passing from one place or state to another.

Now, if the saints will retrospect their former standing in their fallen head, and then can realize their pres-

ent standing in their risen Head and in his church, and lastly, their super-nal location in their final and celestial abode, they have this passage portrayed in a nutshell. But should we undertake to trace the whole journey, and particularize the many eventful scenes connected therewith, it would take volumes to exhibit them. It is first, passing from death to life. I need not attempt to note all the circumstances connected with this passage. Brethren, sisters, recount your former exercises, and note them as evidences of that passage. It is a toilsome and trying passage, accompanied with a terrible warfare. But amid the din of battle, hark! I hear a cheering voice. "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." This is an important step in our passage along the journey of our pilgrimage, but it is often but the goal of an ordeal through which we must pass—a road thickly beset with severe trials, alluring temptations, deep tribulations, and many other fearful forebodings.

But notwithstanding this seemingly fearful array of relentless foes, we may with holy boldness gird on our armor, unfurl our banner to the breeze, for victory will assuredly perch upon that banner set up "in the name of our God." Although a fearful catalogue of enemies environ and dwell in us, the encouraging and cheering voice of the Captain of our salvation, saying, "Fear not, for I have redeemed thee, I have called thee by my name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee. For I am the Lord thy God, the holy one of Israel, thy Savior," (Isa. xliii. 1-3) should cause us to "thank God and take courage," for we shall pass through the waters, the rivers, the fire and flames unharmed; for "The name of the Lord is a strong tower; the righteous runneth into it and are safe."

We're passing through a dreary wilderness,
Oft weary, heavy laden and distressed;
But grace supports us o'er the toilsome road,
And faith insures us final rest with God.

Again, notwithstanding we are continually waging this uncompromising war with countless hosts of insidious foes, not one of our Captain's faithful soldiers have ever been destroyed, or even harmed. Then,

If the passage is gloomy and seems to alarm,
Be fearless, be faithful, you'll suffer no harm.

Sometimes it is needful that we should pass under the rod, for he scourges all his children, but this is for our good, and a proof that we are not bastards, but sons. "And I will cause you to pass under the rod, and will bring you into the bond of the covenant."—Ezek. xx. 37. The bond of this covenant can never be broken, it is an everlasting covenant, "ordered in all things and sure." This covenant secures a safe conduct or passage through the whole journey of our weary pilgrimage, and a safe and felicitous ingress into the desired haven.

But this word GOLAN also signifies revolution, and a revolution is a great change in government, or, a deliverance from one code of law, and a placing under another or different code, constituting a complete transition. Witness for instance our revolutionary struggle with Great Britain. In that encounter we were delivered from the law of England, and eventually brought under the law or government of the United States. This was effected by a seven-years struggle of the people. But the revolution that we have under consideration is radically different in many respects. And first, suppose that the people of the United States had went to work on the Arminian plan, that is, by serving under, and obeying the laws of the mother country to the letter, and suppose that they had succeeded and pacified the tumult in that way, would that have produced a revolution? By no means, They would still have remained under the same law, as do workmongers by endeavoring to obey the law of Moses, or to be saved by their works.

But secondly, the American revolution was accomplished by the united effort of the people. It was temporal, not spiritual; it cannot survive the ravages of time. Not so with this revolution. It is true in the first place, that Jesus strictly obeyed the law in all its exactions, but his obedience alone never could have effected a revolution. That law was violated by all his people, and a violated law knows no mercy—no mitigation short of the penalty annexed to the transgression. If the crime is a capital one, capital punishment must ensue, and when that is executed the law stops there. If an individual commits a capital offense in our country, the law says he shall hang until he is dead, and when dead, that law is a dead letter to that person, it can pursue him no further, it matters not how atrocious his crime may have been; the law ends there. As before observed, Christ's people have all violated the law of God, their crime is

a capital one—the penalty is death. Now, Christ and his people are actually, absolutely and inseparably one. He, bearing their sins in his own body (and his people are his body) on the tree, was crucified, and consequently they were crucified with him; hence, they become dead to the law, the law is dead to them, and can pursue them no further; just as soon would our capital code pursue the man that is hung by the head until he is dead. Of the correctness of these facts we have abundant testimony in the scriptures; we need refer to but a few texts. See Rom. vii. 5, 6: "For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Again, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," &c.—Gal. ii. 19, 20. "For Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. "For by one offering he hath perfected forever them that are sanctified." Does not this constitute a thorough and complete revolution? Under the law of sin and death, bound by its manacles and fetters, sin reigns, pursues us, reigns even to death, but there the dominion of the law of sin ends; but now the thorough transition, the great change in our condition takes place, and we are brought under another, a different, and an infinitely superior dominion. ~~Grace triumphs now,~~ and reigns through righteousness unto eternal life through Jesus Christ our Lord; brought under the law of the Spirit of life in Christ Jesus, that makes us free from the law of sin and death. But further; this revolution was not consummated, as ordinary ones are, by the efforts, struggles and exertions of the people at large. One champion encounters all the hosts of the adversary, and a terrible combat ensues. What a solemn, awe-inspiring scene here confronts us! One solitary, care-worn, marred-visaged individual on the one hand, defenseless, as to carnal weapons, unaided by helpers of any kind; but faced and opposed by hosts of relentless and bloodthirsty enemies, in combination with cohorts of the most powerful earthly government in existence. Suppose the millions of his people could have stood by and looked upon the grand, imposing scene, not knowing the final result, but thoroughly convinced that their eternal destiny hung upon the final event. Now, behold! A banditti gathers round him, armed with weapons of death: no resistance on his part; he is led before an auditory of his most deadly enemies: no objection is made. He is there smitten upon the cheek; no complaint. Thence he is led away to another auditory, vested with authority to take his life; no murmuring. Robbed of his clothing, and a

mock robe placed upon him; no evasion. A crown of thorns is ruthlessly fixed upon his head; he calmly submits. Then he is brought as a lamb to the slaughter; he opens not his mouth. Next he is led to the place of execution, as a sheep before her shearers; he is dumb. And then, O tragical scene! with cruel severity his hands and his feet are pierced, jagged nails fasten him to the terrible cross, and there, by a painful, lingering, disgraceful and most cruel death, his life is taken away; and there is the end of the law. It can pursue neither him nor his people in him further. Is not this a complete transition? Here, then, we are delivered from the law, "that being dead wherein we were held;" not by violently opposing, disobeying, and forcibly throwing off the law, as did the American people in our revolution; for the law of sin and death from which we were delivered was holy, just and good, and our God, a "just God and a Savior," could not disobey or violate a just and holy law. He therefore fulfilled it by suffering its penalty, after obeying it to the letter in behalf of his people. Now they are brought under the law of the Spirit of life in Christ Jesus, which makes them free from the law of sin and death; and this constitutes a thorough revolution, a complete "GOLAN" for his people.

But further; this Golan was a place of refuge and safety for those who were pursued by their enemies, or the avengers of blood. Here, too, is a symbol of the safety of the city of our God. The Lord dwells in this city, and he is her palladium, her safety, her everlasting and all-sufficient refuge.—See Ps. lvi. 1; lix. 16; lxxi. 7. "The eternal God is her refuge, his everlasting arms are beneath to support her." Walls of salvation protect her, mountains are round about, forming invulnerable fortifications to defend her. The place of defense for this is the munitions of rocks; bread shall be given them, their waters shall be sure.—Isaiah xxxiii. 16. In their majestic Head is treasured an everlasting plenitude to supply their wants, with the sure mercies of David to relieve their suffering. What an asylum for the oppressed, the laboring, the heavy-laden pilgrim; and can we not say, with David, "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 inquire in his temple?"—Psa. xxvii. 4.

"Here would I find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home."

Yours to serve,

J. F. JOHNSON.

RUSSIAVILLE, Ind., July 26, 1878.

ELDER G. BEEBE & SON—HIGHLY ESTEEMED BROTHERS:—I see in the writings of Elder J. F. Johnson, Vol. i., page 212, a quotation from the pen of Elder Wilson Thompson, on "The two Adams," published in the SIGNS OF THE TIMES, Vol. xvi., No. 20. Will you please republish

the same, as I have no doubt but there are many, like myself, would like to see that article, if in your mature judgment you should deem proper.

Most affectionately your brother,
R. W. THOMPSON.

REMARKS.—In complying with the request of brother R. W. Thompson, for the reproduction of the letter of the late Eld. Wilson Thompson, which was published by us in 1848, about thirty years ago, on the subject of "The two Adams," it may be proper for us to say, that while we regard the letter, as a whole, an excellent and very able treatise on the subject, there are a few expressions contained in it which we do not feel prepared to indorse.

First, we do not admit that the first or earthly Adam was a son of God, in any sense beyond that of being the figure of him that was to come. In the text referred to, Luke iii. 38, the words, *the son*, are *italianized*, as words supplied by the translators, which were not authorized by the original text. Adam was a creature in every sense, as plainly shown by brother Thompson; but as a natural man, not born of, but created by, God.

Second, we do not understand that the last Adam, who is a quickening Spirit, was or is in any sense a *created*, but a begotten Son, and that he is the Lord from heaven. It is true that the first Adam, and all his earthly posterity, in their earthly existence, are in common with all that God has created, creatures of God; but to be manifested as sons of God, requires a new and spiritual birth. As nothing can possibly be born of Adam or the flesh that was not in Adam or the flesh before it was born, so nothing can be born, as the spiritual seed of Christ, that was not in him as the second Adam before it was or is made manifest by a spiritual birth. The Spirit does not beget and bring forth flesh, nor can the flesh beget or bring forth spirit; but "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—ED.

AT HOME, HARRISBURG, Ind., Sept. 15, 1848.

TO THE REDEEMED FLOCK OF CHRIST, SCATTERED ABROAD IN THE EAST, WEST, NORTH, AND SOUTH—BELOVED BROTHERS:—When visiting the churches which compose the few associations which I attended on the east of the Alleghany Mountains, viz., the Baltimore, Md., Delaware, Del., Delaware River, N. J., and Warwick, N. Y., I was delighted in beholding their order, and the steadfastness of their faith in Jesus Christ. At the sessions of these four associations I became acquainted with many others, both ministers of the word, and other faithful brethren and sisters from Virginia, Pennsylvania, Maryland, Delaware, New Jersey, New York, and Maine, many of whom requested me to write them, through the SIGNS, on my return home, which I cheerfully promised to do. Since my return, which was on the 13th day of July, I have visited many of

the churches and five of the associations west of the mountains, viz., the White Water, Lebanon and Conn's Creek, in Indiana, the Salem, in Owen Co., Ky., and the Miami, in Warren Co., Ohio. These were all attended by vastly large assemblies; seasons were solemn and impressive. The correspondence and visiting ministers at these nine associations were from the scattered sections of Zion, from Maine to Missouri; yet although so widely scattered, and habituated to all the varieties of custom, climate, habits and fortune, their messages were the same, and their manner of delivering and defending the truth so similar that no discord could be detected, but one unbroken chain of testimony was presented by all the ministers (about fifty in number) of these nine associations. This condensed body or cloud of testimony must be confirming to the saints, and comforting to those who "feed the flock of God."

The health of myself and wife throughout our long journeys this season has been unusually good; and finding all the churches and associations in such perfect peace and gospel fellowship, all speaking the same language, and all minding the same things, has been truly refreshing to us. Our western brethren from regions afar off, with some who are near, having joined with the brethren at the east in requesting a letter from me on some subject calculated to edify, if I could believe myself capable of writing for their edification, and for the comfort of the dear sheep and lambs of the good Shepherd, I should esteem it a great privilege to contribute, if it were but a mite, to their advantage. I will, the Lord being my helper, try to write a few things on the subject of "The two Adams." And in what I shall write, the respective families of the two Adams will be included, of course.

The apostle (1 Cor. xv. 45) says, "The first man Adam was made a living soul; the last Adam was made a quickening Spirit." These two Adams are distinguished in their orders, *first* and *last*; also in their natures, *soul* and *Spirit*. The order here observed is doubtless, not in point of existence, but in the order of manifestation, in all the tangible and corporal substances of the actual animal man in this mode of being. Although Christ was *brought forth, set up, &c.*, before the earth was, and his goings forth were of old, from everlasting, yet in the visible creatureship of this world, Adam, the living soul, was first; and many generations of his offspring had peopled this world before Adam, the quickening Spirit, literally appeared in this mode of being. It is in this sense the order of *first* and *last* are to be viewed. When God created the first man Adam, in this order he was formed or framed, in all his corporal parts, of the dust of the ground, and by direct application of air, by the agency of the Almighty, this formed man became a living soul.—See Genesis ii. 7. God created this first man, male and female. Gen. i. 27, 28: "So God created man in his

own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." This universal dominion over all created things, in this order, was given to Adam, the living soul, and this Adam was both male and female, with the blessing of God on them, and the seed in them, and the legal authority, or command of God, to be fruitful, &c. All this was in the one person of Adam, the living soul. In this one man was the male and female, and the seed of all the human family; not virtually, or in purpose, as some have said, but really and actually; for the man was a living soul, and the seed, to be fruitful and multiply, was as actually created in this first man, as was his flesh or his bones. Here, then, in one man did God create all men, male and female, to dwell upon all the earth, and he hath determined the times before appointed, and the bounds of their habitation.—See Acts xvii. 25, 26; also Mal. ii. 10. After all were created in one man, all men blessed in one man, and dominion over all things, in this order, was given to this one man, all other living things were named by him; the law of his Creator was given to him, and he was placed in the garden of Eden, to dress it, and to control, subdue, and replenish the earth. Thus all nations of men, male and female, actually created in one man, and the earth, sea and air, with all their hosts, were put under his authority, or made subject to him.—See Psa. viii. 3-8. This man in all this authority, with all men, male and female, actually created in him, was the first man, Adam, and he was made a living soul. To him, as such, the law was given, and this law was binding on all the men, male and female, and seed, all in one Adam. After all this, the female was so separated as to take a distinct form, in person, but not essence; she was still bone of his bones and flesh of his flesh, as really so as when she existed a rib in his side. Therefore Adam said, "She shall be called woman, because she was taken out of man."—Gen. ii. 22-24. This union was not only now perfect as before, but was to continue indissoluble forever; and for this cause, the indissoluble oneness, shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. This test of true affection, and God's imperatives, and man's acknowledged obligation to cleave to his wife, were soon tried by a severe ordeal; for the woman, being deceived by the serpent, was in a great transgression; but Adam, the man, was not deceived, yet he cleaved to his wife, and thus complied with the above *shalls*, and left all, and followed her. These *shalls* showed his obligation; the unity justified the *shalls*, and his willingly partaking at her hands showed the strength

of his love, as he was not deceived. By this one act of this one man, in cleaving to his wife, sin entered into the world, and death by sin; and so death has passed upon all men, (upon the whole seed created in him,) for that all had sinned. And so judgment unto condemnation came upon all men; the male, the female, and the seed were all involved. This man being set over all created things in this order, the earth and all that God had formed out of it was cursed for man's sake. Many strange speculations have been indulged in as to what this first man was in his nature; some contend that he was spiritual, and that, in his fall, he died a spiritual death. But this we know was not the case; for the apostle says, in positive terms, that he was not spiritual, but natural.—1 Cor. xv. 45-48. This text speaks of Adam, as he was made, a *living soul*. He was truly a *very good* natural man, placed in a very good natural place, and invested with authority to rule over a very good natural world; and to him was given, by his Creator, a very good law, with liberty and proper prohibition, touching good natural things. Man, in this state, was possessed of a capacity for endless duration, but was subject, or liable, to vanity; but he had no immortality, or death could never have passed on him. God only hath immortality dwelling in the light; and Christ, in his resurrection from the dead, first brought it to light, or made a manifestation of it through the gospel. Man had a soul, a mind, and rational faculties, and a strength of natural affections. God only required of him the proper exercise of the power that he possessed, either in the law respecting the tree of the knowledge of good and evil, or in the larger edition of it, as given by Moses. To love the Lord God with all his heart, and with all his soul, and with all his might.—Deut. vi. 5; Matt. xxii. 36-39. This was required of man, and this was no more than every natural man has; for he has a heart, a soul, a mind, and a might, and God required the exercise of no other heart, soul, mind or might but that which he had. Man by sin is now already condemned to death, and his heart, soul, mind and might have become alienated from the life of God; the mind has become carnal, and is enmity against God: it is not subject to the law of God, neither indeed can be. This relation between God as a Creator, and man as a creature, is that upon which is founded all natural theories of religion. The natural powers, natural senses, natural exercises, and *means* to operate through and upon the natural organs, and natural susceptibilities. God, as our Creator, is claimed as the Father of all, and his pity and sympathy for his poor, frail children, is argued by every teacher of natural religion. The apostle, so far from preaching salvation on this relation, shows universal condemnation, and that there is no possible salvation by any meditation in this relation; not a victim, not a priest, not a brother or a kinsman, nor an

intercessor, possessed either the worth, the innocence, or the right to redeem either himself or his fellow. In the absence, then, of another relation, and another order of things, salvation is utterly impossible for any of the human race. Adam, the living soul, by creation, in the order of creatureship, was the son of God.—See Luke iii. 38; Gen. i. 26. As the whole seed, male and female, was in one man, the sonship embraced them all, so in the order of creation we are all the sons of God; but while our accountability, natural obligations, guilt and condemnation, result from this relation and man's unreasonable rebellion in it, we must look elsewhere for salvation. In illustration of another relation in which alone salvation is revealed, the apostle shows us that Adam, the living soul, was a figure of him that was to come; even of him as the *last Adam*, a quickening Spirit.—Rom. v. 14.

We will now consider the force of this figure. First, Adam was, by natural creation, the son of God; Christ, by a spiritual creation, is the beginning of the creation of God, and his Son; the first born of every creature, in the spiritual order.—Rev. iii. 14; Col. i. 15.

Second, Adam was made a living soul, possessing all the natural parts and mental faculties of a *very good* natural man; Christ possessed all the spiritual parts and powers of a quickening Spirit.—See Col. i. 18, 19; Eph. ii. 1. Adam was the first man of all natural men; Christ was the first of all spiritual men. Adam, with all natural men actually created in him, as a seed, was blessed of God with all natural blessings in earthly places; Christ, with all the spiritual family actually created in him, as a seed, was blessed of God with all spiritual blessings in heavenly places.—See Eph. i. 3, 4; also ii. 10. This seed shall serve him, and he shall see it and be satisfied. Adam's seed, though actually in him, was dormant except by his action; Christ's seed, which was actually in him, was also dormant except by his action. Adam received the blessing and the law of God in reference to all natural things, before Eve or any of his race were separated from his person. Christ received all spiritual blessings and the law of the Lord, before the church or any of his spiritual seed were separated from the unity of his person. When every blessing and every natural faculty, with every prerogative to govern the natural world, and every right and every prohibition was given to Adam, his wife was in him, as an actual part of him, and she was as perfectly bound and as responsible as he. So also was the wife or church in Christ, when every spiritual blessing, promise, gift, divine faculty, prerogative to govern all things in the spiritual world, and when every right and prohibition was given, she, as a part of him, was as perfectly bound and responsible as he. Adam was bound to leave father and mother, and cleave to his wife, after she had taken her distinct personal mode of existence, although

she was still bone of his bones and flesh of his flesh, and they were still one flesh. Christ was bound to leave father and mother, and cleave to the church, after she had taken her distinct personal mode of existence, though she was still in the spirit, identified as his body, his flesh and his bones.—Eph. v. 29-32; 1 Cor. xii. 27. Adam's wife was deceived, and was in the transgression, and Adam was involved by her act, and bound to leave his Father, God, and his honorable station with his mother, earth, and cleave to his wife; and this he did of choice, for the union could not be dissolved. Christ's wife, the church, was also deceived, and in the transgression, and Christ, the last Adam, was involved by her act, and legally bound to lay aside the glory which he had with the Father before the world was, and cleave to his wife, the church. This, justice required, and the unity legally bound him to do; and he willingly, through his love to her, not being deceived, did. Cleaving to her, he came forward to suffer the curse, and bear her sins. The seed which was created in Adam was afterwards developed by natural generation in a multiplication of distinct forms, or persons; but still was and ever must be the very same seed that was first created in him. The spiritual seed, created in Christ Jesus unto good works, was afterwards by spiritual generation, or regeneration, being born again, by an incorruptible seed, by the word of God, (Christ,) developed in multiplication of distinct forms, or persons, but still are, and forever must remain, no more nor less than the seed which was first created and chosen in Christ.

Much more might be said on this figure, but this must suffice. In the natural Adam, the living soul, and in all the relations in this order, there is nothing spiritual. Natural powers, natural susceptibilities, and natural obligations, all of which are properly required to be in subjection to God, our Creator, as our reasonable service, and this obligation grows out of our relation, as the creatures of his creation; but in this relation we have all become sinners, and under the reigning power of death, without one ray of hope for salvation to cheer the gloom that shrouds us in the darkness of eternal night. All the religion and religious schemes that are based on this relationship, with all the means, money, tracts, bibles, preachers, works and schools, with every other engine and power, mental or physical, that ever was or ever can be brought to bear upon any of our natural organs, senses, powers or sympathies, nor all the zeal, logic and pathos of others in our behalf, can ever produce one vital spark or spiritual motion. Just as sure as it is that nature cannot produce an effect above itself, so sure it is that all the compunction of soul, penance, repentance, reformation, fear, sorrow, hope, joy, zeal or obedience that can arise from this relation, or that can be produced from any of the resources of it, upon any of our natural facul-

ties, can never result in anything more than natural religion; and all belongs to the first man, Adam, which was not spiritual, but natural. It therefore remains an irrefragable truth, that we must be born again, or we cannot see the kingdom of God. We must be born of an incorruptible seed; not of blood, nor of the will of the flesh, nor of the will of man, but of God, before we can see or have one spiritual sensation or emotion. The children of God in Christ, from of old, in their spiritual relation are *wholly of a right seed*; but when put forth in Adam, they became *partakers* of flesh and blood, and here they stood in both the spiritual and natural relations. In the spiritual relation they are one with Christ, and in the natural they are one with Adam. Christ, to whom all these children of God had been given, seeing them now in the flesh and blood, lost, and legally condemned, willingly took part of the same flesh and blood; and with the whole seed of Abraham upon him, was made of a woman, made under the law, to redeem them that were under the law. Here, then, was a full flesh and blood relationship, legally tangible and capable of suffering the legal penalty, and of obeying the precepts of the law. Sin was a transgression of the law; the penalty was legal; Christ was made under the law, to legally fulfill it by a legal righteousness for our legal justification. This was the righteousness wrought out by Christ; and as to his spiritual, personal righteousness, that was always their's, as they were one with him. He that was "brought forth," "set up," "ordained," and "appointed Heir of all things," and given to be the Head over all things to the church, which is his body, was in the fullness of time made manifest in the flesh, for us, in a nature capable of obeying and suffering legally all that the law could demand. "He bare our sins in his own body on the tree," and put them away by the sacrifice of himself; and through death destroyed death, and him that had the power of death. Therefore he could not be holden of death; but rising again, has brought life and immortality to light, (not the old, natural life of Adam, but immortal life.) The suffering body now becomes a glorious, spiritual and immortal body; and here the resurrection of the bodies of all the saints, to a glorious, spiritual and immortal state, is clearly and fully established.

This long letter contains only a hint at the two Adams and their respective families. Our evidences that we are of the natural Adam are, that we are born of the flesh, and feel the effect and fruits of that relationship; so our evidences that we have a standing in the spiritual Adam are, that we are born of the Spirit, are led by the Spirit: that we bear the fruits of the Spirit, and that we worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, nor in any fleshly or natural system of religion. May these fruits of the Spirit be in us all, and abound.

WILSON THOMPSON.

SALISBURY, Md., July 20, 1878.

MUCH ESTEEMED BROTHER IN CHRIST—If one so small and ignorant in spiritual things may be permitted to so address you:—I have often thought that if I could write as others do, I would pen something for the SIGNS OF THE TIMES, for truly they come to me laden with good news and glad tidings of great joy. It seems to me the longer I live the more I see of the depravity of my heart, and how little I deserve a name or place among the people of God. I have thought often of trying to relate something of what I hope the Lord has done for me, a poor sinner. I can truly say he has done great things for me, whereof I am glad.

I was born in Worcester County, Maryland, in 1831. My parents were Old School Baptists, and I was taught to live a moral life. I loved my parents, and firmly believed they were christians, and that I could become a christian when I should make up my mind to stop sinning, and join the church, which I thought I could do at any time, and would after enjoying a little more pleasure in sin, for I thought that after joining the church I could not enjoy myself as I then did. This was the condition of my mind until I was about twenty-five years of age, when I hope it pleased the Lord to show me how great a sinner I was by nature, and what I must be by grace, or be forever banished from the presence of the Lord. About this time my father died. I then prayed the Lord, if consistent with his will, to pardon my sins, and save me for his mercy's sake, for I saw that I was the vilest of the vile. I searched the scriptures with intense interest, and could find blessings for all but just such sin-defiled and polluted characters as I was. I tried to keep the law, and thought I did pretty well; but one Sunday morning while reading the bible, or rather looking at it, my eyes rested on these words, "Cursed is every one that continueth not in all things written in the book of the law to do them." The distress of my heart at that time no tongue nor pen can describe. I could only say from my very soul, "God, be merciful to me, a sinner. I was made to weep bitter tears, and the language of the Savior, seemingly said to me, "Depart from me, ye workers of iniquity; I never knew you." Thus I passed on, weeping and mourning over my lost and ruined condition, until one day while on my way from home to Salisbury, pondering on my condition, the words of the poet came into my mind,

"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."
A little hope was then given me, and I was enabled to rejoice in God my Savior. I thought that if I was spared to see some of my friends, I would tell them my feelings, for I was enabled to rejoice in the pardon of my sins, and to have no confidence in the flesh. Not long after this I

saw Elder Durand in Salisbury, and something seemed to say to me, "There is a servant of God; talk with him." I did so, and he gave me encouragement, and told me to lay my case before the church. But very soon after parting with him, Satan suggested to me, or rather tempted me, by saying, You are deceived; and that is not the worst, you are trying to deceive God's people. O, I thought that if I only could recall what I had said, I never would do so again, for I did not want to deceive God's people. Thus time passed on some seven or eight years, with such doubts and fears, which caused me to promise myself that I never would submit myself to the church, nor to the ordinance of baptism, until I had a brighter evidence and a better hope, so that I should be free from doubts and fears. I was so stubborn and rebellious, like doubting Thomas, that unless I saw signs and wonders I would not believe. Time passed on until the 24th day of February, 1875. On retiring to bed that night I felt unusually quiet in mind, and I was made to wonder why it was so, but could not tell. I seemed to feel fully reconciled to the will of God, and my desire was, Lord, do with me what seemeth good in thy sight. I fell asleep, and slept unusually well, and when I awoke in the morning everything seemed to be praising God. I got up and went to the door, and everything looked cheerful, and something seemed to say to me, as though some one had spoken to me, "It is enough; arise, and be baptized, and wash away your sins. Not the putting away the filth of the flesh, but the answer of a good conscience toward God." Then I was enabled to rejoice with joy that no tongue nor pen can express. I submitted my case to the church at Nassaougo, and was received, and baptized by Elder T. M. Poulson. I then thought that peace and joy would be my lot alone, but I found a warfare between the flesh and the spirit, which often bends me low, and causes me to cry out, O wretched man that I am. None but God is able to deliver: therefore to his high and holy name be all the glory given.

Now, my dear brother, I have in an imperfect way tried to tell you something of what I hope the Lord has done for me; and in conclusion I would say, that if ever saved, I shall be a sinner saved by grace.

This scribble looks so imperfect, like the writer, that I will close. If you in your judgment think it worth publishing, do so; if not, all is right. Pardon all mistakes, and own me as your unworthy brother in hope of eternal life,

D. J. STATON.

MILFORD, Ellis Co., Texas, July 1, 1878.

ELDER BEEBE:—Some fifty years ago the ingenuity of men conceived the idea of attaching double gearing to the wheels of Zion in the United States, in order to increase the speed and enhance the result to an unlimited extent, and as a matter of course it required an increase of power to

run the new machinery; and as money is thought by many to be the most efficient motive power in the hands or within the reach of men, the inventors of the new attachment called upon all, both great and small, bond and free, to shell out their cash, jewelry and trinkets, to enable them to purchase the material, and to establish factories in the most suitable localities, so as to make the new attachment available, and money was collected by thousands and thousands of dollars, and the new attachment started with all its ponderous weight and friction, and its speed is regulated by the amount of money that is applied to it, and the only way to stop it is to stop the money, which is the only motive power that runs it. It is claimed by the inventors of the process that with money enough and the use of the new machine they can evangelize and christianize the entire population of the world, or all the fallen sons of Adam. They propose to do it by placing the bible in the hands of everybody, by the use of Sabbath Schools, and by sending missionaries to the ends of the earth. Well, suppose they could do it, would it not falsify what God has said, and prove the bible to be but a fable? Does it not teach every man that reads it, both saint and sinner, that a large portion of the human family is and will be eternally lost? Why should they labor so strenuously to falsify the book and the name they pretend to love so much? If neither the blessings of Melchisedec, nor the offerings of the Aaronic priesthood, nor yet the offering made by Christ the Lord when he offered himself without spot to God for the sins of his people, could redeem the vessels of wrath fitted to destruction by the determinate counsel and foreknowledge of God, is it at all probable that the new process will be likely to have more efficacy than that of Christ, and enlarge the kingdom of ultimate bliss? And such it seems to me would be the case, if the theory and practice of modern inventors be true. God so loved the world that he sent his only begotten Son into the world to die, and to save his people from their sins. But men so loved money that they have undertaken to save the whole world in their sins, and take them right up to heaven. It seems to me to be a dangerous thing to change the pattern of things divine, and substitute something else in lieu thereof. Noah was directed how to build the ark, the length, width and height, and where to place the door, and window, and what kind of wood should be used in the building, and how it should be finished within and without; and who has any right to say that it would have answered the purpose just as well if Noah had used some other pattern, or had used material different from that which he was directed to use? Also, Moses was directed by the great Master-builder how and of what kind of material to make the trumpets, as well as all the vessels to be used by the Israelites, and was commanded to be sure to make all things accord-

ing to the pattern shown him in the mount. The trumpets were to be made of silver, of a whole piece, no patch-work about them, and each one was to have a certain sound; one for the gathering of the people, the other for the journeying of the camps. "But if the trumpet give an uncertain sound, who shall prepare to the battle?" Much good fruit was promised by the modern designers and builders. The heathen were to be hunted up, and saved, and tamed, and made useful members of society; the religion of Jesus Christ was to fill and cover the whole earth; the lion and the lamb were to lie down together under the new order of things; peace and good will were to prevail, and salvation should flow like a mighty river; Satan was to be vanquished, and the millennium ushered in. All these things were to be accomplished by men and money, calling on the Lord to sanction and bless what they had done contrary to his command, and the earth was filled with praise and eulogies upon the success of the new enterprise, and the expectations of vain people were raised high.

But alas! has it not all proved to be a great delusion? Instead of the promised fruit, what do we behold? Is it not an increase of wickedness in high places and low places, in church and in state affairs? Crime of every type and grade is on the increase. Prisons are full of criminals, and the demand is for more prisons, and good people are constantly in dread from the fierceness, dishonesty and threatenings of those not yet brought to justice by the laws of the land. Neither life, property, nor reputation is safe in this enlightened age and boasted land of bibles, of Sunday Schools, temperance societies, together with the whole brood of auxiliaries, gotten up by men who distrusted the power and goodness of God to control men, and therefore undertook to do that work themselves; hence the result. Compare the present state of religion, or what is called religion, as well as the morals of the country, with that of fifty years ago, and see if the change has not been greatly for the worse, instead of being for the better.

In the days of Israel of old, whenever the people became rich, proud, haughty, and independent of God, and depended upon themselves for help, he invariably brought them low, and they had to suffer the full penalty for violating his statutes and commands; and just so it is yet. We are now under the chastening hand of the great Jehovah, and will be until the people return to the old paths and to the law of the Lord, and leave off the worship of idols and following after strange women. He will not suffer his glory to be given to graven images, or to the works of men's hands.

As Israel is held as a figure of the church, we can see why the church suffers when she departs from the laws of her Head. Whenever Israel became proud and fashionable, and wanted to be like the surrounding

nations, Israel was brought into captivity by the nations, and suffered sorely till they returned, and renounced all their idolatry. And whenever the church becomes proud, heady and high minded, seeking to vie with Mystery, Babylon, in vain show, and courts the popularity and wealth of this world, she is certain to fall into the snare of the devil, and suffer and repine until she is purged from all her dead works, and acknowledges no King but Jesus. So it seems to me.

E. J. PARSONS.

WHITMELL, Pittsylvania Co., Va., }
July 29, 1878.

DEAR ELDER BEEBE AND SON:—
In compliance with the request of brethren and friends, I will give a sketch of my trip to the associations, but I kept no diary; therefore I must write purely from memory.

Indeed, an effort to personate every individual with whom I met, and from whom I received kind treatment, would be wholly uninteresting to all readers except those intimately connected with the circumstances mentioned. Let it suffice to say, that wherever I went I met with a kind and christian-like reception, which fact shows that Mason's and Dixon's Line does not divide the Primitive Baptists in their religious sentiments.

At Alexandria, Monday after the third Sunday in May, I met with Elders G. Beebe, William L. Beebe, and J. S. Corder. Elder G. Beebe preached that evening to an attentive and orderly congregation. Next day we made our way through Washing-

ton and before we reached our destination our number had increased considerably, showing that "all of the Primitive Baptists are not dead yet." At the depot we were met by numerous brethren and friends, who conveyed us to their respective homes, and hospitably entertained us Tuesday night. Wednesday morning the association convened at Welsh Tract, where we heard the scriptures ably expounded for three consecutive days, and the business of the association was conducted in peace and harmony. I was informed that the bricks of which the meeting-house was built were brought to this country from England, and that the church was organized in the old country, and came over here and settled a colony near Newark, Delaware. On the following Sunday I preached to an attentive and intelligent congregation of believers at Salisbury, Md. Within that town stands an old oak, under the shade of which was preached the first Baptist sermon ever preached in that community. Monday I went through Philadelphia en route for Hopewell, N. J., where I preached that evening to a large and well-instructed congregation. The Hopewell Church was for many years under the pastoral care of the late Elder Hartwell, whose labors seemed to be greatly blessed in collecting the saints, for there are now above two hundred members in that church. Near the corner of the meeting-house rest the remains of brother Hart, one

of the signers of the Declaration of Independence. In this town (Hopewell) there is an excellent Female School, under the supervision of sisters Lizzie and Mary Boggs. Tuesday afternoon, in company with Elder William J. Purington, I left for the Delaware River Association, which was held with the church at Washington, N. J., where we had another three days rejoicing in company with the saints. The preaching was able, the entertainment good, and the Spirit of Christ seemed to abound. Friday, after the close of the meeting, I left, in company with brethren James Prior, George G. Hooton, and others, for New York, where I preached the first Sunday in June. The congregation was small, but it seemed to be made up of good material. I spent several days very pleasantly with the members in Brooklyn and New York.

The Warwick Association convened with the church at Middletown, N. Y., where the congregations seemed to be larger and the correspondence more extensive than at any other association that I visited. The closing remarks of Elder G. Beebe were very appropriate, and we younger preachers will do well to heed his admonition, in which he charged us not to force an interpretation of any scripture. We are liable to have our peculiar dogmas; and if we are not very careful, we may become so intent in trying to establish our theory, as to distort scripture from its connection, and thereby fail to give the spirit of the ~~written~~ ^{scripture}. If we cannot port or ~~advance~~ ^{advance} them.

From Middletown I went to Waverly, where I preached the second Sunday in June to a small but attentive and zealous congregation. Brother Marvin Vail, at this place, is a licentiate of considerable gift. Monday I went to Elder S. H. Durand's place, with the view of preaching there that evening, but the inclemency of the weather prevented our having the appointment. The readers of the SIGNS are aware that this family have from time to time been sorely afflicted, but I saw no disposition to murmur at the dealings of the Lord with them. Tuesday morning we started for Burdett, where the Chemung Association convened Wednesday. There we spent three days, I hope, in worshiping God in spirit and in truth. In the preaching and in the transaction of business, the unity of the Spirit in the bond of peace seemed to prevail. At the close of this association many of us who had been together at intervals during the past four weeks, took a final leave of each other, and turned our faces toward our respective homes. I went to Black Rock, near Baltimore, where I preached on the third Sunday morning in June to a large and interesting congregation. I was told that at the time of the "split," Black Rock was the place where we first took a positive stand against the innovations of the Missionaries, in consequence of which

event our enemies frequently call us "Black Rockers." Sunday afternoon I preached at Warren, where the membership, though small, seemed to possess great spiritual life; and there are in the congregation friends who take great interest in the welfare of the church, and would therefore be denominated "Dry land Baptists" down south. Monday morning I went to Baltimore, where I preached that evening, but the weather was so stormy that the congregation was small; nevertheless, I spent the time pleasantly with the brethren until Tuesday evening, when I bade them adieu, and left for Washington City. While in Washington I sojourned with brother Yerkes, a young, but estimable brother, and Wednesday afternoon I rather unexpectedly was called upon to preach to a few believers, who had met to hold a prayer meeting. Immediately after the close of this meeting I started for Alexandria, where I preached that evening to some excellent Baptists, with whom I had been acquainted about three years. After preaching I took the train for Lynchburg, Virginia, near which place I preached Wednesday, and then started directly for my home, where I arrived about eight o'clock p. m., finding my family rather unwell; and since that time they have been considerably afflicted, and I have had another severe attack of bronchitis. But through the mercy of God we are all again about restored to our usual health, for which I desire to feel thankful to the Giver of every good and perfect gift.

Yours in hope of eternal life,

VANDALIA, Ill., July 16, 1878.

DEAR BRETHREN G. BEEBE AND SON:—By the request of many, I will give a brief sketch of my visit at the east. I left home April 30th, and passing through Cincinnati, arrived at Ludlow, Ohio, and spent the night with brother Eli Bavis. On May 2d I went by rail-road to Lexington, Ky., visited our aged and beloved brother, Elder T. P. Dudley, whose health is very good for one of his age, which is 86 years. On the next day I went with him twenty-seven miles to the Mt. Carmel Church and spent the night with brother C. E. Stuart, attended the church meeting on Saturday, and for the first time heard Elder Dudley preach, and his theme was Christ crucified, as the only way poor sinners can be saved. On Sunday following, after preaching, partook with the church of the Lord's Supper, and on the same evening returned with brother Dudley to Lexington. On May 6th I returned to Cincinnati, and was kindly entertained at the house of sister Howell, who is truly a mother in Israel. On the next day I took the cars for Baltimore, where I visited brother John Thorne, and was kindly received and entertained by him and his family. On the next day I went to Washington, D. C., and was kindly entertained by sister Waddy. I was delighted with her spiritual conversation, and shall long remember this

visit. Mr. Waddy took me down to Alexandria, where I had a pleasant visit with the brethren, and their son took me to see the public buildings in Washington. On May 14th I met Elder G. Beebe, and his son, Eld. W. L. Beebe, at brother Thorne's, and went with them and many others to Warren, where we attended the Baltimore Association. I was entertained there by sister Cole and family. I was prevented from attending the association on the first day, by ill health, but on the two following days I was able to attend, and heard Eld. G. Beebe for the first time, and I can truly say it was a feast of fat things to me. Here I also met Elders J. H. Gammon, E. Rittenhouse, T. M. Poulson, W. J. Purington, W. M. Smoot and others. I remained here until May 21st, and then went on to the Delaware Association, in company with Elders J. H. Wallingford and G. and W. L. Beebe. This association was held with the Welsh Tract Church, in Delaware. Here I again heard the gospel proclaimed in its purity, and was truly delighted to meet with so many able ministers of the New Testament. On the 25th I went in company with brother Gammon to Philadelphia, and was entertained by Dea. James Thomas, and on Sunday Eld. G. Beebe preached for the little church in that city. The kindness of brother Thomas and family I shall long remember. He took us all through the city. I attended the Delaware River Association at Washington, N. J., on the last three days in May. Here I met with Elders Wilson Housel, J. S. again all was peace and harmony, and the preaching was in the power and demonstration of the Spirit. After the close of this meeting I went with brother Prior and others to Brooklyn, N. Y., and was kindly entertained until the following Tuesday, and on Sunday heard Elder Dameron preach for the Ebenezer Church, on 36th Street, New York City. On June 4th we took the cars for the Warwick Association, and on our arrival at Middletown were met at the depot by brother Benton L. Beebe and conducted to the house of his father, Eld. G. Beebe, where we were well cared for. Here I met with Elders S. H. Durand, Wm. Pollard, W. L. Benedict, J. N. Badger, Wm. Quint, and many others. Here the preaching also was in the power and demonstration of the Spirit, and like the precious ointment on Aaron's head, which ran down his beard and descended to the skirts of his priestly garment. At this place I took a sad farewell of the dear brethren, whom I do not expect to meet again on earth. It was to me a sorrowful parting. From Middletown I went to visit a brother of mine in the flesh, who is an enemy to Christ and to his church.

I will say to brother Durand, I visited sister Lutes, of Northmoreland, as you requested me to do, and found her well, and a precious sister indeed.

On June 17th I set out for home, where I arrived on the 19th and found

all well. I had been absent seven weeks.

Yours in hope of eternal life,
ELKANAH SMITH.

SHREVEPORT, La., July 15, 1878.

DEAR BROTHER BEEBE:—As I feel that my time on earth must, according to the course of nature, soon come to an end, being now in the 74th year of my age, and looking back over the fifty-nine years since I have had a name and a place among the people of God, I feel ashamed that I have made so little progress in the divine life, when we are exhorted to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. And our dear Master tells us that without him we can do nothing; that if we love him we will keep his commandments, and that we cannot bear fruit unless we abide in the Vine; and also says, "Herein is my Father glorified, that ye bear much fruit." But alas! for so many of us—I mean myself. I see so little fruit from myself that redounds to the glory of God. I can see now that I have let opportunities slip by, through negligence, making excuses for worldly cares and troubles, and my own inadequacy, when, if I had lived nearer to my precious Redeemer, and attended more closely to the inward motions of the blessed Spirit, I might have enjoyed more of the power of divine grace. Dear brother, do not think me an Arminian; I am not; but I do think that every child of grace has something to do; and if we abide in the Vine, and live in obedience to his commands, we are like a prudent man have something to give to the poor, if he has the will. So, if we abide in the Vine, love our dear Lord and Master, and keep his commandments, we shall feel a greater manifestation of his love, enjoy a greater degree of the comfort of the Holy Spirit within us, and out of the abundance of the heart the mouth speaketh. We shall therefore feel a greater desire to see all the brethren and sisters growing up to the stature of men and women in the Lord, and will feel like endeavoring to encourage and comfort one another, with the comfort wherewith we are comforted of God; and we will be filled with a desire for the welfare of the church, and pray, "Thy kingdom come, thy will be done on earth, as it is in heaven." Our dear Savior sought the Father's glory when he was here on earth, and if we would imitate him we ought not to set down and do nothing. My brother, could you expect the plaudit, "Well done, good and faithful servant," if you had not worked? You have been a worker ever since I was quite young, and it has given many others an opportunity to comfort, build up, strengthen, encourage and teach many. Go on, aged soldier, in the strength of Israel's God; for soon, very soon, you will be called to lay by your armor, and instead thereof take the crown laid up for you. O blessed change! happy day! when we shall be called to leave this earthly tabernacle, and go to dwell in the

presence of our dear Redeemer, and not only be like him, and see him as he is, but live and reign with him forever. And when we look and see what poor, wretched, unworthy sinners we are, it seems almost too great, to good, to be true. But this is only a part of the blessedness; for this mortal must put on immortality, and this corruptible must put on incorruption, and death be swallowed up in victory. Yes, these poor bodies will be changed from natural to spiritual bodies, like to his glorious body whom we long so much to see.

Brother Beebe, do what you please with this, and I shall never complain. I have some precious christian friends in Texas, whom I love, and they love me better than I deserve. They will be glad to hear from me if you publish this.

Your sister in hope of eternal life,
MAHALA SPURGEON.

LOCKTOWN, N. J. July 28, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—To you, and to all the poor and afflicted people of God everywhere, I feel to say, Peace be unto you. I feel like writing a little to you, although I feel my ignorance and inability to do so; yet I hope the Lord will direct my pen and open the door of his treasure-house, and that I may be made to see the King in his beauty, who of God is made unto us wisdom and righteousness and sanctification and redemption. When it pleases the Holy Ghost to take of the things of Jesus and show them unto the little, ignorant ones of the flock, it is calculated to make them wise in their own wisdom and knowledge, and makes it seem so hateful to them that they feel determined to know nothing among men save Jesus and him crucified. Dear little ones, have you felt these things? Methinks I hear the voice of some poor, trembling one, from the secret place of the stairs, or hidden in the clefts of the Rock, saying, "I don't know whether I know anything about these blessed things or not. I feel as though these thing are too blessed and holy for me to even think upon. I know I love the people of God, they appear to me as the excellent of the earth, and the more they speak forth the praises of God and bear his image, the better I like them; but I am such a hateful creature that I cannot bear myself, or anything that I can do in the name of religion. I feel that I am destitute of everything that adorns the followers of the Lamb."

"Like one alone I seem to be,
O is there any one like me?"

Dear little children, don't you sometimes feel that your hope is so small that it seems like no hope at all, or is less than any other person's hope? It often appears so to me in my trying hours; so much so that I doubt every thing, for the time being, and that time lasts until the glorious Sun of Righteousness arises with healing in his wings, and then how soon the darkness flees away. Then we can say, I have been like one that dreams. Now I feel as if that little hope, that

appeared no hope at all, is just as large as any body's hope; for the christian's hope is one hope; they are all called in one hope of their calling, which is Christ in them the hope of glory. Is not that a good hope? "Which hope," says the apostle, "we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Then let the world deride, and call us old hoppers, iron jackets, hard shells, do nothings, &c. But blessed be the name of the Lord, he says to such, "Rejoice and be exceeding glad, for great is your reward in heaven." Now, dear little ones, be of good cheer. If the world hates you, ye know that it hated Jesus before it hated you; and he says, "Be of good cheer, I have overcome the world."

My dear brethren and sisters, I wanted to write a little to you, to let you know how we delight in reading your little love letters, which come to us in our little messenger, the SIGNS OF THE TIMES, from all parts of the earth. What a heavenly union it brings to view! I would say to you that write, Write on; and to those hidden little ones, Come forth and show yourselves. And to you, my dear old brother Beebe, who have stemmed the flood and fought so manfully the battles of your dear Captain, so many years, and whose name we desire to praise for sparing you to us so many years, we hope your last days may be your happiest days. We missed you at our last association, but were pleased to meet your two sons and your son's wife. Dear old brother, a visit from you will do us good at any time.

With my prayer for the peace and prosperity of Zion, I remain your brother in affliction,

CORNELIUS MYERS.

NORTHPORT, Alabama.

BROTHER BEEBE:—In your editorial in No. 14, present volume of the SIGNS OF THE TIMES, you say, "Nothing that is corrupt or corruptible is born of God," &c. I understand that except a *man* be born again, he cannot see the kingdom of God. Well, *man* is corrupt and corruptible, unholy, unclean, all gone out of the way, his throat an open sepulchre, with their tongues they have used deceit, the poison of asps under their lips, the way of peace they have not known, having no fear of God before their eyes, being dead in trespasses and sins, and alienated from God. "You hath he quickened, who were dead in trespasses and in sins." Thus we find man in a state of nature. "But if any *man* be in Christ, he is a *new creature*." New creature how? Now, you say there is a manifest difference between creatureship and sonship, which I believe; but it is said, "If any man be in Christ, he is a *new creature*," not a *new son*. What constitutes this new creature? It is said, again, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*." It is evident that like begets like, and of course Spirit begets spirit, and flesh begets flesh.

I do not say that you are erring, from the fact that I may not understand you; but I cannot make your views harmonize with the scriptures. I hope you will publish this, with such editorial comments as your judgment may dictate, and believe me an honest seeker after truth. I desire nothing else, for nothing but truth can make us free. I do not write for the purpose of eliciting controversy or strife, but I am willing to take whatever my brethren may choose to put upon me, trusting alone to God for grace to enable me to contend for the faith once delivered to the saints.

Yours in hope of immortality,
H. J. REDD.

(Editorial reply on page 200.)

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INQUIRIES AFTER TRUTH

ELD. G. BEEBE & SON:—Permit me to ask, through the SIGNS OF THE TIMES, the views of Eld. Wm. J. Purington on 1 Cor. ii. 14. What constitutes the natural man? When did this natural man begin? Was Adam this natural man previous to his fall? Also, some of the workings of the natural man.

Oblige a lover of truth,

J. MAY.

PENN YAN, N. Y., Aug. 5, 1878.

CIRCULAR LETTERS.

(Written by Elder John Stipp.)

The Siloam Association of Regular Predestinarian Baptists, now in session with the Fellowship Church, in Polk County, state of Oregon, to the several churches composing her body, and to all who love our Lord Jesus Christ in sincerity, greeting.

DEARLY BELOVED:—With gratitude to God, we hail with delight the period now present, which, through the mercy of our covenant-keeping God, those of like precious faith are once more permitted to meet together in fellowship with God and with one another in our annual association. And as we are now about to separate and return to our several homes, we send you this epistle of love. And, in order to stir up your pure minds by way of remembrance, we will call your attention to some of the marks which characterize the christian life, in order that those who are the subjects of saving grace may have an evidence of their high and heavenly calling. The first evidence is an experience of grace, which is indispensable; for no one can be a true christian, be born again, of incorruptible seed, unless he knows and can tell something about it, which consists of a sense of guilt and condemnation, as a burden upon the heart, and deliverance therefrom, by a sense of the pardoning mercy of God, through the blood and righteousness of the Lord Jesus Christ, which in some is a sudden transition from darkness to light, in which the person can realize beyond a doubt his deliverance from the power of darkness, and his translation into the light and liberty of the children of God, which fills his soul with joy unspeakable and full of glory; while in others it is more gradual, they sometimes think they can see a glimmering from afar, a gleam of hope for them, which causes them to stand still and inquire, Who can tell? And then, again, a dark and gloomy cloud of unbelief lowers over their heads and shuts out every ray of light. Then in the midst of dense darkness they are constrained to cry out in anguish of soul, O! I am lost, forever lost! What shall I do? Thus they are made to possess months and months of darkness, with now and then a little gleam of light, a small ray of hope, before they are fully delivered and brought out of darkness into the full light and liberty of the gospel of the Son of God. While there are still others, whose deliverance amounts to little more than a glimmering hope, an intermediate between hope and fear, as is the case with the writer of these imperfect lines. But the evidence of a gracious state does not so much consist in the first awakening and deliverance, as in the after life they live, or, in other words, the fruit they bear; because a person may mistake the impulse of the flesh, a mere natural, fleshly excitement, for an experience of grace, and ever after live and die a boasting Pharisee. Then, we would inquire, How do you get along since

your deliverance? Do you feel at ease in your soul? Have you no doubts and fears, no trials and temptations, no bondage and deliverance, no warfare, no sins to fight against, no mourning days and gloomy nights to pass through? If this is your state and condition, there is no promise for you. Rest assured your fancied experience is all a delusion; you are yet in the gall of bitterness and in the bond of iniquity. Although you may fancy yourself better than others, yet your mark is not the mark of God's people. But if you have sore trials and temptations to pass through, daily besetting sins to fight against, darkness of mind, doubts and fears, mourning your absent Lord, strong desire for, and seeking his presence, mourning over a hard heart and a wretched, wandering mind, if you feel poor and needy, lost and helpless, and trust in the Lord; in a word, if like Paul you have a continual warfare within, the flesh lusting against the spirit, and the spirit against the flesh, so that you are made to exclaim, "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," &c., and like afflicted but patient Job, cry out, "O that I knew where I might find him, that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No, but he would put strength in me. There the righteous might dispute with him; so should I be delivered forever from my judge. Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him; but he knoweth the way that I take; when he hath tried me, I shall come forth as gold." These are some of the trials and tribulations that all God's children have to pass through in this vale of tears, this world of sin and sorrow, in which they are strangers and pilgrims. They oftentimes go mourning in darkness, without seemingly a ray of light to shine upon the road that leads from earth to heaven. It is then that they call to mind the day of their espousal, the time of love, and the day of the gladness of their heart, when he brought them to his banqueting house, and his love, like an unfurled banner, was over their head. Then they exclaim with Job, in his sore afflictions and the anguish of his soul, "O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness."—Job xxix. 2, 3, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God."—Isa. l. 10. What a mercy! what a

mercy! that poor, tempest-tossed, afflicted souls, who are sorely tried with sins and temptations, with doubts and fears, have such an almighty name to trust in as their everlasting support. Such a compassionate Friend, yes, bosom Friend, a Friend that sticketh closer than a brother, to tell all the secrets of their heart to. But says the poor, desponding soul, O that I could come to this bosom Friend and tell him all my case! But I cannot come; O no, I cannot. I am bound down in chains of darkness, shut up in the prison-house of sin, so that I cannot come forth. I am so ignorant, I cannot tell him my sorrows. Well, poor soul, can you not groan? O yes, I groan daily, being burdened with this body of sin. O, then, hear what is said of this bosom Friend: "From the height of his sanctuary, from the heaven, did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death."—Psalm cii. 19, 20. Again, "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those who are appointed to die."—Psalm lxxix. 11. This heavenly Friend has an ear to hear your groans, a heart to pity you, a hand to protect you, an eye to watch over you, and a bottle for all your tears.

These are some of the evidences experimentally by which we may judge of our heavenly calling. For the blessing is upon the mourner, those who do hunger and thirst after righteousness, the needy, the poor, the afflicted, the distressed the oppressed and the heavy laden. For saith the Lord, "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. 12. But if there are any who are traveling on at ease, and have no trials, no temptations, no sorrows, no doubts, no besetting sins, never felt the rod, are never chastised, but always rejoice, and their evidence is always bright, then are they bastards and not sons, and consequently are not heirs with the children of the free woman, the heavenly Jerusalem, "to an inheritance which is incorruptible and undefiled, and that fadeth not away," &c.

But there are other evidences by which we may judge of our call by grace. We may be imposed on by false brethren, who feign an experience, and thereby come in unawares, in order to spy out our liberty which we have in Christ Jesus, that they may bring us into bondage. The apostles were imposed on by such, and we are much more liable to be than they, who so far excel us in spiritual wisdom, understanding and discernment, and such generally are cunning, artful and crafty, and can relate a wonderful, miraculous experience, fluently, in order to deceive. Christ no where tells us that by their experience we shall know them, but he says, "By their fruits ye shall know them." Hence when Philip went down to the city of Samaria, and preached Christ to them, "the

people with one accord gave heed unto those things which Philip spake," &c. "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. Then Simon himself believed also; and when he was baptized, he continued with Philip," &c. Philip, although full of the Holy Ghost, did not detect the hypocrisy of Simon by the profession of his faith in Christ; but when Simon offered the apostles money, saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost," Peter said to him, "Thy money perish with thee," &c. Now, although Philip did not know him by his faith, yet Peter knew him by his fruit, for his fruit was the fruit of the thorn, the natural product of the earth, and not the fruit of the gospel seed, which fell among the thorns, the thorns springing up, choked that seed so that it brought forth no fruit, the ground being in its natural state, overgrown with thorns, briars and thistles; but the seed sown by Philip which fell into good ground, cultivated by the heavenly husbandman, the stones, thorns, briars and thistles all being rooted up and taken away, that is, the heart made tender in the fear of the Lord, the seed sown grew, and "brought forth fruit, some an hundred-fold, some sixty, some thirty." Peter could discern the difference between the thorn-berries, which are the natural product of the earth, and those grapes which are the fruit of the cultivated branches of the heavenly vine, which are "love, joy, peace, long-suffering, gentleness, goodness, faith," &c. The first of the several fruits of the Spirit given in Gal. v. 22, 23, is love, which is the greatest evidence, because it puts into lively exercise all the other fruits or graces of the Spirit, which characterize the true born child of God. The apostle saith, 1 Cor. xiii. 13, "And now abideth faith, hope, charity, [or love] these three; but the greatest of these is charity." And in the absence of love, all the other evidences of graces are dead. And just in proportion as love is in exercise, will all the other evidences of fruits of the Spirit be manifested. It is love that governs and rules the whole christian life. The apostle saith, "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," &c.—1 Cor. xiii. 2-7. It does not make a brother an offender for a word. It does not cause a church to set itself up as a standard, and drop another church of like precious faith from its fellowship because of some imaginary disorder, or for some little difference of opinion relative to discipline. But when love is in exercise, it leads each in lowliness of mind to esteem others better than himself. It leads all who are

under its influence to "walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace." It leads the strong to bear the infirmities of the weak, and not seek to please themselves. Then all may exclaim, "Behold, how good and how pleasant it is for brethren to dwell together in unity." For "charity covereth a multitude of sins."

And now, dearly beloved, in conclusion, we exhort you in the language of the apostle to the Hebrews, "Let brotherly love continue," that ye may have the witness within you that ye are born of God. For John saith, "We know that we have passed from death unto life, because we love the brethren." Again, "Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God." Also, "My little children, let us not love in word, neither in tongue, but indeed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." 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." "The grace of our Lord Jesus Christ, and the Love of God, and the communion of the Holy Spirit, be with you all."

W. M. TOWNSEND, Mod.

J. T. CROOKS, Clerk.

The Oub Run Old School Baptist Association, in session with the Beulah Baptist Church, in the city of Washington, D. C., August 2d, 3d and 4th, 1878, to the churches of which she is composed, sends greeting. Grace be unto you, and peace from God the Father and our Lord Jesus Christ.

DEAR BRETHREN IN THE LORD:—Our hearts have been made glad in meeting our ministers and dear brethren who have come together as your messengers, and in the privilege of hearing the word of eternal truth set forth, as we trust, in the power and demonstration of the Holy Spirit; and we believe the great Deliverer has come out of Zion, to turn away ungodliness from Jacob; for truly "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; 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. These things speak, and exhort, and rebuke with all authority." "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

"By night, on my bed, I sought him whom my soul loveth: I sought him, but I found him not. I will

rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth. I sought him, but I found him not. The watchmen that go about the city found me, to whom I said, Saw ye him whom my soul loveth?" "Behold his bed, which is Solomon's; three score valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war; every man hath his sword upon his thigh, because of fear in the night."

Dear brethren, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Our prayer is that the Lord may keep us all in his word, and enable us to walk in humility and meekness, and in the spirit of our Lord, in all the order and ordinances of his house, and that we all may be built up in truth and righteousness, and adorn the doctrine of God our Savior in all things, and that to his blessed name may be honor, praise, power, glory and dominion, forever and ever. Amen.

JOHN BELL, Mod.

CAIN DUNCAN, Clerk.

R. C. YOUNG, Ass't Clerk.

CORRESPONDING LETTERS.

The Siloam Association of Regular Predestinarian Baptists, now in session with the Fellowship Church, in Polk County, Oregon, to her sister associations with whom she corresponds, sendeth christian salutation.

VERY DEAR BRETHREN:—We again endeavor to address you by letter, while we are met together in our associated capacity. In this far western country, being so remote from you that we are deprived of the great pleasure of meeting with you in person at your yearly meetings, and also deprived of having the pleasure of your meeting with us, and of the cordial greeting that attends the saints of the Most High, when going up to the house of the Lord together to worship in his holy temple, and while recounting to each other their joys and sorrows, their hopes and fears, while traveling here below in this vale of tears, what encouragement it gives the poor wayfarers to know that they have been with those of like precious faith, who can sympathize with them in all their afflictions, and who can point them to the cross of Christ as the great antidote for all the sufferings and privations here, and of the reward in heaven that will more than compensate for all their woes, which will bring them off more than conquerors through him that loved them, &c.

Dear brethren, you will see from our minutes, which we send you, what we have done while together, and of the reception of your loving epistles which you have sent us. We feel desirous of the continuance of your christian correspondence. May the Lord bless you and us with his loving kindness, and finally save us in heaven to praise him forever and ever. Amen.

W. M. TOWNSEND, Mod.

J. T. CROOKS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1878.

REPLY TO BROTHER REDD.

(ON PAGE 198.)

We are fully aware that man is a corruptible, fallen sinner, answering in all respects to the sad description given of him by the inspired apostle, (Rom. iii. 10-19,) and that those of the redeemed family of God, including the apostle himself, are in no wise any better by and in their earthly nature than the rest of mankind; but we cannot believe that any of our corruptions are born of God, or are the production of an incorruptible seed, by the word of God, (or by Christ Jesus,) which liveth and abideth forever. We cannot conceive it to be possible that a corrupt seed can produce incorruption, or that an incorruptible seed can bring forth corruption. The corruption of our earthly nature is the natural production of that corruptible seed by which we were conceived in sin and shapen in iniquity, and have gone astray from the womb. Of this corruptible seed we were born of the flesh; and as corruption cannot inherit incorruption, nor mortality inherit immortality, we marvel not that our blessed Lord has said, "Ye must be born again," and, "Except a man be born again, he cannot see the kingdom of God." A birth, we understand to be the bringing forth only that which previously existed in the seed by which the birth is produced. And, as there was nothing of incorruptibility in the fallen Adam, of whose degenerate seed our fleshly birth was produced, that corruptible seed could not possibly engender an incorruptibility that it did not possess; for, if it could, then might we be saved, and see and enter the kingdom of God without being born again. In our view of this subject, it is just as impossible for an incorruptible seed to produce corruption, as for a corruptible seed to produce incorruption.

It is very true that the same man (not some part of him) that has been born of the flesh, of corruptible seed, and is in all his fleshly nature a mass of corruption, in which no good thing dwelleth, must be redeemed by the precious blood of the Lamb, washed and cleansed in the fountain opened for the house of David, and be born again, of incorruptible seed, by the word of God, which liveth and abideth forever, or he cannot see the kingdom of God; but this new birth is not a reproduction of a corruptible, fleshly nature, which he possessed in and by his former birth, but it is that in which it is said, "If any man be in Christ Jesus, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." No part of this new creation in Christ Jesus is of the earth, or of the earthly Adam. All that is new is of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.—2 Cor. v. 17, 18. The same poor, guilty sinner, whose deep depravity and consequent

corruption and mortality is in his carnal or fleshly nature, which is born of the flesh, and of corruptible seed, receives in his new birth that life and immortality which is all of God, and which was given him in Christ Jesus before the world began. Hence it is in Christ, not in Adam, that he is a new creature; and being redeemed by the blood of Christ, and born again, of incorruptible seed, he is sealed as an heir of God through Christ, not through the earthly Adam, and has the promise of God that the polluted creature, as developed in the first birth, shall hereafter be delivered from the bondage of corruption into the glorious liberty of the sons of God.—Rom. viii. 21.

Hence it will be seen that we hold, not that a company of "*quicken*ed spirits" are to be saved, but an innumerable company of guilty sinners, redeemed out of every tribe of mankind, are quickened by that Spirit which never was dead, which needed no quickening; it is the spirit of life and immortality which the sinner receives in his new and spiritual birth. "That which is born of the Spirit is spirit," as saith the Lord, John iii. 6. We are not aware of ever having said or written anything by which an inference could be fairly drawn that we hold that the spirit of life and immortality, which is born or brought forth of God in our new birth, is a *quicken*ed spirit, or that it was ever dead. It is called eternal life. It was with the Father, and was manifested unto us.—1 John i. 2. It was given to us in his Son, in whom the God and Father of our Lord Jesus Christ 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.—1 John v. 11, and Eph. i. 4. Now, instead of that life or spirit being or requiring to be quickened, it is the sinner who receives it in the new birth that is quickened by it. Not that our carnal, fleshly nature is by the new birth changed from flesh to spirit, but this life is given to us while we are still here in the flesh; so that after, as before the new birth, the flesh retains its opposition to the spirit, producing in the subjects of this new and heavenly birth what every child of God knows to be a warfare, in which the flesh warreth against the spirit, and the spirit against the flesh; and these, the apostle says, are contrary the one to the other, so that ye cannot do the things ye would. The sinner, who was destitute of spiritual, heaven-born life before being born again, has by this new birth a life begotten and born of God, which in distinction from his old, corrupt and depraved nature, is called the new man, which after God is created in righteousness and true holiness. But the indwelling of this new man has not annihilated the old man, which we are exhorted to put off, crucify and deny. Here the two conflicting elements of nature and grace, flesh and spirit, life and death, sin and holiness, which are called old man and new man, outer man and inner man, will con-

tinue the irrepressible warfare as long as the saints shall continue in the flesh. But if we are the subjects of the new birth, then Christ is formed in us the hope of glory; but our flesh has not become Christ, for, "If Christ be in us, the body is dead because of sin, but the spirit is life because of righteousness. 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."—Rom. v. 10, 11. And in the same chapter, the apostle reminds us that the sufferings of the present time of conflict are not worthy to be compared with the glory that shall be revealed in us; "for the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creature itself also shall be delivered from the bondage of corruption." It is not yet delivered, or the conflict between the flesh, which is born of the flesh, and the spirit, which is born of the Spirit, would cease. But, as John says, "It doth not yet appear what we shall be," when this deliverance shall come, when these mortals shall put on immortality, and these corruptibles shall put on incorruption, and when death shall be swallowed up of life, or when, by the Spirit that now dwells in the saints, God shall quicken and raise up from the dead these mortal bodies. Do not the children of God, who are now in the flesh, realize the experience of the apostle, and can they not with him say in truth, "Even we ourselves also, which have received the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body?" Was not the spirit and life begotten of God and brought forth in us in the new birth, the first fruits of the Spirit that we ever received? What fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith," &c., did any of us ever receive or possess before we were born again? And which of us who have received this first fruit of the Spirit, have not groaned within themselves, waiting for deliverance? Who has not found occasion to cry, "O wretched man that I am! who shall deliver me from the body of this death?"

We have indeed painful evidence of the existence of some who claim to have been so radically changed by the new birth that all the elements of their nature have become spiritual and born of God. Now if this be so with them, what adoption can they be waiting for? Can they groan within themselves? Can they, without hypocrisy, cry out, "Who shall deliver me from the body of this death?" Can anything that is truly born of God die, or be properly called a body of this death? Can such find any law in their members warring against the law of their mind, bringing them into captivity to any law of sin in their members? Alas for the blind infatuation of those who find in themselves no fleshly elements warring against the spirit of holiness,

no vile affections to restrain, no unhallowed desires to check, no passions to curb, no pride or vain ambition to be humbled, no worldly cravings for worldly honor, wealth or fame, warring against their souls. All, all within them changed from the love of sin to a sacred love of holiness. How unlike the groaning Paul, the tempted Peter, the doubting Thomas, and the bewitched Galatians. All the primitive saints had to conflict with, and deny themselves of, ungodliness and worldly lusts. They all had to put off the old man, with his affections and lusts, and to put on the new man; they all were of that circumcision which has no confidence in the flesh. No doubt there were those in the primitive ages, as well as now, who could ridicule those who (if they "patted not their hearts with their hand") smote upon their breasts, under a consciousness of the vileness of their carnal nature, crying, in deep contrition of spirit, God, be merciful to me, a sinner. But there were then, as there are now, Pharisees, who say they thank God that they are not like the poor, sin-burdened and sorrow-stricken publican.

Of this class who profess that all within them has been changed from natural to spiritual, are found to-day, as in former times, the most malignant, unrelenting and persistent enemies of the truth and people of God that the saints are called to encounter. "Their rock is not as our Rock, even our enemies themselves being judges. For their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 31-33.

But to return to the inquiries of our brother Redd, whose letter is written in what we readily recognize as a gospel spirit, we take pleasure in replying to him, to the extent of our limited ability, and we hope to be enabled to respond in the same brotherly manner in which he has presented his interrogatives.

The man, who must be born again before he can see the kingdom of God, is indeed a corrupt sinner, but neither his sins nor his corruptions are born of God; for a pure fountain cannot send out impure streams. Nothing can be born of any parent that did not first exist in the parent of whom it is born. Hence, all that is born of the flesh is flesh, and all that is born of the Spirit is spiritual. If a corrupt fountain could send forth pure water, there might be some redeeming quality emanating from the flesh of man, to meet the requisitions of the law of God; but, "Who can bring a clean thing out of an unclean? Not one."—Job xiv. 4. And is it not equally certain that nothing corrupt or sinful can be born of God, or produced by an incorruptible seed, by the word of God, that liveth and abideth forever? To be born, implies a relationship on which heirship is established. If born of God, then are we sons of God; and if sons,

then heirs of God, and joint heirs with Christ. Then corruption cannot be a child of God, for the scriptures declare that "Corruption cannot inherit incorruption."—1 Cor. xv. 50. Still, that sinful man who by his fleshly birth inherits the corruption of the fallen nature of the earthy Adam, if born again of the Spirit, in that birth is made partaker of the divine nature: is in that divine nature, by that birth, brought forth as a child of God, an heir of glory, and being in that nature born of incorruptible seed, does inherit incorruption and eternal life; but still his earthly nature is mortal, corruptible, and must die. All that is born of the flesh is corruptible, and death hath passed upon it, and therefore the decree of God, that dust shall return to dust, is irrevocable. All flesh, and all that is born of the flesh, must die; but nothing that is born of God can die, for it is born of imperishable, incorruptible seed, which liveth and abideth forever.—1 Peter i. 23. So then, while we who dwell in vile, polluted, corruptible, dying tabernacles of dust and ashes, by the new birth receive an incorruptible, pure and spiritual life, which is not born of the flesh, and which is not flesh, but is born of the Spirit, and is spirit and life, the earthly or fleshly nature still is mortal and corruptible, notwithstanding the Spirit that raised up Jesus from the dead dwells in it. Hence the apostle says, what every saint on earth may say, "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;" and they may also rest confidently in the assurance of a final deliverance from the corruption and mortality which makes them groan while in these corrupt and mortal tabernacles. For this mortal, which is born of the flesh, shall in the resurrection put on immortality; and this corruption, which is born of the flesh, shall all be left behind, when God shall raise us up in the image and likeness of Christ's resurrected and glorious body.

Brother Redd calls our attention to 2 Cor. v. 17: "Therefore, if any man be in Christ, he is a *new creature*," &c. We ask our brother to decide from the immediate connection of this text, whether it be the old man or the new, the natural or the spiritual, the inner or the outward man, that is in Christ. In the preceding verse he says, "Wherefore, henceforth know we no man after the flesh;" then he cannot be speaking of the fleshly man, as the man here spoken of is not known in the flesh. It is the man that is in Christ, and we are told in the sixth verse of this same chapter that, whilst we are at home in the body, we are absent from the Lord; and we are willing rather to be absent from the body, and to be present with the Lord. "Wherefore, henceforth know we no man after the flesh;" that is, we henceforth know no man as being, in his fleshly nature, in Christ. As Christ has once been known in our fleshly nature, under the law, and has suf-

ferred for us in the flesh, and having in his death put off the body of the sins of the flesh by his circumcision, wherein his members were buried with him by baptism into death, and wherein we are now 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, &c.—Col. ii. 11-13. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, (there is no spiritual life nor any good thing dwelling in my earthly nature,) but Christ (who is my spiritual, incorruptible, immortal life) 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. 19, 20. This appears to us explanatory of our context immediately preceding our text. "For the love of Christ constraineth us; because we thus judge, that if one died for all, (all the seed of Abraham which he took on him, and in whose flesh he was put to death under the law,) then were all dead; and that he died for all, that they which live (or in whom he is formed as their resurrection life) should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore, (or for this very cause, as the result of his having put away the body of their sins by the circumcision, or cutting off of the flesh of him who, having been put to death in the flesh, we henceforth know no more after the flesh,) henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, (or because Christ shall no more be known in the flesh, in the sense in which we have known him in a body prepared for the sufferings of death, as susceptible of dying; for when he shall again appear, it shall be without sin, and in all the refulgent glory of his eternal Godhead. For this reason,) if any man be in Christ, (as having been buried with him in death, crucified with him, delivered from sin, death and hell by his victorious resurrection, and by the new birth made experimentally a partaker of his resurrection life, then) he is a *new creature*. Old things are passed away." The flesh is cut off by the circumcision of Christ; the body of the sins of the flesh is put away. Moses is dead; Jacob is no longer to be found; Israel is saved in the Lord with an everlasting salvation. All who are, in this sense, in Christ, are dead to the law by the once crucified but now risen body of Christ; no more under the law, but under grace. Of twain Christ has made one new man, so making peace. He is now, if he be in Christ, a new creature; not merely an improved creature. All that pertains to his indwelling in Christ is new. Not a carnal nature repaired, revised and reformed, but that which dwells in Christ is a *new creation*.

For truly, if we are in Christ, as the branch is in the vine, then are we God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. ii. 10. "All things are become new." All things pertaining to life and godliness are new. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done: I am Alpha and Omega, the beginning and the end."—Rev. xxi. 5, 6. All things in Christ are new, and as the apostle continues, "And all things are of God." None of these new things are of the old Adam. They are things that never had existed in our old, carnal nature, or they would not be new. And what are these new things which pertain to the new man, who after God is created in Christ? Are they not the things with which the God and Father of our Lord Jesus Christ has blessed his people with in Christ Jesus, according as he hath chosen them in him before the foundation of the world? If so, it includes all spiritual blessings in heavenly places in Christ. Are they not all new? Are they not all of God? Had we any of them among the old things which we received from Adam, from the earth, or from our fleshly nature? Our spiritual, resurrection life was never found in Adam; and although our mortal bodies are still animated with that life on which death passed by the offense of one man, and will continue to animate these mortal bodies until our mortal pilgrimage shall be accomplished, it is not that life renewed or improved; but the life which we have in Christ is new; it is that eternal life which was with the Father, and was given us in Christ. It is Christ himself, not Adam, that is implanted in the saints when they are born of God. The fruits of the Spirit, as well as the Spirit that produces them, are all new. They are these: Love. Not that old love or carnal affection which we, as saints, are commanded to mortify in our members which are on the earth, for that is among the old things of our carnal nature, which has no place in Christ; but the love which is a fruit of the Spirit is the love of God in Christ, which neither death, nor life, nor any other creature can separate us from, for it is in Christ Jesus, and not in our old, carnal nature, or among the old things from which Christ has redeemed those who are in him, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. If by any change of our earthly nature its elements could be so changed as to draw off our earthly love from sinful objects, and fix it on things which are pure and spiritual, would it not be still the same love that it was before, only drawn from one object and set upon another? In that case could it be said, all things, our love included, are become new? It was vacillating be-

fore, shifting from thing to thing; then what assurance could we have that it will not change back again from holiness to sin? If it be true, and some do so affirm, that the same elements of their nature which once loved sin and hated holiness, now loves holiness and hates sin, then certainly all things have not with such persons become new. The love which belongs to our earthly nature flows from a vile, polluted spring, and is of the earth, earthly; but that love which is shed abroad in our hearts when we are born of God, is the love of God, and it is all new, and no part of it is made out of any of the old things which we had before. What we have said of love as a spiritual blessing in Christ, in contradistinction from all love that has ever emanated from our fleshly nature, may also be said of all the fruits of the Spirit, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, and every other spiritual blessing; they are all new to every man that is in Christ, and they are all of God: not one of them is of Adam, of the flesh, or of the world.

"Therefore, if any man be in Christ, he is a *new creature*," a *new man*; and the apostle calls him a *new man*, in distinction from the *old man*, whose members are of, and in, and upon, the earth; a new creation, which can only be effected by God himself, whose workmanship they who are in Christ are; created in Christ Jesus; not created *anew*, as some have misread the text, for they were created in him, blessed in him, chosen of God in him, loved of God in him, and in him have had their dwelling place in all generations, before the mountains were brought forth, or ever the world or earth were formed, even from everlasting to everlasting.—Psa. xc. 1, 2.

We have endeavored to answer the inquiry, as to "what makes the man which is in Christ a *new creature*." We have labored to show that it is effected by the power and grace of God, which he gave his people in Christ before the world began, and that their newness of life comes to and is experienced in them by the new birth; that nothing impure or unholy is born of God, or it would be a child of God and an heir of glory. But the new creation is the new man, which after God is created in righteousness and true holiness; that this is not a new modeling of old things, but a new creation, in which the workmanship of God appears. It recognizes no man after the flesh, and allows of nothing that is not entirely new. The circumcision of the Jews, and the uncircumcision of the Gentiles, were among the old things which have passed away; they availed nothing, but pointed to the putting away of the body of the sins of the church of God, by the anti-typical circumcision of Christ. He suffered for his people in the body of their flesh, and was quickened by the Spirit, and raised up the body of his people in the newness of spiritual life, thus making one new man, or new creature. And

a figurative application of circumcision is also made to the personal experience of the saints, in being cut off from all their fleshly powers and works, by a circumcision made without hands in their hearts, in the spirit, not in the letter, whose praise is not of men, but of God. Thus the circumcision made without hands cuts off all old things of the flesh, and of the righteousness of law works, and presents the new man in Christ, from whom, in his standing in Christ, all old things are excluded, and all he has in Christ is new, and of God.

We have extended this article to a great length, for we find it difficult to make ourself understood. We still hold and most assuredly believe that all that is born of the flesh is polluted, depraved and mortal; and that although all God's chosen people are effectually redeemed by the precious blood of Christ, and are at God's appointed time called and quickened by his Spirit, and by the new birth receive the first fruits of the Spirit, and are by that Spirit sealed as heirs of God, and joint heirs with Christ, and shall ultimately rise from the dead, put on incorruption and immortality, and reign with Christ in immortal bodies, yet, while we believe all this, we have unmistakable evidence in our own person, and from divine testimony of the scriptures, that as long as they continue in the flesh, their flesh will lust against their spirit, and the law in their members will war against the law of their minds. That all their corruption, depravity and sin is born of the flesh, and all that in them is born of God is pure and holy, and that nothing that is born of God can sin, for his seed abides in them who are born of God, and they cannot sin, because they are born of God. In short, that nothing pure and spiritual is or can be born of the flesh, nor can anything impure, vile, depraved or carnal be born of God. Yet the redeemed sinners of Adam's corruptible race, in whom the immortal and incorruptible life of the Spirit of God is implanted by the new birth, shall be raised up in incorruption and immortality at the last day, by the Spirit which even now, by the new birth, dwells in them, and the creature shall be delivered then from the bondage of corruption into the glorious liberty of the sons of God.—Rom. viii. 21. Our mortal bodies, with all their corruption, shall go down in death, and be sown a natural body, sown in corruption, in dishonor and in weakness; but they shall be raised in incorruption, in glory, in power, and in spiritual and immortal bodies, like the risen body of their exalted Savior. Then, but not till then, shall their corruption put on incorruption, their mortal put on immortality, and their death shall be swallowed up of life, and in full chorus all the redeemed of the Lord shall bow before the eternal throne, saying, in their triumphant song, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

OUR APPOINTMENTS ABROAD.

Our present arrangement for our contemplated journey is, if the Lord so wills, to spend the evening and night of August 12th in Philadelphia, and pass on from thence to Occoquan, Va., on Tuesday, the 13th; attend the Corresponding Meeting at that place on the 14th, 15th and 16th; spend Sunday, the 18th, with one of the churches of that association; on Monday night, the 19th, take the cars on the Baltimore & Ohio R. R., for Grafton or Webster, where we expect to meet Eld. J. S. Corder, and with him attend the Tygart's Valley River Association, which is to be held with the Leading Creek Church, on Friday, Saturday and Sunday, 23d, 24th and 25th; and on the 30th and 31st of August, and Sept. 1st, we propose to attend the Red Stone Association, which is to be held with the Indian Creek Church, in Monongahela Co., W. Va., and on Monday, the 2d, if possible, meet Elder J. H. Wallingford, or some other brother, at Maysville, Ky., who will conduct us to Mt. Gilead Church, and preach, if desired, at Mt. Gilead Church on Tuesday, the 3d, and at Bald Eagle on Thursday, the 5th, and on Saturday and Sunday, the 7th and 8th, be with brother Thomas P. Dudley at Mt. Carmel, and with him also visit the church at Georgetown, before the meeting of the Licking Association, which is to be held with the Salt River Church, on Friday, Saturday and Sunday, the 13th, 14th and 15th. Thence we propose to go on to the Indian Creek Association, which is to be held with the Paint Creek Church, in Fayette County, Ohio, commencing on Friday before the third Sunday in September; and from thence, via Toledo & Canada Southern R. R., to Duart, Ontario, where the brethren, if they think proper, may appoint for us to preach on Tuesday, Sept. 24th, and on Sunday, the 29th, at Ekfrid, and at such other places as Elders Pollard and W. L. Beebe may appoint, until the commencement of their Quarterly Meeting at Alborough, on the first Sunday in October, and Saturday preceding. After attending the Quarterly Meeting at Alborough, we hope to return, so as to be at home by Wednesday, the 9th of October, if the Lord will.

HOME SCHOOL.

On our last page will be seen a notice of the Home School of Warwick, N. Y., under the supervision of the sister and daughters of Eld. Wm. L. Benedict. We have for the last two years had a daughter in attendance at this school, and her advancement in studies and improvement in health show a watchcare equal to that of a parent, and proves it worthy of the name, "Home School."

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

OBITUARY NOTICES.

DEAR FATHER BEEBE:—With an aching heart and trembling hand I have to inform you of the death of my dear aged husband, **David Odell**, who departed this life July 1st, 1878, aged 84 years, 7 months and 7 days. He was taken with hemorrhage and congestion of his left lung, and told me the next day after he was taken that this was his last sickness, and no doctor could cure him. He said he was willing to go whenever his Lord should call him. He desired that all should be in accordance with his Lord's will. He had his senses to the last minute, and when the icy hand of death was upon him he talked to his children as none but a christian can. When you, father Beebe, saw him at Burdett in June, you shook hands with him for the last time. He enjoyed the meeting very much. He was a firm Old School Baptist, and had no fellowship with the "do and live" system. His theme was Christ and him crucified, and he testified that by grace God's people are saved, through faith, and that not of themselves, it is the gift of God. O, brother Beebe, how I wanted to talk with you. I feared his strength would fail, and I prayed God to give him strength to come home, and thanks to his blessed name, he heard and granted my petition. On the next week after our return, he attended two funerals, and visited brother Pannett, who has been sick a year, and on Sunday night he was taken with hemorrhage, so you see that the Lord gave him strength to the very last. He leaves nine children, two sons and seven daughters, all settled in life, and three step-children, with grandchildren and great-grandchildren. He had lived here more than sixty years, and by industry and good management accumulated a good property, and was esteemed as an honest, upright man, a good husband and parent, and above all, an humble christian, who delighted in exalting the name of his Savior. I feel very lonely, but the Lord's will, not mine be done. Eld. A. St. John preached at the funeral a very able and comforting sermon, from 1 Cor. xv., last five verses.

My head and stay is called away,
And I am left to mourn;
My husband dear, that was so near,
Is called away and gone.

PHEBE ODELL.

SENECA FALLS, N. Y., July 22, 1878.

DIED—At his home in Walton County, Ga., on May 1st, 1878, **Deacon Tinsley Upshaw**, aged 82 years, lacking 1 month and 3 days. Our aged brother has been a Baptist fifty-three years, served the church many years as Clerk, and was baptized in the same county in which he died. In the division which took place between the Old and New School Baptists, our aged brother was led off into the ranks of the latter for a few years, but was never satisfied, and came back, lived devotedly, and was useful to the brotherhood generally. Our brother had been married three times, all his wives being Old School Baptists, and all his children who have a hope in Christ are united to the same church. He left thirteen living children, all being present at his burial but one. He lived to see his eighteenth child grown, and there were at his burial sixty-one of his descendants present. His death was very sudden, hence he was not allowed to speak in reference to it in his last moments. He had been having, awhile before his death, several attacks of something like apoplexy or paralysis. About fifteen minutes before he died he told his wife that he was going to have another one of those bad spells, and died without ever speaking again. Our brother's life and conversation leave no grounds to doubt but that he is now sleeping in Jesus.

May the Lord mercifully sustain our aged sister, the widow, and all his children and relatives, under this dispensation of his providence, and may it be sanctified to their good as well as to the large circle of friends and the brotherhood generally.

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., July 30, 1878.
The "Pathway" will please copy.

DIED—May 10, 1878, my husband, **Samuel Derby**, aged 73 years, 1 month and 16 days. He had been a member of the Oneonta Baptist Church over forty five years, and had always remained a member of the same. He did not approve of protracted meetings, nor of ministers reading their sermons. He had served as deacon there a good many years, and was the first candidate that old Elder Raymond ever baptized. He used to go with me frequently to Otego, to the Old School Baptist meeting, and always seemed to enjoy them very much. I have often heard him speak of his christian experience, and I have no doubt but that he is singing the song of the redeemed. He was a kind husband and father. He left but one child, and she is my step-daughter, with whom I now live. We feel our loss very much, but we believe it is his eternal gain. He was always ready and willing to carry me to meeting, whenever it was convenient. During the last two or three weeks of his sickness he seemed to suffer very much by spells, and often expressed a desire to depart and be with Christ. I asked him if he was not willing to wait the Lord's time, and he said, "O yes, but I hope it is not far off." He retained his reason until the very last.

"His languishing head is at rest,
Its thinking and aching are o'er;
His quiet, immovable breast,
Is heaved by affliction no more.

His heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again."

S. D.

Mrs. **Jane C. Kelley**, wife of S. S. Kelley, and daughter of H. W. and Phebe Inzer, was born in Gwinnett County, Ga., March 8, 1828, and died August 30, 1877. She was married August 29, 1850, and joined the Primitive Baptist Church at Sweet Water, Gwinnett Co., Ga., on Saturday before the second Sunday in June, 1877. She was a firm believer in the doctrine of salvation by grace. When I commenced taking the SIGNS she was opposed to the doctrine, and to you more especially. I insisted on her going to the association in Walton County, Ga., and she went and heard you preach, and fell in love with the sermons you preached. She never more said anything against you or the Primitive Baptists. She would have joined the church sooner, if it had not been so unhandy. She wanted your son, Wm. L. Beebe to baptize her. She was baptized by Eld. John T. Jordan. She was loving and faithful to the end. She leaves me, her unworthy husband, with seven children, to mourn our loss; but our loss is her eternal gain.

S. S. KELLEY.

STONE MOUNTAIN, Ga.

DIED—Sept. 6th, 1877, near Laurel, Delaware, **Cartha Chipman**, daughter of John and Margaret A. Chipman, aged 15 years, 7 months and 4 days. Her disease was pneumonia. She was not a member of any church, but gave evidence that she had been with Jesus. She told her mother, before she was taken sick, that she was going to be sick and would not get well, but she had no fears of death. The stroke fell heavily on her parents, for she was very kind and affectionate to them, especially to her afflicted mother. She was beloved by all who knew her. It is the Lord, let him do what seemeth him good.

Can it be true that she is gone,
That one so young, so fair, so dear?
A lovely bud, but just in bloom,
Has passed to another sphere.

But yet a hope to us is left,
A hope that reaches far beyond
The vale of death, to realms of rest,
To that blest land where Cartha's gone.

'Twas this that cheer'd her in the dread,
The awful hour of death,
While racking pains disturb'd her head,
And burning fever parch'd her breath.

As death approached, calm, undismayed,
Glory to God hung on her breath;
"Meet me in heaven," she sweetly said,
And gently closed her eyes in death.

MARTHA TAYLOR.

LAUREL, Del.

ASSOCIATIONAL.

The Redstone Association will be held, by divine permission, with the Indian Creek Church, in Monongahela County, West Va., commencing on Friday before the first Sunday in September, and continue three days.

We extend a cordial invitation to all lovers of the truth to visit us on the occasion. We are weak; come and strengthen us.

Those coming from the east will come on the Baltimore & Pittsburg Road, and stop at Dawson's Station, where they will be met, by sending me word. They must come on Wednesday. From the north come to Pittsburg, thence to Monongahela City, where they will be met by sending me word. My post-office address is Upper Middletown, Fayette Co., Pa.

ADAH WINNETT.

The Mt. Pleasant Association will be held, the Lord willing, with the church at Bethel, Switzerland Co., Ind., commencing on Friday before the first Saturday in September, and continue three days.

Those coming by the Louisville & Covington Short Line R. R. will get off at Liberty Station, Ky., and take the omnibus to Vandy, Ind, where they will be met on Thursday evening at Anderson's Hotel, with conveyances.

Those coming on the river, either up or down, can get off the boat Thursday night, at Prestonsville, Ky., where they will find friends; or at Cabos Landing, Ind., where they will be cared for. All who come to Prestonsville Ky., without conveyance, will be met on the Indiana side of the river with conveyances.

We give a general invitation to all.

J. D. BANTA,
Clerk of Bethel Church.

The Salem Old School Baptist Association will convene, providence permitting, with the Salem Church, Boone Co., Ky., on Wednesday before the fourth Friday in August, 1878, and continue three days.

Those coming by rail from the south will come via the Cincinnati Southern R. R. to Walton Station, where they will be met the day before the meeting. Those coming from the north or north-east will come via the Short Line or Southern R. R., from Cincinnati to Walton or Verona, where they will be met. Those coming from the south-west via the Short Line R. R. will be met at Verona, the day before the meeting, and conveyed to places of entertainment.

JAMES BREEDEN.

The Indian Creek Old School Baptist Association will be held with the Paint Creek Church, Fayette Co., Ohio, commencing on Friday before the third Sunday in September, 1878, at 10 o'clock a. m., and continue the two following days.

Those coming by rail-road will come to Washington Court House, Fayette Co., and there take the Narrow Gauge R. R. to Good Hope, where they will be met on Thursday evening and Friday morning, and cared for, and conveyed to the place of meeting.

A cordial invitation is extended to the brethren, and especially to the brethren in the ministry, to come and visit us.

ALLEN HAINES, Clerk.

The Con's Creek Old School Baptist Association will meet, providence permitting, with the Con's Creek Church, in Shelby Co., Ind., on Friday before the first Saturday in September, and continue three days.

Those coming by rail from the east will get off at St. Paul, and those from the west at Waldron, on the Indianapolis, Cincinnati & Lafayette R. R., where they will be met by brethren and friends.

Brethren and friends, especially ministering brethren, are cordially invited to attend.

P. W. SAWIN.

The second session of Big Springs Association of Primitive Baptists will be held with the Hickory Creek Church, Jasper Co., Ill., commencing on Friday before the third Sunday in September, 1878. An invitation is extended to all of our order who wish to visit us, especially ministers.

Those coming by rail will get off at Hunt

Station, on the Greyville & Mattoon R. R., which is 5 miles from the place of meeting, where they will be met on Thursday evening with conveyance to take them to places of entertainment and to the meeting.

By request of Hickory Creek Church,
I. B. PARR, Clerk.

The Lexington Old School Baptist Association is appointed to be held with the church at Andes, Delaware Co., N. Y., on the first Wednesday and Thursday in September, 1878.

Those coming from the east via the Ulster and Delaware R. R. will be met at Dean's Corner on the evening of Sept. 4th, by the brethren of Andes Church, who will convey them to the place of the association.

JAS. A. HUNTLEY, Church Clerk.

The Tygart's Valley River Association is appointed to be held with the Leading Creek Church, in Randolph Co., W. Va., to begin on Friday before the last Sunday in August, 1878, and continue three days.

J. S. CORDER, Mod.

The Licking Association of Particular Baptists is appointed to be held with the church at Salt River, Anderson Co., Ky., to commence at 10 o'clock a. m. on Friday before the second Saturday in September, 1878, and continue three days.

The Sandy Creek Association will convene on Friday before the second Sunday in September, 1878, with the Sandy Creek Church, at Hope, four miles south-west of Tonica, and five miles north-west of Lostant, on the Illinois Central R. R.

Those coming from the south will stop at Lostant, and those from the north at Tonica, where they will be met by brethren and conveyed to the meeting. A cordial invitation is extended to our brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

The Old School Baptist Conference of Maine will be held this year with the O. S. Baptist Church of North Berwick, York Co., Maine, commencing on Friday, August 30, and continue three days. To all those who have a will to come and meet with us on those days, we say, come. Those who come in the cars will please come on Thursday, and teams will be at the depot in the forenoon and afternoon to take them to the meeting.

WM. QUINT.

The Maine Old School Baptist Association is to be held this year with the Bowdoinham Church, commencing on Friday, September 6th, and continue three days.

Those coming by way of the cars will leave at South Gardiner Station, on the Maine Central R. R.

By order of the church,

H. CAMPBELL.

The Mad River Old School, Predestinarian Baptist Association will convene with the Fairfield Church, in Madison, 3 miles south-west of Adrian, Lenawee Co., Mich., on Friday before the second Sunday in September, 1878, at 10 o'clock a. m. A cordial invitation is extended to all who desire to attend, especially the poor in spirit. Ministering brethren of our faith and order are especially invited.

All who come by private conveyance can inquire for David Gander, Jacob Gander, or A. B. Brees.

Those coming by rail will be met at Acri-an on Thursday, at both day and evening trains.

A. B. BREES, Church Clerk.

The First Regular or Old School Baptist Association called Kansas will be held with the West Union Church, in Atchison County, Kansas, to commence on Friday before the last Saturday in September, 1878, at 10 o'clock a. m., and continue three days. A cordial invitation is extended to all who love the truth, especially ministering brethren of our faith and order.

Those coming from the east by rail will

take the Central Branch train at Atchison City, and all coming from east or west will get off at Muscotah, on Thursday preceding the meeting, where they will be met by the brethren and conveyed to places of entertainment.

JOHN SCHENCK, Clerk.

The Spoon River Association will meet, if the Lord will, at Union Church, McDonough County, Ill., on Friday, Aug. 30, at 10 o'clock a. m., four miles south-east of Colchester, on the C. B. & Q. Railway.

I. N. VANMETER.

The Salisbury Old School Baptist Association has appointed to hold her next session with the church called Little Creek, in Sussex County, Delaware, to commence on Wednesday before the fourth Sunday in October, 1878.

J. L. STATON, Clerk.

YEARLY MEETINGS.

The church at Snow Hill, Md., have appointed their yearly meeting to be held on Wednesday and Thursday after the fifth Sunday in September, (Oct. 2d & 3d.)

The brethren and friends at Nassaongo request Eld. Wm. J. Purington to attend their yearly meeting, which is to commence on Wednesday before the fifth Sunday in September.

Brethren and friends are cordially invited to attend both the above meetings. We hope the ministering brethren will not forget us.

The yearly meeting of the Old School Baptist Church of Columbia, Jackson County, Michigan, will be held at their meeting-house three-fourths of a mile north of Woodstock Depot, on the Detroit & Hillsdale Road, to commence on the first Saturday in October, 1878.

All coming from the west will come to Bankers, and change cars for Woodstock. All coming from the south and east will come to Neapolian, where they will be met by the brethren and conveyed to the meeting.

Elders Seitz and Thomas are requested to attend, and all others that can come.

WM. S. CARPENTER, Clerk.

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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 OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., SEPTEMBER 15, 1878. NO. 18.

POETRY.

ROMANS V. 8.

"God commendeth his love toward us."

Does God commend his love
To sinners vile as we?
And shall we careless prove
Of love so great and free?
Great God, forbid that we neglect
Thy sov'reign love to thine elect.

O let us daily use
On what thy love has done—
That love which did us choose
In thy beloved Son,
And sent him down to live and die,
To raise us up to dwell on high.

While we were sinners base,
In league with death and hell,
Our Savior, full of grace,
Came down on earth to dwell;
Then on the cross was crucified,
And there gave up the ghost and died.

Incomprehensible
The love of God to man!
My soul would on it dwell,
And its deep wonders scan,
Till lost in this unfathomed sea,
The love of God in Christ to me.

This is a deep profound,
Deeper than tongue can tell;
Though angels cannot sound,
It suits poor sinners well,
When they by faith are blest to trace
Their interest in this wondrous grace.

Come, Spirit all divine,
Thy light and life impart;
Within me rise and shine,
And dwell within my heart.
Come, holy, blessed, gracious God,
And shed this sov'reign love abroad.

A. H.

GOSPORT, July 2, 1876.

EZEKIEL XLIII. 11.

"And if they be ashamed of all that they have done."

Yes, Lord, I'm ashamed of all I have done,
Since first my eyes gazed on thy beautiful sun;

A sinner I've been from the hour of my birth,
And sin has polluted each action on earth.

But the depths of my vileness can never be felt
Till thou with thy mercy my hard heart dost melt;

Then, humble and contrite, I mourn like a dove,
O'er the sin that abused thy wonderful love.

And when thus asham'd, I oft see reveal'd
The depths of thy mercy which once lay conceal'd;

As I lie at thy footstool, expecting the rod,
I get nothing but love from my bountiful God.

But O! what deep shame oft covers my face,
To think that my actions should still be so base;

That I still should abuse all thy mercy and love,
And ever ungrateful and negligent prove.

I never can render one jot that I owe
For the manifold mercies the Lord doth bestow;

But O! when subdued, I can fall at his feet,
And feel that his pardoning mercy is sweet.

C. SPIRE.

CORRESPONDENCE.

3108 CASS AVE., ST. LOUIS, Mo., Aug. 5, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have received a request from brother Walter Reed, of Wayne, N. Y., for my thoughts on the eleventh verse of the first chapter of Acts, which reads, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

I can hardly excuse myself for attempting to write a word on the above text, since I have sometimes been afraid I have already written too much on it about twelve years ago. I then took the ground, or rather expressed the belief, that the words were so very specific that it hardly left us room to doubt but that it was in a personal, bodily form that Jesus was to appear in, when "in like manner" he should come, as he had been seen to go up into heaven, in a cloud. No doubt about the ascension of the risen Jesus, the same that was crucified, and that was buried, and arose from the tomb; and no doubt about the literality of the cloud that received him up out of the sight of them that beheld him. But may it not be that he may come again *in like manner*, and yet not come literally down from heaven in a cloud? Or is it needful that he come at all in bodily shape, to make true the assertion that he shall come down from heaven even as he went up into heaven?

If I did not believe him able to descend with the *power of his Spirit* upon the church of his choice, in a degree equal to that manifested in it, when his bodily presence directed its every glory manifested in it, I would be unwilling to give up the idea of a bodily descent from heaven, to superintend the greater glory which I confidently believe is reserved for the church of Jesus Christ, to be consummated when he shall see fit; but at no very distant day, I very firmly believe. At the time he dwelt among men in bodily form, no benefits arose from *seeing his person*; for it was not so different from that of other men, as to convey to common minds any superiority. He was found in the fashion of man for the suffering of death; and because he was capable of suffering death, many were confident that his pretensions of being the Son of God were false. They said, "He saved others, now let him save himself, and come down from the cross." And he appeared to all men, that had no revelation of the Spirit, just as other men did. And

only to do the Father's will did he come from heaven; and when that was consummated, and the testimony was made complete, he ascended up to where he was before. Peter, even, was not a debtor to his eyes for the knowledge that Jesus is the Christ, the Son of God. Said Jesus to him, "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed this thing unto thee, but my Father which is in heaven." Thus we see, while Judas had followed the Lord, and seen him daily, he never learned more of him than that he was a *just man*, while Peter learned that he was the Lord from heaven.

Now, if I can be made to understand any benefits to arise, either to the church or the world, by the bodily presence of our Lord again on the earth, I shall expect it will take place; for he always does that which is best, and never fails of the only perfect way—as there can, in the very nature of things, be but one perfect way. And may we not be clear in believing that that perfect way was filled when he left the earthly courts for the heavenly? More especially so, as the Holy Ghost bore witness to it on the day of pentecost, and the Comforter still attests in the hearts of his children. How oft it has welled up in the soul in the fullest testimony that "Jesus has done all things well." That there is already a fullness in him that admits of no additions. That the witness is within as well as without, that "Jesus is the Lord," as confirmed by his works, and the witnessing of the Holy Ghost. Can we have more than this? I think not, even though the Lord were present in bodily form. And if he were so present, it would avail nothing, without the Holy Ghost to apply it. And I trust that many brethren are witnesses to the application, in making them love and trust and adore "him whom they have not seen," with as full an ecstasy of joy as his bodily presence could possibly give them. For it is not a myth that we worship, and not "cunningly devised fables" that we follow; it is a real SUBSTANCE, with its record on high. Do we need more than this? Then where shall we find it? Shall we go to the tomb where the dead body of Jesus was laid? Behold, he is not there; he is risen. And shall we search for him, now that he has ascended to the Father, in these low grounds of sorrow and sadness? What good can he do us? Do we need his bodily presence to strengthen our faith in him? What has become of the office-work of the Comforter? Is he departed from us? And does the Holy

Ghost no longer convince of sin, and lead us to the one great offering for it, "enabling us to cast our cares on him?" He is now our all, and could his bodily presence make him to be to us more than that? We wholly rely on him now, and we could do no more than that with his bodily presence before us every day.

But some say the world is going to be all converted in the millennium, and Christ will be needed in person to guide and instruct the multitude, which shall all bow to God; for "all shall know him, from the least to the greatest." Now, is it not plain that all the knowledge that the world contemplates must have its consummation in the external senses? They must see and hear with natural eyes and with natural ears, and must understand with natural hearts, for they have no other. And it would greatly strengthen the faith that is exercised through the natural senses, to have a constant exhibition made to those senses; as in the case of the rich man in the parable, that wanted to be allowed to tell his brethren of his own condition, to warn them of their need of reformation, he was told that his brethren had Moses and the prophets, and if they refused to hear them, neither would they believe one who should rise from the dead. So, neither will one who regards Christ to be "a stumbling-block" now, or who treats faith in him as "foolishness," be at all benefited by a second *bodily* appearance of Christ on the earth. And I have not the least belief that all the world will ever have the faith of "God's elect;" and without that, nothing that the natural eye can take in will benefit the beholder; and with that, the faith is perfect already, and cannot be improved.

It will be asked, "Do you not believe in a second coming of Christ, that is, to *reform the church*, put away all that is man-made, and restore to practice everything embraced in the "all things whatsoever I have commanded you?" Certainly, I believe this; and while saying I am unable at this time to see (though I once thought I saw it) the need of the bodily presence of Jesus to accomplish all this, I can see very clearly, I think, how it can be done without it, in a way to speak even more glory to God than to be mixed with anything that is tangible to our natural senses. To stand alone in and on faith, is a greater blessing to him who receives it than to give him the worry of comparing or separating the things which are carnal from them which are spiritual. He that is spiritual, has to look to the Spirit's testimonies for

the evidences of his faith, and not merely to what his eyes and his ears can take in. And in looking for those testimonies, he will compare what he now finds within him with what he once had there. This will tell him how different he now views everything from what he once viewed them. He himself he has found to be a very different personage from what he once supposed he was. God is now to him a different Being from what he supposed him to be; and the scriptures, too, tell him a wondrous tale, that once was an impenetrable veil of darkness. All this is done by the power of the Spirit; and will not the Spirit, when God shall see fit, be able to clothe his people with such an understanding as shall fit them for the knowledge of all he would have them know, and the practice of all he would have them do?

Still, it may be asked, "Have God's people practices that they ought not to have? and fail of some in the polity of the church that they ought to have?" Without uttering a word in response to the latter question, I will ask a few others, that they who read may answer. Do you all, when smitten on one cheek, turn the other to the smiter? And do your ministers so teach you, as among the all things that Christ commanded to observe? Or do you exact an eye for an eye and a tooth for a tooth, after the manner of Moses' law? Are you taught to take the yoke of Jesus on you, and do the meek things and the lowly things that he did, and which he charged his disciples to do? And being so taught, do you do them? If you do, you are glorifying our Father in heaven, and are helping the world to better practices through your example.

In such a coming of Christ as this I am a firm believer; and more than this, I believe it is near at hand. But I cannot say that I understand any more about the time when it shall come, from any calculations I have seen that are based on past history. While I will not say they are wrong, they fail to benefit me any. I am looking for such a coming of Christ daily, to be made known as a thief in the night, through a grand exhibition of the Spirit, in a power that will demonstrate it. And I will not try to delineate what it will be, but am confident it will be glorious and wonderful. God's arm is not shortened; he is the same God that shielded Israel from the plagues of Egypt, while they smote the Egyptians with great torment and a fearful destruction. We are quite forgetful of the grand marvels, very often, that God displayed in Egypt, and forced the magicians to own, "They are the hand of God." Only think of a *wall of darkness* cast up on the borders of Goshen, when to Israel the sun gave its wonted light; yet cast not a beam on the hosts of Egypt! Might it not be well for the philosophers to make a note there? And may not all take a lesson of God's governing power in his government of insects, since he suffered neither flies nor lice to pass over the borders of Israel? And

would it not give us a higher appreciation of God in us, to understand him as the mover and director of all things, animate and inanimate?

But I will not enlarge more on what God will have taught hereafter. I leave it all to him, as well as the endowment of them he will have to declare his testimony. I must not be understood to mean that the testimony of Jesus as a Savior is at all incomplete. It is perfect; and shall he not be perfect, as a KING, to rule us? Some may think he is so now; but I am confident that he is not practically so, while so large a share of his teaching is in a manner ignored. Were his blessed teaching insisted on, many would go back and "walk no more with him;" nor with us, who insist that not a whit of his word must fall to the ground. And I expect to see the time when the test will come. The witnesses for him will be set at naught by the multitude, and false professors of every grade; but I do not, like many, apprehend that the opposers will have power to *kill*. I, however, cannot be specific about anything, only barely owning the power and the glory of God in it, and that it will be worthy of him.

One word in conclusion, as touching the "in like manner as he went, so he shall come," &c. Now, he went in bodily form, but will come in spiritual form, carried in the hearts of *clouds* of witnesses, testifying that he is Lord and King, and must rule in us from his seat in glory; while we, in spirit, ascend to him, and bring his glory down to us, through the efficient displays of his power, *commanding* to have no word of his made void, but to do all the things whereunto he sent it. This is characteristic of the Lord; his word is always to be obeyed, and he will see to it that it is obeyed. Now, if it does run, and is glorified, as the waters cover the sea, then is his presence honored, and we have no need of another coming than this. But I apprehend that there is yet a great lack, that a higher display of glory will bring out, when he shall speak who commanded the light to shine out of darkness, and he shall utter his voice who bade peace to the raging sea. It will come, and will not tarry; he is not slack, as some men count slackness.

As there are them that believe it is not necessary that one, to be a Jew, should have circumcision outward in the flesh, and also believe it is not necessary to have all the fleshly children of Abraham gathered together in one place in the land promised to him, in order that the promise of bringing all Israel together "in his own land" shall be consummated, so there are those who believe it is not necessary for Jesus to come down from heaven in a cloud, in bodily form, to consummate the promise of the angel, that he should so come, as he so went. And I must rank myself with those who so believe, though I once had a different view; and I trust my altered view is of the Lord.

Brother Reed will therefore accept

what I have written as a sincere conviction, and give it what weight the Spirit shall guide him to award to it; or set it down of nothing worth, as it really is not, if it came from me, and is only of me.

With love to the household of faith,

W. B. SLAWSON.

WAKENDA, Mo., July 3, 1878.

DEAR EDITORS—BELOVED BRETHREN:—In looking over my correspondence I gather up some letters from a colored brother, which I think are very interesting; and having been requested to send some of them to the SIGNS, I have concluded to transcribe and place them at your disposal.

The writer's name has appeared heretofore in the SIGNS, and I think he gives satisfactory evidence, in his letters and otherwise, that whatever may be his lineage, birth or nativity after the flesh, (Ezekiel xvi. 3,) yet after the Spirit the testimony is, "And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah."—Psalm lxxxvii. 5, 6. David declares, Psalm lxviii. 31, "Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God." All of Zion's children are princes, and are developments of the power and love of her gracious King. "Instead of thy fathers, shall be thy children, whom thou mayest make princes in all the earth."—Psa. xlv. 16. These princes are "sanctified by God the Father, preserved in Jesus Christ, and called." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And those works and that workmanship are to praise and glorify the Workman; for, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." And who are the saints, but those whom "God hath wrought for this self-same thing, to whom also he hath given the earnest of his Spirit." And whether they be black or white, bond or free, male or female, it is the same: "One God and Father of all, who is above all, and through all, and in you all." "Who giveth us richly all things to enjoy;" and who saith, "For then will I turn to the people a pure language, 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, even the daughter of my dispersed, shall bring mine offering.*"—Zeph. iii. 9, 10. This offering is the body of Jesus Christ once, (that is, the one offering is enough, and that, once offered, is all-sufficient,) through which we are sanctified by the will of God. "Christ also has loved us, and given himself for us, an offering and a sacrifice to God, for a sweet-smelling savor." And when we have felt this love, and experienced its purifying and purging efficacy, we are pre-

pared to "offer unto the Lord an offering in righteousness." "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 been all made to drink into one Spirit."

Peace be to the brethren, and love with faith from God the Father, and the Lord Jesus Christ. Amen.

Yours in hope,

R. M. THOMAS.

HARLEM, Mo., Dec. 31, 1876.

DEARLY BELOVED IN THE LORD:—Being alone to-day, and having no one to talk to about the joys and sorrows we are to encounter while traveling along that thorny road which leads to that blest abode, I thought I would write to you.

You know, better than I can tell you, that where two men are dwelling in the same house, both contrary and contentious, there is both joy and sorrow. Joy, when in the full embrace of the light of the Sun of Righteousness to illumine our pathway in this wilderness of sin and sorrow. Sorrow, when our heavenly Father withdraws his reflecting light, and leaves us to travel in the dark, where we are beset on every hand, with no one to cheer or comfort; but all is night, no day-star is seen, the waves are swelling high, the clouds are gathering fast, the winds and sea are dangerous, and my Captain is not at the helm, and I am not able to steer my coastway.

"Down in the forest of Egypt I roam,
And fainting with hunger and fear;
The night has been dark, the winter been long,

O when will the Bridegroom appear?"

But thanks be to our great High Priest, our tender Shepherd in due time, in his own time, appears, "the chiefest among ten thousand, and altogether lovely." Then we can go on our way rejoicing, traveling in the light of his countenance, fearing no evil. Why? Because my Captain is with me, my Shepherd is near; he has overcome all my foes, scattered the dark and lowering clouds, lit up my pathway, given joy for sorrow, disarmed the strong man, and cast him out with all his frightful powers. But O, he is permitted to return again. What for? why can't he remain out? Because our heavenly Father has so decreed, that through great tribulation we must enter the kingdom. Then, if it is through much tribulation we must enter, why are we so much cast down while passing through this vale of tears? If that is a portion that belongs to us, why are we so discouraged while passing through the hottest trials?

"Through floods and flames, if Jesus leads,
I'll cheerful follow on,
To gain the prize in heaven above,
Where my Redeemer's gone."

The flesh, the old man, is contrary, weak, and shrinks back, and says there is danger in going too far; while the new man is willing to trust his all in the hands of his great High Priest, that great Captain who entered the field alone, who conquered when he fell, and rose a mighty Savior.

"He dies, the Friend of sinners dies,
A ransom for his sheep;
All that the Father to him gave
His hands securely keep."

Yes, kept by the power of God,
through faith; not of works, nor of
man's wisdom, but through our great
High Priest, who has overcome all
that opposes.

Will you please forgive me for be-
ing so forward in writing so long a
letter, without it was of more inter-
est? And now may the grace of our
Lord Jesus Christ, that great Shep-
herd, Mediator and Law-giver, rest
and abide on you, and all who love
our Lord. Give love to your family.

Yours in the best of feelings,
RICHARD WALLER.

HARLEM, Mo., Dec. 25, 1877.

A Christmas gift, according to the
old saying. Eighteen hundred and
seventy-seven years ago we received,
or our forefathers received, that glo-
rious gift. Behold, "I give unto
them eternal life; and they shall
never perish, neither shall any pluck
them out of my hand. My Father
which gave them me is greater than
all." If we believe these gracious
words, and can reconcile to ourselves
that we are of that number of whom
these words are spoken, how sooth-
ing to the weary traveler, when sur-
rounded by the innumerable hosts of
foes that beset our passage through
this vale of tears. If I could be sat-
isfied within myself that I am born
of God, it would be enough, without
quarreling about what part of me is
born again. Hidden things belong
to God. If he has done a work, it is
done right; and he has left on record
enough for us to be well employed
about all of our time, without dis-
puting about things we cannot com-
prehend.

I see and hear a great deal about
the old man being changed. I can
say without a doubt, if the old man
has to be changed, I am of all men
most miserable; and Paul was mis-
taken. Yet a stronger witness is
Christ himself, "That which is born
of the flesh is flesh, and that which
is born of the Spirit is spirit." The
old is brought into subjection to the
stronger than he, and yet at the same
time he is hard to subdue.

"Ten thousand baits the foe prepares
To catch the wandering heart;
And seldom do we see the snares
Before we feel the smart."

That smart is the sting of sin, for the
sting of death is sin; but the gift of
God is eternal life. Not to the old,
but to the new man, which after God,
not after Adam, is renewed day by
day. Not one word of praise to the
old man, for he is always on the con-
trary side; deceitful, wandering, go-
ing in by and forbidden paths, hard-
hearted, a disposition contrary to all
that is called of God. Now, where
can any change have taken place with
such a mass of corruption as this?
But thanks be to God, the stronger
than he has overcome him, and
spoiled his house, and taken away
his armor wherein he trusted. Now,
if the Adamic or fleshly man goes
through any change, why did Paul
say, "When I would do good, evil is

present?" I think this is a plain
case, that Paul's Adamic man was
not changed.

Dearly beloved in the Lord, I have
for a long time had a desire to write
to you, but not feeling myself worthy
of writing to one whom I esteem so
highly, I have withheld until to-day.
I am not able to sit up and write
more than a few lines at a time, and
while lying here, what I have writ-
ten has been on my mind; and yet,
if I had the gift to write all that is
on my mind, it would fill several
sheets.

Respects to you and family. Fare-
well. Sincerely yours,
RICHARD WALLER.

HARLEM, Mo., March 7, 1878.

DEAR BROTHER:—I received your
letter of the 22d of last month, and
was truly glad to hear from you; but
was much disappointed in our meet-
ing, for I was awaiting the time to
hear some comforting words from
you. I have been down in the valley
of the shadow of death for some
time—dead to the enjoyment of our
heavenly Father's smiles, lost, beset,
wandering about from place to place,
seeking rest, but finding none, striv-
ing to find that *strait* and narrow
path that the redeemed of the Lord
walk in. O that it were with me as
in days that are past, when I could
meet my Lord on the mountain-top,
and bathe my weary soul in the light
of his countenance. But, alas! my
Lord is gone; I have missed the foot-
steps of my Shepherd, and lost the
trail of his flock. O that I could
hear the voice of that good Shepherd
once more while wandering in the
valley, saying, "Be of good cheer,
for I am with you." Then all would
be well, and I could go on my way,
and sing,

"There's nothing can my soul affright
While walking in my Savior's light;
Through dangers thick on every hand
I'd cheerful go at his command."

I sometimes meet with those who say
they are traveling to that happy land
of rest; but we do not go far togeth-
er before they want to mix some of
their good works with the grace of
God. I cannot journey with them
when they get to mixing good works
and grace together, for my works are
all bad, and will not mix; and I
thank God that it is not by works of
righteousness, but by the grace of
God.

Now, dear brother, if all those
travelers are traveling in the same
direction I am, their walk does not
suit me, their conversation does not
suit me, their food is not seasoned
with salt, and their good works have
become hateful in my sight. Now,
if we have all been born of the same
parentage, and have all been taught
of the same Schoolmaster, why is our
provision so different?

"Is this the way we have to go,
With now and then a friend,
But seldom ever meeting one
On whom we can depend?"

Paul says, "Other foundation can no
man lay than that is laid." Now, I
think this foundation is Christ, that
sure foundation stone, which the
gates of hell cannot shake. If a man

build by the side of this foundation,
he is not on it, but by it. So with-
out being built upon this Rock, or
Foundation, we cannot be saved.

"Christ is the everlasting Spring,
From whence salvation flows;
'Tis to his friends a joyful feast,
A terror to his foes.

"O that the Lord would come and meet
In the distressing hour,
And drive the tempter far away
By his almighty power."

Mother joins in the strongest fel-
lowship to you and your family.

And now may the saving grace of
our Lord and Savior rest and abide
with all the family of our heavenly
Father.

RICHARD WALLER.

HARLEM, Mo., April 14, 1878.

"For the time will come when they
will not endure sound doctrine." It
appears that the great apostle had a
foresight or knowledge of the sad
condition the church would get into
after his departure, which caused him
many a sorrowful hour. For says he,
"I know this, that after my depart-
ing shall grievous wolves enter in
among you, not sparing the flock." Is
not this the time the apostle was
speaking of? If not, when will that
time come upon us? For it appears
that the church is wading through
all that she can bear up under. She
is as a lamb in the midst of wolves,
as a centre-pole in the time of battle,
where the fiery brands are flying
from every direction. But,

"Not a single shaft can hit,
Till the God of love sees fit."

We are strangers to the world, and
the world ought to be a stranger to
us, if we are the chosen of God.
"Marvel not if the world hate you."
And again, "If ye were of the world,
the world would love its own." "Be-
loved, think it not strange when ye
fall into divers temptations;" know-
ing that our great High Priest was
tempted in all points like unto us;
yet he was without sin, harmless,
undefiled, unspotted, faithful in the
work he undertook to do, even to the
cross and to the tomb.

"His love to men of sinful race
Glowed in his tender breast;
For man he yielded to disgrace,
Forsaken and distressed."

Was the work finished when he
bowed his head and died? No. Was
it finished when he was buried? No.
He must rise a mighty Conqueror
over all foes, and ascend to his Fath-
er. What a glorious thought! that
we shall in the same way, and by the
same power, follow our great High
Priest, if so be we have been brought
near by the blood of Christ.

"One with him when upon the tree,
One with him in the grave;
One with him when he burst its bars,
And rose with power to save."

"One Lord, one faith, one baptism."
If this be true, whence came so many
faiths and baptisms? The apostle
must undoubtedly be right. We, as
a despised little handful, compared
with the popular throng of the world,
ought to try to live in peace one with
another, and not be so ready to find
fault with a brother because he cannot
see things in the same light we do.
If the word of God will not convince

him, it will not do any good to fall
out with him. Give him up into the
hands of God, and pray for him that
the Lord will bring him back in the
right way. I do not hold out any
inducements or belief that we should
not contend earnestly for the faith
once delivered to the saints, but that
we should, in brotherly love, lest we
drive him to despair. If a brother
has different views on a passage of
scripture from what his brother has,
and they cannot converse with each
other as becomes children of the
household of faith, I think they
ought not to appeal to the SIGNS;
for we are so closely united together,
that if one member suffers, the whole
body is in pain.

Finally, my brethren, live in
peace, love the brotherhood, be kind
one to another, stand fast in the lib-
erty wherewith Christ has made you
free, and be not again entangled with
the yoke of bondage. Let us march
boldly into the field, having on the
breast-plate of righteousness, by
which we shall be able to withstand
all the fiery darts of the devil.

"We want no cowards in our band;
Why do their colors fly?
We call for valiant-hearted men,
Who're not afraid to die."

I will close, hoping to see you in a
few days. Mother joins in respects
to you and your family. Please par-
don me for my long scribble.

Sincerely yours,
RICHARD WALLER.

FARMDALE, Ky., August 19, 1878.

ELDER G. BEEBE & SON—DEAR
BRETHREN:—Inclosed I hand you
the experience of sister Mildred
Herndon, written at my request,
which I wish you to publish in the
SIGNS OF THE TIMES. Sister Her-
ndon is a member of our church at
Little Flock, and I have been much
comforted and encouraged by reading
the dealings of the Lord with her.
I feel a desire that all the household
of faith have the same privilege.

Dear brethren, I feel very much
encouraged to find that we have
members among our little flock that
are enabled to recount the dealings
of the Lord with them, and I hope
others may be encouraged to give an
account of the way the Lord hath
led them.

Wishing grace, mercy and peace to
all the household of faith, I remain
yours in hope,

B. FARMER.

NEAR ALTON, Ky., August 17, 1878.

DEAR BROTHER FARMER:—As
you requested me to write my experi-
ence, I feel it to be my duty to try
and comply with your request. O
that the Lord would enable me to
write in such a manner that you may
read and understand. How often I
have wished, when reading the ex-
perience of others in the SIGNS, that
I could tell it as they do, for it seems
so plain and cheering to see how they
have passed through similar trials
and troubles as myself; but when I
attempt to talk or write upon the
subject, it seems as if I cannot find
words to express myself. I have
often thought it would be a great re-

lief to me if I could write my experience for the church, for I can say so little when I joined that I have never felt satisfied, and have often feared that it was not satisfactory to the brethren and sisters; not that they have ever shown it in their esteem, or they have always shown more regard and brotherly love for me than I deserve, or am in any wise worthy to receive.

I think sometimes if I could only remember when the Lord showed me that I was a sinner, I would have a better starting-point; but I cannot remember the time when I ever saw myself anything but a sinner. From my earliest recollection it seems to me that I have been the most reckless, thoughtless child that ever lived, a constant maker and breaker of resolutions. I was always of a lively, wild disposition, and when with other children I was constantly doing and saying things that I knew to be wrong; and when alone would think how wrong it was to say and do such things. I thought it seemed rude, and would displease my mother; and I have always been taught that there is a God who sees my every action, who is high and holy, and I would think how sinful I must appear in his sight, and often laid awake at night and thought what a bad child I was, resolving that to-morrow I would do better. But alas! to-morrow night I had said and done as many bad things as ever. So I went on, and it seemed the older I grew the greater sinner I was. I went into company, and attended dancing parties, and often thought on returning that I would never attend another; but when invited I was as anxious as ever, and appeared the gayest of the gay. I never wanted my associates to think that I ever harbored a serious thought, and have often had them ask me if anything ever troubled me, and would answer no. I never shed a tear in my life, but when alone I have grieved to think what a deceitful child I was. I continued in this condition until about fifteen years of age, when the Methodists held a protracted meeting in the neighborhood, and a great many of my young associates joined. This seemed more than I could bear, to see that others could be good enough to join the church, and I so vile and sinful. They seemed to notice my troubled condition, and the members began talking to me, telling me that my troubles would pass away if I would do my duty, and so I went forward and joined the so-called church. Then my trouble increased. Instead of feeling the relief I had anticipated, I was plunged into greater trouble than before, for I felt it to be a crime for so great a sinner as I was to belong to a church. I often thought I would ask them to take my name from their church-book, and tell them that I thought it was wrong for one so wicked and prone to evil as I to belong to the church; but then I was afraid of hurting their feelings, as my mother and most all my relatives belonged to that order. So I concluded to remain, and see if

I could not become better reconciled; but instead of becoming more reconciled, I became more dissatisfied, and after I was married, which was about a year after I united with them, it was a task instead of a pleasure for me to attend their meetings. But I never mentioned it to my husband, as his relatives were Old School Baptists, and he leaned that way, and I was always ready for a controversy if he said anything against the Methodists. So I went on mourning on account of my sins, and it seemed to me at times that it was more than I could bear. I tried to pray, but it seemed that my prayers, instead of rising to God, only fell to the ground, and it seemed that I was cut off from all hope. I often laid awake at night, when my companion was asleep, thinking if he could only know what a sinful woman I was, he could not love me; but in all my trials I could only see God just and good. I concluded that hell was my portion, and that I never could be good enough to live with one so pure and holy as he. I thought my condemnation was just, for I did not see how he could maintain his justice and save one so vile as I saw myself to be. But it seemed more than I could bear; for I had always thought, when a child, that when older I would be better; and now to see, that instead of getting better, as I had hoped, I had grown worse and worse, until I had given up in despair. While sitting at my work one day it seemed that my load was too great for me to bear, and I concluded to go to a place that I had often visited before, and try to pray the Lord to have mercy on a poor, vile wretch. I fell upon my knees and tried to pray, and when I arose I felt a calmness that I can never express. Everything seemed to wear a brighter aspect, and I felt so easy and contented that I went to my work; but I could not work, for I wanted to praise the Lord for keeping me through my youth, for it seemed that I could look back and see that his hand had guided me all my life. I took up the bible (which I had felt for some time that it would be a sin for me to open) and read several chapters, and I did not see how I could have been so blind as not to see that the Lord was able to save sinners. Here I had been trying to become perfect, when the scriptures inform us that all are sinners by nature, and prone to wander in forbidden paths. We are also informed that Christ's mission here on earth was to save sinners, and he accomplished it when he said, "It is finished." I could not see where he said that we could save ourselves with an everlasting salvation, and I felt that my whole trust was in him. I knew I was a sinner, and was glad that I did know it. I felt so happy that I thought I would never doubt again; but to my disappointment doubts and fears began to arise, and I mourned because I could not feel that load of guilt and condemnation that had been weighing me down. But try as I would I could not get it back again, and then I concluded it

was all imaginary; but still it seemed strange that the bible appeared like a new book. When I had tried to read before, it all seemed like a mystery, but now I could read portions of that holy volume that seemed comforting; but I never wanted any one to see me reading it. I had but little thought that it was a change in me, as I had never heard a christian experience. I had heard them tell that they had resolved to live a better life, in order to make peace with God; but I had tried that until I had given up in despair. I concluded I was different from any one else. I went to hear Methodists and Reformers, but could not get any comfort there. I went on in this way for a year or more, before I heard anything that comforted or encouraged me in the least, and then it came in a way that I least expected. Brother Theobald had an appointment at Little Flock, and I attended the meeting just to be in company, for I thought the Old School Baptists were the strangest people on earth, and I never could understand what they did believe. I was unconcerned as usual until he took his text, and commenced speaking on christian experience, which attracted my attention, and I never heard such preaching in my life. I thought surely he did not preach like the rest of the Old School Baptists, for he told my feelings so plainly that I was surprised. They made an appointment for him in the neighborhood that night, and I was afraid I would be unable to attend; but my companion concluded to go, and it was very comforting to me, although I kept it all to myself. I felt a tie for him and the members at Little Flock that I could not account for; they seemed so near to me. When I parted with brother Theobald it made me feel sad, but I concluded it was because he was so pleasant and agreeable. In a short time they called brother J. F. Johnson to the care of the church at Little Flock, and I went to hear him. His preaching was like that of brother Theobald, full of comfort and instruction; but when he would bear too heavily upon the Methodists, how mad I tried to get, and how hard I tried to hate him. I would speak of it to my husband, and he would take his part. I would get aggravated, and abuse brother Johnson for being so hateful. And often now do I look back and think if that dear old brother could only know how I tried to hate him, he would treat me with contempt. But it was this old, proud, hateful flesh, for try as I would there was an attachment for him that I could not control; and with all my spite toward him, whenever the time arrived for the church to meet, if I did not go I was sadly disappointed. But my companion was always as anxious to go as I, and we seldom missed. As I heard him often, and got used to hearing him expose the Arminian theory, I concluded it was his duty, and quit getting offended, for I knew he preached the truth. I thought if I could only be a member with them I would give anything. I felt anx-

ious for my companion to join, for I knew he was a subject of grace, and thought if he would join first, that I would not be censured so much. I waited for several meetings, but he did not go forward, and I felt every time as if I could not wait until the next. At last he asked me why I did not unite with the church; but I was ashamed to tell him that I wanted him to join first, so I could have an excuse to join to be with him, for it was weakness in me to care for what was said. So we went forward together, and never will I forget that beautiful Sunday morning, nor that solemn yet sweet privilege of following my Savior in baptism. I felt that I cared not for what the world might say, for I felt a calm that it could neither give nor take away. Nor have I ever regretted that step; for through all the troubles and trials which we have been called to pass, I feel that our God has been with us, and watched over and guided us. All that I regret is that I cannot live more to his name's declarative honor and glory, who has given us such sweet privileges here on earth; for I do think that it is one of the greatest privileges that mortals can enjoy, to be allowed to meet in church capacity. I know the greatest enjoyment I have in this world is to meet with a church where love and true fellowship abound.

Brother Farmer, I fear I have wearied your patience, and said but little to the point; and I hope you will read it, and do with it as you think best, and all will be right with me.

Your unworthy sister, if one at all,
MILDRED HERNDON.

LUKE XVI. 9.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when you fail, they may receive you into everlasting habitations."

BRETHREN EDITORS:—I have been requested by a friend in New York (whether a brother or not I am not informed) to give my views on the text heading this article.

I am not certain that my views on the text are correct, for they are different from the views of some of my brethren whom I consider my superiors both in intellect and acquirements. I will simply try to give what my friend has asked for, my "views," hoping that my friend and others who may examine them will strictly scrutinize those views, and detect the error, should there be any.

Then, first, let us attend to the signification of this word "mammon." Those whose views I have noticed on the subject have generally confined its meaning to money, wealth, &c. Although riches may be taken as a part of its meaning, it is not all. In addition to that it signifies, according to Webster, "a place where something is hid; a subterranean storehouse; the god of liberty." I cannot conclude that the word *mammon* here simply means wealth, because the plural pronoun *they*, (they may receive you,) as used in the following connection, cannot correctly be applied to money or wealth; therefore

we must apply to it a different signification. Then, suppose we conclude that the word here means, as Webster says, "a place where something is hid;" then the question would be, Where is that place? I think it was among the Gentiles. Now, we know that the Lord had a people among the Gentile nations, and that they were not yet manifested; but were a purchased possession, therefore "hid" from mortal gaze. We know also, that the Jewish disciples were finally received into the different branches of the church among the Gentiles, and therefore received "into everlasting habitations," for I know of no other everlasting habitation in this world but the church; but "it shall stand forever," "shall never be destroyed."

The Savior doubtless had a specific object in giving his disciples this command and instruction, and it seems evident to me that that object was to inform them that they would fail to find friends among the Jews, and therefore must seek to make them among the Gentiles; for the Jews were then becoming their most inveterate enemies. Will not the preceding connection justify this conclusion? In the commencement of the fifteenth chapter we are informed that the publicans and sinners (Gentiles) drew near to hear him; "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Then he spake to them the parable of the lost sheep, of his leaving the ninety-nine "in the wilderness," finding and bringing home the lost one, of the rejoicing over it more than over the ninety and nine that "need no repentance." Then comes the parable of the woman sweeping her house in search of her piece of silver that was lost; and when she finds it, calls her friends and neighbors to rejoice with her. Next we have the parable of the prodigal son and his elder brother; the prodigal to represent the reception of the Lord's perishing children of the Gentiles, and the elder son the Jews, and their opposition to the bestowment of any favors to the Gentiles.

Immediately before addressing the disciples in the language of the text, he presents the case of the unjust steward, who I suppose still portrays the Jew and his religion, which is a fac-simile of the Arminian and his religion to-day. This unjust steward taught his lord's debtors that they need not pay all they owed, a part would do, and so he was received into their houses. Just so with latter-day workmongers. They get into favor with their dupes by telling them, "O, do the best you can; the rest can be looked over." In one respect, however, they are a little more ridiculous than was the unjust steward. He could not dig, to beg he was ashamed; neither can they dig, but they are not ashamed to beg: they can beg with a looseness.

If we confine the meaning of the word *mammon* to riches, I can see no propriety in the language of the passage. How is money, wealth, riches, to receive persons into everlasting

habitations? But if we apply the word to the Gentiles, all seems to me plain. When Paul testified to the Jews that Jesus was Christ, (at Corinth,) "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go to the Gentiles."—Acts xviii. 5, 6. Again, "Then Paul and Barnabas waxed bold, and said it was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." They went to the Gentiles, were received into the churches—received into everlasting habitations, and there found friends.

This instruction was calculated to have a salutary effect on those Jewish disciples in another respect. It is well known that there was a deep-seated prejudice in the minds of Jews, even the Jewish disciples, against the Gentiles. Witness the case of Peter at Joppa, when directed to go to the Gentiles. See Acts x. 14, &c. Letting the disciples know that they would fail among the Jews, and directing them to make to themselves friends of the Gentiles, was well calculated to break down that prejudice. It did break it down, and was a matter of joy to the Jewish brethren to learn that God had "granted to the Gentiles repentance unto life." This brought about a lasting peace and fraternal friendship; so that in this mountain (the church) they were to beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah iv. 3. Here they may meet in a delightful asylum, a friendly sanctuary, where the same Lord over all is rich unto all (both Jew and Gentile) that call upon him, making no difference between them. Thus is consummated the assertion of the Savior, saying, "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."—John x. 16. And again, says the apostle, "For he is our peace, who hath made both one, and hath broken down the middle wall between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."—Eph. ii. 14, 15. Since this middle wall of partition, the handwriting of ordinances, is taken out of the way, nailed to the cross, the spiritually-enlightened Jew and christianized Gentile can, as friends, fraternize each other, and amicably sit down in the same sanctuary, and mutually worship the one same God in fellowship and friendship.

The foregoing views are the best I have; examine them critically, and indorse or reject them, as the scriptures may justify or condemn.

Most respectfully,

J. F. JOHNSON.

LIBERTY STATION, Ky., Aug. 12, 1878.

BROTHER BEEBE:—I have often felt a desire to write to you concerning that little hope, if a hope at all, or the way that I have been led about in the last fifteen or eighteen years, but so far something has appeared in the way. You are a stranger to me in the flesh, and my education is so limited, that it seems a task for me to write.

I was born March 22d, 1840, being now in my 39th year. My father and mother were Old School Baptists, and members of Gunpowder Church, Boone County, Kentucky, and lived in the same faith until death. The rest of our family, five boys and five girls, are what are termed Free Will Baptists, except two sisters, who are Campbellites, and two brothers, who have never made any profession. There is no Old School Church here, and there are old, gray-headed men here who are ignorant of the doctrine taught by them. We have had several preach at our house, of which I will name, Tibbles, Shannon, Underhill and Lumpkin. I joined the Baptist Church at Liberty Station, Carroll County, Kentucky, May 30th, 1877, at a meeting held by brother Alexander, and L. Salon, of Owen County, Kentucky, a converted Jew. I was baptized by D. Alexander, June 3d, and hope that I did no wrong, for I find many a loved one there. Some sixteen or eighteen years ago I hope the Lord was pleased to show me what a creature I was. I could not sleep at night, and thought if I could only steal out of my bed and read my bible without the family knowing it, I would do so, to see if I could not find something that would comfort and console my feelings. These words came to my mind with power, Hath not God all power both in heaven and on earth? I had often heard old people speak of how bad they felt when convicted of sin, but I did not believe them until then, but I then thought that none could have felt worse than I did. I associated with the world in worldly pleasures, to try to put away those feelings; yet when anything out of the way took place, I was often made to grieve, and say, I have done wrong. The more I tried to blot them out, the brighter they appeared; and when I heard the gospel preached, I was made to tremble. How long I labored under those feelings I do not know. I was taken sick, and laid for three years unexpected to live, which terminated in chronic dysentery, and for the last fifteen years I have hardly been able to get about. Those clouds of darkness and trouble passed away, and light, joy and peace came. I loved the entire human family, and thought they could detect it in my eyes, and that if I should tell them what a Savior I had found, they surely would believe. It was then a whisper seemed to say, "Fear not; I am with you." I thought then I could view Jesus as the only Way, the Truth, and the Life, and that I never should be troubled any more. But O, how soon clouds of darkness gathered round, and to do that which

is good I found not. I was made to cry out, O that I knew where I might find him, that I might lay hold upon him. I have had many troubles and trials through life, which have very often caused me to doubt and fear. I have been a very rebellious character, which I sometimes deem as the cause of my affliction. For fifteen years, while associated with the world, I thought it my duty to join some church and be baptized; but the people that mostly expressed my feelings appeared to be the furthest off—the Old School Baptists. Not because I thought that would save me, for I never believed that the church or being baptized would save any one; but seeing "there is water, what hindereth me from being baptized?" There are many called, but few are chosen. They are not all of Israel that claim to be of Israel. Nor do I believe everything that Baptists say because Baptists say it. There are a great many things said and done in my own church that I do not agree with; but God knows I cannot help that. Let others do as they will; as for me, I will serve the Lord. I sometimes think if our hearts are right, all is well. It seems to be the general disposition of man to do something; if he cannot serve God, he must serve Satan. I do not believe that we can merit salvation, for all we can do of ourselves is as filthy rags; but it is Christ that worketh in us both to will and to do. I know I love the christian people dearly, and have for years, and love to be with them, those whom I think the light of the Sun has shone upon, and would not throw a straw in their way if I knew it; but I have no love for the world, and am killed all the day long. I feel that I have nothing to live for, and ask to live longer only that I may have more strength, and to wait the Lord's appointed time. But O how prone we are to wander, and come so far from living as we should. I feel that if I am one that God has made free by his blood and atoning grace, I must be the least of all, and deserve nothing but stripes. If I speak, it seems but dust and ashes; and when I look over my past life I can see nothing but vanity. I know that in me there is no good thing, and if I am ever saved, it will be for nothing that I have ever done or can do. But O how often my feelings are cut down, and I am rebuked for holding up for the grace and power of God; but without that hope I am without God in the world.

Brother Beebe, do with this as your better judgment may see fit, and all will be well with me. Continue to send my paper, and I will send you the money at the first opportunity. I have taken your paper one year, and it has afforded me much comfort and joy, and I do not know how I should do without the encouragement it gives me.

Yours in hope,

J. L. ROGERS.

SPRINGPORT, Ind., Aug. 20, 1878.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—A request was made to

me quite a while ago, by a sister living in Ohio, to write an article for publication in our family paper, on the text recorded in the first epistle of John, fifth chapter and twenty-first, or last verse, "Little children, keep yourselves from idols." I owe an apology for not complying sooner. And I will say by way of apology to quite a number of dear brethren and sisters who have asked me why I do not contribute more to our medium of correspondence, that it is not because I do not feel an interest in the doctrine which it contains, but rather because I feel that the columns of the paper are furnished by abler pens. I trust that I now feel, and hope ever to feel, an unwavering devotion to the cause of truth, which I believe it maintains, and for which its editor has ever contended.

Ever since the fall of man, a strange infatuation has possessed his mind, causing him to turn away from the only true and living God, who gave him being, and made him in his own image, and endowed him with such noble faculties, and setting him over the works of his hands, and to bow down to idols that cannot save or deliver in the hour of peril.

An idol may be an image representing a false deity, (see 2 Cor. vi. 16) or anything sinfully indulged, such as worldly gratification or indulgence which has the tendency to divert us from Christ.

In the law given to national Israel, the express and unequivocal command of God was, that they should have no other gods before him, or make any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or in the sea, or under the earth; that they should not bow down to them nor serve them; because God himself, by his own arm, had brought them out of the land of bondage and delivered them from their oppressors. See Exodus xx. 3-5. And after he had led them miraculously through the Red Sea, sent meat and manna to them, gave them water to drink from the flinty rock, faithfully fulfilling all his promises, giving them exhibitions of his power, to demonstrate that all things were under his sovereign control, see how soon they turned to idols that cannot save. Such is the weakness of depraved nature, and the tendency of human frailty, that we turn from and rebel against that God who alone can deliver and save from destruction.

But, dear brethren, it is not our purpose in this article to so much trace national Israel in their rebellion and wanderings, as to admonish and exhort the children of our God.

That there is a propensity in the manifested child of God which causes him sometimes to worship idols, none can successfully deny. Not so much to worship images of gold, silver and wood, or images set up in the carnal and depraved mind of worldly professors, who know not God, but worship a God as vacillating, mutable and precarious as themselves, and who is dependent upon the aid of finite worms of the dust to perform

his will and execute his purpose, but a disposition to make an idol of some earthly object or gratification, thereby causing their spiritual zeal to abate, the love of God to grow cold, and their thirst for spiritual food to diminish. "The old man," under the control of "the carnal mind," which is enmity against God, not subject to his law, neither indeed can be, appears for a time to be almost unrestrained, and the result is worldly ambition, fleshly gratification, ease and comfort for the body, and death to spiritual enjoyment. For the scriptures teach, and the experience of God's children attests, that we cannot serve God and mammon. If we live after the flesh, we shall die; but if we through the Spirit do mortify the deeds of the body, we shall live. If the foregoing language, dear brethren, means anything, it certainly implies that we may live after the flesh, and, as a legitimate consequence, die to spiritual enjoyment. We, therefore, as the children of God, who have been called of him, and in one sense separated from the world, are exhorted to set our affections on things above, and not on things of the earth. The command of Zion's King is, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Meaning temporal mercies and blessings. It is to be deplored that there is not a more marked distinction between the church and the world at the present time. No marvel that iniquity abounds and the love of many waxes cold, or that many are sickly among us, and so bitterly complain of darkness, and a lack of sweet communion with God, and the enjoyment of the smiles and presence of our Redeemer. When we feel so much spiritual barrenness, so much cold indifference for our duty in the church, and to one another, and lack of zeal for the welfare of Zion, and at the same time find that our heart is set on some worldly object, is it not time for us to begin to scrutinize ourselves closely, go into the deep chambers and recesses of our heart, pray to God to search us as with a lighted candle, and if there be any idol lurking there in secret, turn the accursed thing out, that we may worship only him?

"The dearest idol I have known,
Whate'er that idol be,
O come and tear it from thy throne,
I'll worship only thee."

Can we expect to withdraw ourselves from the society of our brethren, enter into secret conclaves with profane and ungodly men of the world, and persistently absent ourselves from the house of God, omitting to participate in his public worship, and hope to escape the chastening rod of our heavenly Father, and enjoy his smiles and his approbation? Are we not commanded to come out and be separate, and touch not the unclean thing, that we may be received of him, and he be a Father unto us, and we be his sons and daughters? See 2 Cor. vi. from 14th verse to close of chapter. It is true that the farther we remove from the world, and the less we conform to it and its religion, and the

less we have to do with the unfruitful works of darkness, and especially if we reprove them, as did Christ and his apostles, the more we shall be exposed to their censure and calumny. Worldly professors do not relish the truth as it is in Jesus, nor do they care to have their hypocrisy and cunning craftiness whereby they lie in wait to deceive, exposed. But, dear brethren, we should remember that the truth of God and the order of his house have ever been set at naught by the world. If you disdain their idols, and refuse to acknowledge their tenets, because they are anti-scriptural, and live godly in Christ Jesus, you *must and will* suffer persecution; suffer for daring to do right, and for your steadfastness in the faith. Our Savior has said that we shall have tribulation here, and that if we will be his disciples we must take up the cross and suffer with him. It is when we are at ease in Zion that the woes rests upon us; when we are joined to our idols, and look not to the God of heaven from whom all our help must come, that we are in danger. In our day there is so much that is called religion, and so many who put it on to hide their infamy, that it behooves us to examine ourselves, and endeavor to walk circumspectly, guard our ways, and redeem the time because the days are evil. May God grant that we may live soberly, righteously and godly in this evil world, keeping ourselves from idols.

J. A. JOHNSON.

DURANT, Holmes Co., Miss., July 26, 1878.

DEAR BROTHER BEEBE:—Permit me, through the medium of your valuable paper, to speak a few words to the strangers and fellow-pilgrims scattered throughout the land; for indeed, as John saith, the world knoweth us not; and why? Because it knoweth not God.

This, dear brethren and sisters, as well as all the holy scriptures, is a great mystery; that the beloved and affectionate wife of our bosom, and our affectionate children, who have looked at our visible form, and been with us from their birth, may not know us. They cannot see nor understand that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And as there is a unity in the true husband and wife, in the flesh, and they are a figure of Christ and the church, (Eph. v. 25-32) we must not expect the shadow or figure to be greater than the substance, but look for the unity of Christ and his people.—John xvii. 21. While his people, in their fallen nature, are dead, are darkness, and filled with hatred to God and his government, and are led captive by the devil at his will, we are driven to the conclusion that unless some power is put in operation that is greater than the power of the devil, the chain of their captivity will never be broken, nor their death, darkness or hatred be ever turned to life, light and love. And as God informs us that he is the Lord, and changes not, we see that the change must be in his people. But, dear

little ones who belong the Savior's little flock, the great and glorious plan of salvation by grace seems to open before me, and fills my heart with thankfulness and gratitude, for the little hope I have that I am embraced in that great salvation; that God, who is immutable, for the great love wherewith he loved me, even when I was dead in sins, hath quickened me, and turned my darkness to light, and my hatred to love, and has brought me to his banqueting house, where his banner over me is love.

I find it difficult to condense, as I ought to do, so as not to weary your patience, and crowd out the more edifying letters of my much loved brethren and sisters; for truly, as the honey is sweet to the natural taste, so are the letters of the dear brethren and sisters sweet to my spiritual taste. And why? Because their writers seem to be acquainted with the King's highway of holiness, and in my weary pilgrimage here I feel that I gather many sweet morsels. Solomon says, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock." And I understand him to have reference to the same little flock to whom Jesus says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." The little flock, then, are the children of the King, and heirs of the kingdom. In my sore conflicts here, when I take up the SIGNS OF THE TIMES, and there read of the travels of the people that I believe are the children of God, I find that, although we never have seen each others' faces, and perhaps never will on earth, yet they are well acquainted with my conflicts, and my poor heart rejoices, and my little hope is strengthened that I am in the King's highway, because I see the footsteps of the flock, all going in that way. And John tells us, (1 John iii. 14) "We know that we have passed from death unto life, because we love the brethren." And why do we love them? Because we love their Father. For the same apostle tells us, "Every one that loveth him that begat, loveth him also that is begotten of him." And I feel that the plainer I see the likeness of Christ in a brother or sister, the stronger is my christian love for them; and the less the likeness appears, the weaker is my christian love. But, dear saints, let me relate to you a little of my experience on this subject; for in my wildest days, I believed that the scriptures were given by inspiration of God, and presented truth, and nothing but the truth. And I also thought, as the Father was holy, so were christians, which were his children. I looked upon all church members as the children of that holy God, for my youthful mind had not thought of hypocrisy, or of their being deceived. I thought christians knew that they were such, and I think I should have shuddered for any person if I had thought they were hypocritical. I looked at them as a people that always spake the truth, and acted righteously, and thought righteously, and that it would hurt their

holy feelings to see or hear others talk and laugh jovially. I had respect for them as a superior kind of people, and was very guarded in my words and actions when in their presence, for fear of hurting their feelings; and I thought that this respect was love. But Paul tells us, "If any man be in Christ Jesus, he is a new creature: old things are passed away, behold all things are become new." And I hope there has been a time since then when the Lord by his grace made me alive, and gave me a love for him, and a hungering and thirsting after righteousness. And having a hungering and thirsting after righteousness, I went to work to make myself righteous; for I did not look at Christ as the entire and full way, but thought he had only opened up the way for me, and desired me to walk in it, and that I could if I only would; and now I had the will, and therefore I would. I had not understood that none could come to the Son except the Father which sent him should draw them. Now I desired to stop sinning, and to make peace with God. I thought I could do it. But day after day, and night after night, I strove to stop sinning, yet I saw nothing but sin through all the day, and I had not done a single good work that I had determined to do, and fully believed that I could do. I had not yet felt my inability, but thought I had not been watchful enough. With a heavy and burdened heart I would slip off in the dark, and there try to pray to God to forgive me for being so neglectful of my duties, and so disobedient to him. It seemed that my poor heart was but a mass of sin and darkness, and I felt that it was only on account of his mercy that I was spared. I felt that I was guilty before God. And now, where was the ability to stop sinning, and to do good, that I had thought I possessed? I was like a man in the mire: the harder I worked, the deeper in sin I seemed to sink. I do not now think that I was sinking any deeper in sin than I was before, but God, who is light, was shining in my poor, guilty heart, and showing me clearer my true situation. Language cannot express my miserable feelings. Only those who have passed the same way can understand me. Though I hope I was then alive, I was bound with my grave-clothes of sin, and the devil, (I think it was him, for he is a liar, and the father of it) would tell me that the reason why I could not now do good was because I had refused so long to do good when I could, and that God had now given me up, and would not hear me, but had given me over to hardness of heart and a reprobate mind. And now, O what indescribable trouble rested upon me. I viewed myself as the vilest and most miserable creature that ever lived. For the first time in my life I could see that salvation for me must be entirely by the grace of God. But I did not think that any body else had ever been in that situation. I could say with Peter, "Lord, save, or I perish." Right there, I hope, the Lord said, "Loose him and

let him go." And methinks that God directed me to Jesus, and a voice seemed to say to me that he died to save sinners. I knew that I was a sinner, and I was enabled by the grace of God to look to Jesus, as the Mediator between God and me, and as suffering for my sins. Then, I hope, I became a new creature, and became manifestly a child of God by faith in Christ Jesus, which faith was indeed the gift of God. In a moment, apparently, all my load of guilt was gone, and instead thereof there was joy unspeakable. God shall gather together all things in Christ, both which are in heaven and on earth, And when this Jesus was born on the earth, and the angel was sent to proclaim the good news to the shepherds that were keeping watch over their flocks by night, suddenly there was with the angel a multitude of the heavenly host. And what were they doing? Praising God, and saying, "Glory to God in the highest: on earth peace, good will to men." And I then could in heart join that heavenly host and sing the same song.

Dear child of God, did you not then love God with your whole heart, soul and mind? Yea, you could forgive all your enemies, and there seemed to be a beauty in all God's creation, and all things seemed to be praising him. Your whole heart seemed to be filled with love and joy, and there was a peculiar feeling towards those that you believed to be christians, and whether male or female, bond or free, learned or unlearned, made no difference in your love, if they bore the likeness of Jesus. Then you did not feel cramped in their presence, but, for a while at least, you wanted to see them, to tell them what great things the Lord had done for you, whereof you was glad.

Dear brethren and sisters, I earnestly desire an interest in all your prayers. I have been, for the last forty years, or thereabout, like a gossamer in the air, sometimes up, and sometimes down.

Your brother and companion in tribulation,

GARLAND W. BURT.

NEAR HEPPNER, Umatilla Co., Ore., }
May 19, 1878. }

BROTHER BEEBE & SON:—Having noticed a manifestation of a spirit of inquiry in regard to Old School Baptists, the facilities for acquiring homes on the public domain, the climate, soil, wood, water, grass and markets, I shall write a few facts, as I find them. Old School Baptists are very scattering, there being only one organized church, or possibly two, east of the Cascade Range; one at Weston, in this county. So far as I can see and learn by inquiry, the chance for acquiring land by homestead or pre-emption is limited, except it be from twelve to twenty miles from the church, and from fifteen to thirty miles from timber. (If any brother knows to the contrary, let him speak.) The opportunities are better for locating along the north-western slope of the Blue Range of

mountains, from the Umatilla River to the Great Lava Desert, in the north-eastern part of California, the north-western part of Nevada, and the south-eastern part of Oregon, including all the country between the Blue Mountains and the Cascade Mountains. There are millions of acres of beautiful prairie land, covered with a sward of the richest grass, and abounding in all varieties of plant food, except in places water is scarce. The land within three to fifteen miles of the Blue Range is most desirable, timber being more convenient and rains more frequent; and at present the settlements are principally along the creeks, which invariably wind through deep gorges, whose rocky bluffs often form impassable barriers to either man or beast. These streams are beautiful in appearance, and the waters excellent, being that of springs that gush forth from mountain and hill. The bottom lands along these streams are very fertile, but are not to be preferred to the prairie lands, which are called bench or table-lands, the most of which are yet open for settlement. The soil will produce anything that the climate will suit. The climate to me (a Californian) is very disagreeable. It snowed here the 13th inst., and heavy overcoats were a necessity; and I am told that it sometimes snows here in July, near the mountains. In these mountains the soil is rich, and timber of the following kinds abundant: long leaf or pitch pine, red fir, white or balsam fir, yellow fir, black pine, and a specie of timber called tamarack, resembling cedar in its leaves, but is not an evergreen; also juniper, which is very scrubby, hawthorn, cherry, alder, birch, balm, (resembling the cottonwood,) willow in variety, fruit-bearing shrubs and plants on both root and top, with a great variety of medicinal plants. What a field for a botanist! Water good, better, best. Grass at present in abundance, but sheep are fast destroying it. The markets are the worst in the catalogue, everything being hauled, except stock of all kinds, by teams to shipping point, fifty or one hundred miles, thence on the Columbia River to Portland, thence to San Francisco, California. Now, brethren and friends, this is a cold climate, and more particularly so for Old School Baptists just now, as opportunities for church privileges are limited; but if enough to form a colony would come here, and brave the hardships of a new country in a cold climate, I have no doubt but they would be amply rewarded in process of time. Hence, if with this plain, unvarnished statement of facts, as I see them, you see fit to come out here, all right; I shall not shoulder any blame. I am here, but not settled, and would be glad to know if any will come and settle in this part; for if they do not, I shall leave a good country for a better, or the privilege of mingling with those who love God and fear his name.

Unworthily your brother in the hope of the gospel,

A. H. HAGANS.

ELD. G. BEEBE & SON:—The following letter contains a relation of the exercises of a dear young sister of my acquaintance, which you will please give a place in the SIGNS OF THE TIMES.

Yours in the truth,
BALAS BUNDY.

RENSSELAERVILLE, N. Y., Nov. 11, 1877.

ELDER BUNDY AND WIFE—DEAR BROTHER AND SISTER:—(if indeed I may claim the relationship.) I have a great desire to write and tell you some of my feelings, and what I trust are some of the Lord's dealings with me. I hardly know why I think of writing to you, but you sheltered me one night when I was very wretched and miserable. But I trust the Lord has been with me since then, and shown me my duty, and given me strength to perform it.

When I was a very small child I often thought of these things, and thought I should like to be a christian, and liked to hear christians talk on the subject. Time passed on until three years ago this fall, when I went to Otego to the yearly meeting. I thought I had never before seen such a happy people as I there saw. I thought if God had a people, (and I believed he had) these surely were part of them; but poor me, O how wretched! I thought it was no place for me, and I wished to be away, at least out of sight, for I thought they would think that I came because I was interested in the meeting. The night I stayed at your house I was wretched indeed. I thought if you could see me as I saw myself, you would shut your doors against me, for surely you could not harbor such a creature as I saw myself to be; and it seemed that you could not help seeing me, for I thought every time you looked at me that you looked clear through me. I thought I would give worlds, had I possessed them, to be one of the chosen ones.

We came back to Schoharie, where I found more of that happy people. I can never express my feelings then, but it seemed that I was of all persons the most miserable. It seemed wicked for me to tread on the ground, or to look at anything that God had made; still I could not flee from it. I came home, thinking that perhaps I could forget it; but I could not, and a miserable life I lived. I cannot tell when or how, but after a while my burden left me, and then I was worse off than before, and tried to get it back, and to get a deeper conviction, for I thought I had not had trouble enough; but I could not. For a long time back I have thought, if I ever have a hope I shall have to go back and take up with that little which I thought I never could. I had the way marked out years ago, and expected to have some great thing to tell of, and have such a bright evidence that I should never doubt. But alas! how different. God's ways are not our ways.

I often thought I would like to tell some one my feelings, but could not. I went out in young company to dance, every time solemnly promising

myself never to go again; but in a few days I would have an invitation to go again, and having no excuse, I would go. But O what feelings I would have. One year ago this fall I heard Elder Whitcomb preach from these words, "Come unto me, all ye that labor," &c. I thought he meant me, and his whole sermon was to me. It was so plain that I thought when we got to the house I would tell him my feelings; but when he spoke to me, my mouth was closed and I could not say a word. O how bad I then felt. "God moves in a mysterious way, his wonders to perform." After that he came to our house, and I thought if he should say anything to me I would tell him my feelings; but when he spoke to me on the subject, my first thought was, How long before you will go to another dance? and my mouth was closed again. Time passed on, and this fall they began to talk about parties again. I thought, Is it possible that I must live through another such winter as last? But I trust God has ordered otherwise. When I was to Schoharie at the yearly meeting, I think the Lord in his own good time (which is the right time) made me willing to accept that little hope, and my prayer daily and hourly was, if it was his work, that my mouth might not be closed, but that he would give me strength to tell the church my feelings and desires. I do believe my prayer was answered. The next Saturday I went to church meeting. I felt very weak and unworthy, but I trust that one who is worthy and strong was with me. I thought, while hearing the people talk, that I was not fit to have a name and place with them, when these words came to me, "All the fitness he requireth is to feel your need of him." I thought I did feel my need of him. I had no where else to go, nor any desire to go elsewhere, so I told them my little story, and was received, and baptized the next day by Elder Whitcomb. Also my mother was received and baptized the same time.

I cannot tell of such great joy as some do, still I think I have had some of that sweet peace that the world knows not of. I think I can truly say, I have had more enjoyment in one day than in all the worldly pleasures I ever had. I often wonder, Is it possible that I, such a poor, unworthy creature, am called by such a great Master? I am thankful there is one that knows. Though I may be deceived, and may deceive the church, I know there is one I cannot deceive, and I think I am willing to leave all things with him, and say, Thy will, not mine, be done.

I sometimes think of the church as a building. There are some great timbers, such as beams and posts, while there are others that are very small, and almost out of sight; still they are necessary, and form a part of the building; and if I am only the least, I shall be satisfied.

I have given you an account of some of my feelings, in my poor and weak way. I did not think of writing half so lengthy when I commenc-

ed, but I could not find any stopping place. I hope you will bear with me this time, and perhaps I will never trouble you again in this way.

I desire your prayers, that I may ever be found doing my duty, and that I may have strength and grace given me from the giver of every good and perfect gift, that my walk and conversation may be such as becometh a christian.

If either of you could find time, and feel that you could write to such a little, unworthy being, it would be prized very highly.

I commenced this letter on the evening after I was baptized, but did not finish it, and the next morning I was sent for, to work for a sick aunt, so this had to be laid aside.

From the least, if a sister at all,
ADDIE BORTHWICK.

INQUIRIES AFTER TRUTH

Will Elder J. F. Johnson please give his views, through the SIGNS OF THE TIMES, on John i. 7 & 9?
G. W. BLAYDIS.

Will Elder F. A. Chick please give his views, through the medium of the SIGNS OF THE TIMES, on Rom. i. 20.
A FRIEND.

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CIRCULAR LETTERS.

The Virginia Corresponding Meeting of Old School Baptists, in session with the Occoquan Church, Prince Wm. Co., Va., August 14th, 15th & 16th, 1878, to the churches of which we are composed, and to the associations and meetings with whom we correspond, sendeth christian salutation and love in the Lord.

BELOVED BRETHREN:—We hail with joy the time-honored privilege of greeting your messengers, sitting under the sound of your ministry, and receiving through your letters and minutes continued expressions of your love and fellowship. We desire in our annual letter to convey to our correspondents in every place similar expressions of love in the Lord Jesus, and fellowship in the order of the gospel springing from that love. We are annually reminded of the transitory nature of all earthly things, and of the fact that the years of our appointed pilgrimage through life's changing journey are gliding swiftly by. The solemn recollections of the past often crowd themselves upon our mind, and the cherished forms of dear brethren who have walked with us to the house of the Lord, but who have since passed away, rise before us. For a moment we linger in the hallowed recollections of the past, and around the tomb of the beloved ones who have gone before us, remembering their works of faith, their labors of love, and that it will soon be said of each of us, as it is said of them, "He is gone."

In the midst of these reflections, and as a foundation for some brief remarks, we call attention to the following words: "All flesh is grass, and all the goodness 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."—Isaiah xl., from the closing clause of the 6th, to the 8th verse inclusive. The surrounding verses of the chapter in which the quoted words occur are filled with heavenly comfort to the people of God. In these verses the sovereignty of the eternal God is brought to view, before whom, as we are informed in the 17th verse, all nations "are as nothing, and they are counted to him less than nothing and vanity." The immediate connection opens with the command of the Lord, "Comfort ye, comfort ye my people, saith your God." In the 5th verse we are informed that "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

What a boundless ocean of immortal beauty is brought to view in the phrase, "glory of the Lord." The declaration is positive, "it shall be revealed." Every quickened sinner whose mind has become clear upon his own experience, knoweth full well that he cannot find it out by searching; it comes by revelation. The burden of the word of the Lord was upon Isaiah. "The voice said;

Cry. And he said, What shall I cry?" The language of the text appears to come in response, "All flesh is grass." All flesh; there is no exemption; the rich and the poor, the prince and his subject, bond and free, Jew and Gentile. In all conditions of society, in every nation and kindred upon earth, throughout the development of Adam's fallen race, and in time's onward travel, "All flesh is grass." And how is it grass? We look abroad over the surface of the earth, and upon the crops of grass that are annually seen there. We see them, in the springtime, in the green hue of life and health, every blade showing the wisdom and power of its great Creator. They are creatures of God, which he hath made for his purpose. They abide for a moment, and then pass away, to be succeeded again and again by kindred crops. So we look upon the busy throng, the countless thousands in life's hurried way. We pause to admire the wondrous skill bestowed upon them by their Creator; but, like the grass in the figure, they are borne rapidly away.

"Flesh as the grass our bodies stand,
And flourish bright and gay;
A blasting wind sweeps o'er the land,
And fades the grass away."

"From night to day, from day to night,
We die by thousands in his sight;
Buried in dust whole nations lie,
Like a forgotten vanity."

Generation succeeds generation, and the busy hum of life's unceasing toil moves on as before. The voice of mirth and melody is heard above our graves as around our pathway, and the most durable marks of affection raised above our silent dust must crumble with the lapse of time. In the bosom of the earth all dwell together, the rich and the poor, the prince and the beggar, in the silent congregation of the dead. Thus our God has wisely ordered it.

But we pass to the consideration of the second clause of the text: "And all the goodness thereof is as the flower of the field." The declaration is distinct: *all the goodness*. Notice the figure, the *flower of the field*. To the natural eye the flower of the field looks beautiful: so the fancied works of righteousness that poor deluded mortals fondly suppose they weave, look in the eyes of those who are dead in sin. But says the prophet, "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it." When quickened sinners are awakened to the knowledge of their standing as justly condemned sinners, when God shines in their heart, discovering unto them the total depravity existing there, when the withering touch of his mighty hand rests upon them, "the grass withereth, the flower fadeth." All of their righteousnesses become as "filthy rags," and they all "do fade as a leaf," and their iniquities, like the wind, take them away.

But in bright contrast to the withering grass, the fading flower, the perishable things of time and place, the prophet declares that "the word of our God shall stand forever."

"The word of our God." "In the beginning," says John, "was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."—John i. 1 & 14. "In him was life, and the life was the light of men."—Verse 4. This Word is brought to view in the Revelation in the following sublime language: "And 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. His eyes were as a flame of fire, and on his head were many crowns. And he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." The effectual accomplishment of the good pleasure of our God by this Word is declared as follows: "For 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 it shall prosper in the thing whereunto I send it."—Isaiah lv. 10, 11. We present this strong array of scripture as far better than any language we could use to show the eternal power and effectual triumph of the Word of our God. Whether we speak of the Word as referring to the Lord Jesus, or to the messages delivered from the eternal throne, the declarations made by holy men who spake as they were moved by the Holy Ghost, it remains the truth that his word shall stand. In every declaration from his throne the poet's language is applicable,

"Each of them is the voice of God,
Who spake and spread the skies abroad;
Each of them powerful as that sound
That bid the new made world go round;
And stronger than the solid poles
On which the wheel of nature rolls."

Very well can the prophet say, his word shall stand forever. It stands over the ruins of time. This truth is certainly full of rich and heavenly comfort to the people of God, to realize that we are vitally interested in this Word, in the strong declarations that have been made from the throne of God for the good of his afflicted ones. When we reflect upon the perishable nature of all earthly things, when the pangs of disease rack our mortal frame, and the swiftly passing years bear us to the infirmities of old

age; when the familiar features of brethren who have become near and dear to us through a long and pleasant intercourse in the house of the Lord disappear annually from our midst; how bright the truth of what we have written shines. In Him is life. Our mortal life is a life of distress, susceptible of disease, and must soon pass away. But here is life eternal, life that is uninterrupted in its pleasure, unending in its existence, and perfect in all of its glory. In its contemplation our faith soars heavenward to the home of the blest. No mortal woe disturbs the sacred joy that reigns eternally there.

"No chilling winds or poisonous breath
Can reach that shining shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

We feel within the distress of earth's sorrow. There is a cry for deliverance from the terrible distress and thick darkness of the "body of this death." An inward and intense thirsting at times for rest from the weary way of earth's continual toil. The fairest and brightest scenes of time are clouded with the knowledge of our natural condition, the deep realization of the depravity of the human heart. Can we not rejoice in the knowledge that dissolution and decay are written upon all these things? They must pass away. "Being born again," says Peter, "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. 23-25.

We have but briefly glanced at the subject upon which we have written. Time is bearing us onward to its bright consummation. We "rejoice in hope of the glory of God." In full prospect of eternal deliverance from the corruption, afflictions and trials of this mortal state, the saint can sing,

"Yea, though the earth's foundations rock,
And mountains down the gulf be hurled,
His people smile amid the shock—
They look beyond this transient world."

Our meeting has been harmonious and orderly. We have not had as many of our brethren in the ministry to visit us as we expected to have, and, through the inclemency of the weather, we have not had the privilege of hearing as much preaching as we desired. But we know that our God, who is love, doeth all things well. A large and attentive congregation has been in attendance, and a deep interest has been manifested in the preaching of the word.

Our next annual meeting is appointed to be held with the Bethlehem Church, Prince Wm. Co., Va., on Wednesday before the third Sunday in August, 1879, when and where we hope to meet with your messengers and receive your messages of love again.

WM. M. SMOOT, Mod.
G. G. GALLEHER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1878.

I CORINTHIANS I. 21.

ATLANTA, Ga., July 17, 1878.

BROTHER BEEBE:—I would be glad if you could condescend to notice the request of such a poor, vile worm of the dust as I am, to have you give me your views through the SIGNS on 1 Cor. i. 21. I have written to you often, and made several requests of you for your views on certain scriptures, but from some cause, unknown to me, you have never paid any attention to them; but I feel impressed to make one more, and leave it with you.

Ever yours in hope,

JACKSON CAGLE.

REPLY.

Brethren who call on us for our views on the scriptures, should not feel themselves neglected or slighted when we fail to comply with their requests. If we were able to expound all mysteries, and give a clear explanation of every passage in the sacred volume, we would still lack for time and space sufficient to meet all the inquiries that are made. But when it is understood that our understanding of the deep things of God is very limited, and that we are fully as dependent on God for light as any of our brethren can be, our brethren should be the more ready to excuse in us any seeming neglect or failure to respond to their inquiries. We are frequently called on for our views on portions of the word on which we have no satisfactory light, and as we do not feel willing to darken counsel by words without knowledge, prefer to wait until we may be favored with a more perfect understanding.

We certainly have no desire or design to keep back from our readers any part of the counsel of God, nor do we hold any sentiment in regard to the doctrine of the gospel which we are willing to conceal from our brethren. May God direct the minds of all his inquiring children to look to him for that instruction in righteousness which we all stand in need of.

The text proposed by brother Cagle is one on which we have had much reflection. In contrasting the wisdom of God with the wisdom of men, the pride of man is humbled; as when all his boasted wisdom is weighed in an even balance, it is proved to be but folly, compared with the wisdom of God. It is true, the intellectual capacity of man, with which he is indued by the Creator as an intelligent being, should be duly appreciated as an invaluable temporal blessing; but it can never transcend the limitation of nature, for in its highest elevation it cannot comprehend the things of the Spirit of God. Therefore it is written, "Except a man be born again, he cannot see the kingdom of God." A natural birth can only develop a natural man, possessing only a natural or carnal mind; and we are told that 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. No amount of literary culture or labored research

of the natural mind of man, can change a natural or carnal mind to a spiritual mind, or capacitate it to comprehend anything that is spiritual.

The arguments of the inspired apostle in the first and second chapters of this first epistle to the Corinthians, are perfectly conclusive and unanswerable in demonstration of this God-honoring but creature-abasing position.

"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." Let us here consider the wisdom and pleasure of God in setting bounds and limitation to the wisdom of the world, and in extending the wisdom of the just to them who believe; that is, to the faith of those who are born of God, being from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth. We are not to conclude that the limitation of the wisdom of the world to the things of the world, and the hiding of the things of the Spirit from the wise and prudent of this world, was from any lack of power or ability on the part of God, nor that it resulted from any want of understanding with him; but the very limitation of the capacity of man is the result of the supreme wisdom and righteous design of him who worketh all things after the counsel of his own will. It was not by accident, but by design, as declared in the context, wherein "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." This determination of God was not a matter of regret to Christ; for, "In that hour Jesus rejoiced in spirit, and said, 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." Then, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" These interrogatories are answered in our text: "For after that in the wisdom of God the world by wisdom knew not God." After what? After God had made foolish the wisdom of the world, and hidden the things of his Spirit from the wise and prudent of this world; surely after that, the world by wisdom knew not God. That wisdom which Christ is of God made to the saints, "none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen O God, beside thee, what he hath prepared for him that waiteth for him."—Isaiah lxiv. 4; compared with 1 Cor. ii. 9: "But as 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." "For

what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

Since the beginning of the world all the researches of mankind to find out, to know, or to attain to any adequate conception of the true and living God by human wisdom, have utterly failed, and must fail; for our Lord Jesus Christ has positively declared that "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. If any man by his worldly wisdom or research could find out God, then the knowledge of God would be but a worldly science, which, like all human sciences, might be taught from sire to son, and every man might say to his brother or neighbor, Know the Lord. But as in the above quotation our blessed Redeemer, as the Son of God, claims the exclusive ability to make the Father known, so has he also said, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. It follows inevitably that none who are destitute of eternal life can know the true God, or Jesus Christ whom the Father hath sent; and whatever the wisdom of this world may teach or learn that is called God, is not the true God, nor the Jesus Christ whom God hath sent. In this we have a striking illustration of the antagonistic nature of the wisdom of this world to the wisdom of God; for notwithstanding all that God has declared of the inability of men to attain a knowledge of himself as the true God by any amount of the wisdom of the world, men, in the blind infatuation of human reason, and in defiance of all that God has declared in his holy word, persist in looking to the scholastic institutions of this world, not only for a knowledge of God, but also to qualify men to disseminate the knowledge of God to their fellow-men. Indeed, they so directly contradict what God has said upon this subject, that they deny that divine teaching from God is sufficient without the addition of the wisdom of this world to qualify a man to preach the gospel of the Son of God.* To be informed in the sacred scriptures that God has made foolish the wisdom of this world, and in his su-

*Very recently a council of learned divines was held with the Missionary Baptist Church in this village, (Middletown, N. Y.), to examine for ordination to the work of the ministry a man whom that church had called to minister to her; and after having examined the candidate, the result of their deliberations was published in the local papers, which was in substance this: They were perfectly satisfied with his christian experience, and believed that he was called of God to the work of the gospel ministry; but as he had not attained to a full course of classical and theological education, which they deemed indispensable, they declined to set him apart by ordination. Whether this council think the Lord made a mistake in calling this man prematurely, before they had prepared him for the work, or assume that they are more competent judges of what should be his qualifications, they do not inform us.

preme wisdom ordained that the world by wisdom should not know the only true God, does not seem to make the smallest difference with the religionists of this world. But we are informed by the beloved apostle, "They are of the world; therefore speak they of the world, and the world heareth them. We (the apostles and church of God) 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. The radical difference, origin and tendency of the two kinds of wisdom spoken of, is expressed thus: Of that which is of the world, James says, "This wisdom descendeth not from above, but is earthly, sensual, devilish. 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."—James iii. 15, 17.

The wisdom of God is regarded as foolishness by those who possess the wisdom and prudence of this world. Nothing could seem more foolish to the learned Greeks, or was more of a stumbling-block to the self-righteous Jews, than the preaching of Christ crucified. No principle of human science or philosophy taught in the Grecian schools could comprehend or entertain the doctrine of the cross of Christ, as preached by Paul to the Corinthians, who came to them utterly repudiating in his ministry the wisdom of this world, which God has made foolish. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing (or *persuasible*, as in the margin) 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." The excellency of speech, as estimated by man's wisdom, in preaching what the world accepts for gospel, is in as high repute among worldly religionists to-day, as it was when the apostles ignored it in their ministry, and when the learned Greeks denounced them as fools, and their preaching as foolishness. Do not the learned religious teachers of the present times, who have learned what they regard as the *science* of divinity in the schools of men, look with as much contempt on the preachers of the cross of Christ, who have taken no degrees or stock in their institutions of theological training, as did either the Jews or Greeks of former times upon the humble fishermen of Galilee, whom God raised up to preach among the Gentiles the unsearchable riches of Jesus Christ our Lord? The preaching of the cross was at that time foolishness to them that perish; and is it not precisely the same with that class at this present time? The reason why it was so then, and continues so now, is that the wisdom of the world does not know the true God, therefore cannot recognize his power and wisdom in

the preaching of the cross, in the absence of all human policy and popular wisdom.

"Father, 'tis thus because thy will
Chose and ordain'd it should be so;
'Tis thy delight to abase the proud,
And lay the haughty scorner low."

But let us consider how the wisdom of this world, when applied to matters of religion, is held in the divine estimation. We have already called the attention of our readers to the declarations, that God has made foolish the wisdom of this world, and that the inspired apostles ignored it in their ministry, that the faith of the saints should not stand, nor even seem to stand, in the wisdom of men, but in the power and wisdom of God. Hence, God having put an everlasting *veto* upon the wisdom of this world, as having anything to do in the salvation of men, or in the extension of the ministry of his gospel, "after that" he had made it impossible that the world by wisdom should know him, "it pleased God by the foolishness of preaching to save them that believe." We are not to understand that God regards the preaching of the cross as foolishness, for in the eighteenth and twenty-third verses of this chapter we are informed to whom and in what sense it is foolishness. To them that perish, to the learned Greeks, it is foolish; it is in the estimation of the worldly-wise, both of ancient and modern times, foolishness; but unto them which are called, both Jews and Greeks, (it is) Christ the power of God and the wisdom of God. The preaching of Christ, as preached by Paul, not in excellency of speech or of man's wisdom, though folly to Jews and Greeks, is nevertheless the power and wisdom of God in the salvation of them that believe.

Believers, not unbelievers, are the subjects of the salvation which God effects by the foolishness of preaching; or in other words, by the power of God and the wisdom of God. Unbelievers are not profited by this preaching, it not being mixed with faith in them who do not believe.—Heb. iv. 2. Believers, in a gospel sense, are those, and only those, who have everlasting life; for Jesus has said, "Verily, verily I say unto you, He that believeth on me hath everlasting life."—John vi. 47. And unto all such believers the preaching of Christ has a saving power; but neither the power nor the salvation is of the preacher, for we are told that it is the power of God, and it is also the wisdom of God; and this is one reason given by the apostle why excellency of speech and the wisdom of men, and enticing words of man's wisdom, are condemned, that the faith of believers should not stand in the wisdom of men, but in the power of God. Believers are by the preaching of Christ crucified, saved from the delusions which are abroad in the world, and from all confidence in the flesh, and from trusting in men, or making flesh their arm. But whatever the salvation in our text may be applied to, or may signify, it is wholly of the power and the wisdom

of God. The preaching itself, when stripped from all human or worldly power or eloquence, free from all enticing or persuasive words of man's wisdom, leaves only the naked arm of God, in the demonstration of the power of God. See this exemplified in the case of Paul and the Corinthian believers. Mark, the apostle to the Gentiles, though not a whit behind the chiefest of the apostles, he comes to them in weakness, in fear, and in much trembling, the very impersonification of weakness. Why thus stripped of all self-reliance and of all confidence in himself? Ah, he tells us why. It is that the faith or confidence of the saints should not stand in the wisdom of men, but in the power of God. To those who have everlasting life, and therefore believe, the preaching of Christ in the demonstration of the Spirit and power of God, speaks wisdom to them that are perfect; yet not the wisdom of this world nor of the princes of this world, that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory.

The vain glory of worldly wisdom, the embellishment of a classical theology taught in the schools of men, and all the high-sounding titles by which the graduates of the schools of men are distinguished from the humble servants of God, belong exclusively to them who glory in the attainment of worldly wisdom to qualify them for the positions which they hold as rabbis, and doctors of their divinity. But the ministers of Christ, who see that in their calling of God, not many wise men after the flesh, not many mighty, not many noble are called, can well afford to dispense with all these worldly charms, since they are assured that 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. And, "That according as it is written, He that glorieth, let him glory in the Lord." It is enough for the saints to know that, of God, they are in Christ Jesus, who of God is made unto them wisdom, and righteousness, and sanctification, and redemption. They who rely upon the wisdom of the world, as taught in bible classes, Sunday schools and theological seminaries, are forever doomed to be ever learning, but never able to come to the knowledge of the truth; while all the children of Zion, however humble, obscure or unsophisticated in the philosophy of the world, shall be taught of God, for unto them it is given to know the mysteries of the kingdom of God: but to them who are without, all these things are hidden mysteries.

LEXINGTON ASSOCIATION.

As the senior editor is now on an extended trip through Virginia, West Virginia, Kentucky, Ohio and Ontario, which will continue until the 9th of October, he will not, of course, be able to attend the Lexington Association, nor will it be convenient for the junior editor to leave home during his absence. We have therefore persuaded brother Benton Jenkins, an attache of this office, who was lately licensed by the Old School Baptist Church in this village to preach the gospel, to attend the association, and those desiring to transact any business with us can do so through him as well as if done with either of us personally.

OUR APPOINTMENTS ABROAD.

Our present arrangement for our contemplated journey is, if the Lord so wills, to spend the evening and night of August 12th in Philadelphia, and pass on from thence to Occoquan, Va., on Tuesday, the 13th; attend the Corresponding Meeting at that place on the 14th, 15th and 16th; spend Sunday, the 18th, with one of the churches of that association; on Monday night, the 19th, take the cars on the Baltimore & Ohio R. R., for Grafton or Webster, where we expect to meet Eld. J. S. Corder, and with him attend the Tygart's Valley River Association, which is to be held with the Leading Creek Church, on Friday, Saturday and Sunday, 23d, 24th and 25th; and on the 30th and 31st of August, and Sept. 1st, we propose to attend the Red Stone Association, which is to be held with the Indian Creek Church, in Monongahela Co., W. Va., and on Monday, the 2d, if possible, meet Elder J. H. Wallingford, or some other brother, at Maysville, Ky., who will conduct us to Mt. Gilead Church, and preach, if desired, at Mt. Gilead Church on Tuesday, the 3d, and at Bald Eagle on Thursday, the 5th, and on Saturday and Sunday, the 7th and 8th, be with brother Thomas P. Dudley at Mt. Carmel, and with him also visit the church at Georgetown, before the meeting of the Licking Association, which is to be held with the Salt River Church, on Friday, Saturday and Sunday, the 13th, 14th and 15th. Thence we propose to go on to the Indian Creek Association, which is to be held with the Paint Creek Church, in Fayette County, Ohio, commencing on Friday before the third Sunday in September; and from thence, via Toledo & Canada Southern R. R., to Duart, Ontario, where the brethren, if they think proper, may appoint for us to preach on Tuesday, Sept. 24th, and on Sunday, the 29th, at Ekfrid, and at such other places as Elders Pollard and W. L. Beebe may appoint, until the commencement of their Quarterly Meeting at Alborough, on the first Sunday in October, and Saturday preceding. After attending the Quarterly Meeting at Alborough, we hope to return, so as to be at home by Wednesday, the 9th of October, if the Lord will.

A NEW PAMPHLET.

We see noticed in some of our exchanges that our highly esteemed brother, Elder D. W. Patman, has just published, and is now ready to supply to all who order it, a work on the subjects of Christian Baptism, the Organization of the Gospel Church, the Gospel Ministry, Gospel Discipline, Forms for Constituting Churches, Ordaining Ministers and Deacons, Letters to Associations and Union Meetings, &c.

Terms.—For a single copy, fifteen cents; by the twenty or one hundred copies, ten cents. At these low prices he will send any quantity that may be ordered by mail, postage prepaid by the publisher, to any address. The money for the same must accompany the orders, in Registered Letters, or Post-Office Money Orders.

All orders for the Pamphlet must be addressed to Elder David W. Patman, Lexington, Oglethorpe Co., Ga.

ORDINATIONS.

The church at Salt River met according to a previous arrangement, on the second Saturday in August, 1878, in Anderson County, Kentucky, to take into consideration the subject of, and if thought proper, to set apart brother SMITH HAWKINS to the full work of the ministry.

After praise, and prayer by Elder J. Taylor Moore, and preaching by Elder J. M. Theobald, from Galatians vi. 14, the church called a presbytery composed of the following named brethren:

- From Bethel Church, Elder J. F. Johnson, Deacons S. Jordan and J. G. Duvall.
- From Little Flock Church, Elder J. E. Newkirk and Deacon T. Rogers.
- From Goshen Church, Deacons M. Mullins and L. M. Penny.
- From Salt River Church, Deacons N. T. Watson and J. C. Waterfill.
- From Long Ridge Church, Eld. J. M. Theobald.
- From Georgetown Church, Eld. J. Taylor Moore.
- From Mt. Pleasant Eld. J. M. Demaree.
- From Beach Creek Church, Deacon M. Headin.

The presbytery proceeded to organize by appointing Eld. J. F. Johnson Moderator, and J. J. Waterfill Clerk.

Brother Hawkins came forward and gave a relation of his christian experience and his call to the ministry.

The examination having been completed, and full satisfaction given by the candidate, the ordination was proceeded with.

Laying on of hands by Elders J. F. Johnson, J. M. Theobald, J. Taylor Moore, J. M. Demaree and J. E. Newkirk.

Ordination prayer by Eld. J. M. Demaree.

Eld. J. F. Johnson delivered the charge.

The ordination being over, the presbytery gave the right hand of fellowship.

J. F. JOHNSON, Mod.
J. J. WATERFILL, Clerk.

OBITUARY NOTICES.

BELOVED EDITORS:—Another of your patrons has received his discharge from labor, warfare and suffering in this vale of tears, and taken his departure to his God, whom he loved, in whose presence is fullness of joy, and at whose right hand are pleasures forevermore.

Our brother, **Dea. Joseph H. Watson**, departed this life on Sunday morning, June 30, 1878, after a protracted illness, in which he suffered extremely at times, so much so as to cause his mind to wander to some extent; but most of the time his mind was clear on religious subjects. He talked freely of his approaching demise, said death had no terrors to him, that the world had lost its hold upon him, and that he was but waiting all the days of his appointed time, until his change should come. He had been failing for some two or three years, but in the last twelve months his decline had been marked and rapid, and attended with great suffering and mental and physical prostration, and on more than one occasion his family and friends thought he was dying. He bore his affliction with remarkable patience for one in his situation. When not beclouded by his affliction and sufferings he loved to have the scriptures read in his hearing. He delighted to speak of the goodness of God and talk of his power. He rejoiced in the certainty, fullness and glory of salvation by Jesus Christ, and often spoke to me of these things.

Brother Watson leaves our dear aged sister, his domestic partner and companion for more than fifty years, one son and four daughters, one of whom has been entirely helpless for many years, several grandchildren and some great-grandchildren, together with the little church, to mourn our loss; but we sorrow not as those who have no hope.

Brother Watson was born in Mason County, Ky., Oct. 16, 1804, when two years old was taken by his parents to Adams County, Ohio, was married to Kezia Kelly in 1825, was baptized by Eld. Jacob Layman in June, 1833, in the fellowship of the Primitive Baptists, and went through the separation of the Old School and New School Baptists, standing firm on bible doctrine, never yielding a point that he was taught in his christian experience. He was ordained a deacon a few years after he joined the church, which office he held until his death. He moved to Carroll County, Mo., in 1872, and was one of the constituent members of our little church, which was organized in October, 1873, of which he continued a member until his departure, to join the church triumphant.

"O happy soul, who safely passed
Thy weary warfare here;
Arrived at Jesus' feet at last,
And ended all thy care."

R. M. THOMAS.

WAKENDA, Carroll Co., Mo.

By request of the now departed **Elder Moses Morehouse**, when he lay on his death bed, I write the following obituary.

When I visited him at his residence at Soldiers Home, Dayton, his mind was clear, and he was then almost free from all pain, and he desired me to preach a funeral discourse at some convenient time after his decease, which has been complied with. He also desired me to write his obituary, to be published in the SIGNS OF THE TIMES.

As he lay on his bed, he was very much favored with the divine presence in his soul. He had such clear views of the vital union of Christ and his people as he never had before, and his soul seemed filled with love to Christ and his people.

About one year before his death he paid a visit to Kentucky, and there had an interview with that dear old soldier of the cross, T. P. Dudley, which he declared was the most pleasant and profitable visit of his life. He said, "I am not afraid of the Dudley doctrine now, which is so much spoken against; it is the solace and comfort of my soul now." After a good deal of talk, I said, "Elder Morehouse, will it alarm you if I call this your death bed, and ask you what comfort you now draw from a belief in the glorious doctrine of salvation by sovereign grace?" "O no," he said, "It will not alarm me," his

eyes filling with tears and running down his furrowed cheeks. "I have no fear of death; God has taken that away, and I have no will to live or die. God's will be done. And yet if I should be raised up again, I shall be more firm and decided in preaching the glorious truths I now enjoy." He said, "With one exception, which was over fifty years ago, when Christ first appeared to me as my Saviour, I have never been as happy or as comfortable as now."

This interview was a few days before he died, and the writer was assured that he died in this happy frame, fully conscious to the last.

Elder Morehouse was 75 years of age. He died March 19, 1878. He was called to preach in 1846.

Your brother in hope of eternal life,
S. DANKS.

DEPARTED this life July 28th, 1878, in Warren County, Ill., **Mrs. Henrietta Roberts**, aged 30 years, 4 months and 10 days. She was the wife of Ransom Roberts, and daughter of Deacon John and Harriet Vandever. Mrs. Roberts was not a member of the visible church, but for several years entertained a hope of salvation through Jesus Christ, and during her lingering affliction she often spake of it to her friends, and delighted to dwell upon the goodness of God to her. She met death entirely resigned to the divine will, and we believe she sleeps in Jesus.

On the 29th I spake to a large audience at a meeting house near by, for the comfort of the surviving friends and the saints present, from John xvii. 24: "Father, I will that they also whom thou hast given me," &c. After which her remains were laid beside those of her only child, in the Bond graveyard.

She was a woman of excellent qualities, and worthy of the highly respected man whom she leaves to mourn, together with her father, three brothers and four sisters, and many others. Respectfully,

I. N. VANMETER.

MACOMB, Ill., Aug. 1, 1878.

ASSOCIATIONAL.

The Indian Creek Old School Baptist Association will be held with the Paint Creek Church, Fayette Co., Ohio, commencing on Friday before the third Sunday in September, 1878, at 10 o'clock a. m., and continue the two following days.

Those coming by rail-road will come to Washington Court House, Fayette Co., and there take the Narrow Gauge R. R. to Good Hope, where they will be met on Thursday evening and Friday morning, and cared for, and conveyed to the place of meeting.

A cordial invitation is extended to the brethren, and especially to the brethren in the ministry, to come and visit us.

ALLEN HAINES, Clerk.

The second session of Big Springs Association of Primitive Baptists will be held with the Hickory Creek Church, Jasper Co., Ill., commencing on Friday before the third Sunday in September, 1878. An invitation is extended to all of our order who wish to visit us, especially ministers.

Those coming by rail will get off at Hunt Station, on the Greyville & Mattoon R. R., which is 5 miles from the place of meeting, where they will be met on Thursday evening with conveyance to take them to places of entertainment and to the meeting.

By request of Hickory Creek Church,
I. B. PARR, Clerk.

The Lexington Old School Baptist Association is appointed to be held with the church at Andes, Delaware Co., N. Y., on the first Wednesday and Thursday in September, 1878.

Those coming from the east via the Ulster and Delaware R. R. will be met at Dean's Corner on the evening of Sept. 3d, by the brethren of Andes Church, who will convey them to the place of the association.

JAS. A. HUNTLEY, Church Clerk.

The Sandy Creek Association will convene on Friday before the second Sunday in September, 1878, with the Sandy Creek Church,

at Hope, four miles south-west of Tonica, and five miles north-west of Lostant, on the Illinois Central R. R.

Those coming from the south will stop at Lostant, and those from the north at Tonica, where they will be met by brethren and conveyed to the meeting. A cordial invitation is extended to our brethren and sisters to meet with us.

JOHN DOWNEY, Clerk.

The Mad River Old School, Predestinarian Baptist Association will convene with the Fairfield Church, in Madison, 3 miles south-west of Adrian, Lenawee Co., Mich., on Friday before the second Sunday in September, 1878, at 10 o'clock a. m. A cordial invitation is extended to all who desire to attend, especially the poor in spirit. Ministering brethren of our faith and order are especially invited.

All who come by private conveyance can inquire for David Gander, Jacob Gander, or A. B. Brees.

Those coming by rail will be met at Adrian on Thursday, at both day and evening rains.

A. B. BRES, Church Clerk.

The First Regular or Old School Baptist Association called Kansas will be held with the West Union Church, in Atchison County, Kansas, to commence on Friday before the last Saturday in September, 1878, at 10 o'clock a. m., and continue three days. A cordial invitation is extended to all who love the truth, especially ministering brethren of our faith and order.

Those coming from the east by rail will take the Central Branch train at Atchison City, and all coming from east or west will get off at Muscotah, on Thursday preceding the meeting, where they will be met by the brethren and conveyed to places of entertainment.

JOHN SCHENCK, Clerk.

The Salisbury Old School Baptist Association has appointed to hold her next session with the church called Little Creek, in Sussex County, Delaware, to commence on Wednesday before the fourth Sunday in October, 1878.

J. L. STATON, Clerk.

The Licking Association of Particular Baptists is appointed to be held with the church at Salt River, Anderson Co., Ky., to commence at 10 o'clock a. m. on Friday before the second Saturday in September, 1878, and continue three days.

Those coming by public conveyance will be met at Frankfort Depot on Thursday evening at 3 and 6 p. m. There is a stage running from Frankfort, by way of Lawrenceburg, which leaves Frankfort at 9 a. m., and arrives at Lawrenceburg at noon.

Brethren and friends, especially ministering brethren, are cordially invited to attend.

J. J. WATERFILL, Clerk.

The Kehukee Association is expected to be held with the church at Kehukee M. H. Halifax County, N. C., one mile east of Scotland Neck, and nineteen miles east of Enfield, on the Wilmington & Weldon R. R., on the 5th, 6th and 7th days of October, 1878.

Persons coming by rail either from the north or south should be at Enfield on Friday, so as to be taken in time by friends to the meeting.

C. B. HASSELL.

YEARLY MEETINGS.

The church at Snow Hill, Md., have appointed their yearly meeting to be held on Wednesday and Thursday after the fifth Sunday in September, (Oct. 2d & 3d.)

The brethren and friends at Nassaongo request Eld. Wm. J. Purington to attend their yearly meeting, which is to commence on Wednesday before the fifth Sunday in September.

Brethren and friends are cordially invited to attend both the above meetings. We

hope the ministering brethren will not forget us.

The yearly meeting of the Old School Baptist Church of Columbia, Jackson County, Michigan, will be held at their meeting-house three-fourths of a mile north of Woodstock Depot, on the Detroit & Hillsdale Road, to commence on the first Saturday in October, 1878.

All coming from the west will come to Bankers, and change cars for Woodstock. All coming from the south and east will come to Neapolian, where they will be met by the brethren and conveyed to the meeting.

Elders Seitz and Thomas are requested to attend, and all others that can come.

WM. S. CARPENTER, Clerk.

The Old School Baptist Church of Fairfield will hold a yearly meeting at their meeting house in Fairfield, Michigan, to commence on Friday, Sept. 27, 1878, and hold three days. Brethren and sisters of our faith and order wishing to make us a visit are cordially invited to attend, especially the ministering brethren.

CHARLES LIVESAY, Clerk.

The yearly meeting of the London Tract Church will commence at two o'clock on Saturday before the third Sunday in October, when we shall be glad to meet with as many of our friends as may find it convenient to visit us at that time.

Friends coming from the east by the morning train from Philadelphia, as well as those coming from Baltimore, will be met at Newark, on Saturday morning, and conveyed to places of entertainment.

By order of the church,
JAMES McDONALD, Clerk.

TWO DAYS MEETINGS.

The Old School Baptist Church of Gilboa have appointed a two days meeting at their meeting house in Gilboa, to commence at 10 o'clock a. m. on Saturday, Oct. 12th, 1878.

Those coming by the cars will be met by the friends on the day previous, at Moresville Depot.

All the friends of our faith and order, especially ministering brethren, are invited to attend.

By order of the church,
B. COLE, Clerk.

HOME SCHOOL.

WARWICK, ORANGE COUNTY, N. Y.

Situated on the Warwick Branch of the Erie Railway, sixty-four miles from New York City.

Coming School-year opens Monday, September 2d, 1878.

This School, owned and conducted by the sister and daughters of Elder Wm. L. Benedict, commends itself to favorable notice, for superior educational facilities, and a careful regard for the health and comfort of its pupils.

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We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction!

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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.

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.

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.

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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address,
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DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE
IS PUBLISHED
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The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

Our assortment of the small books embraces

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Imitation Morocco, Elegant style, single copy, \$1 75; per dozen, \$18 00.

Blue, Gilt Edged, single copy, \$1 18; per dozen, \$12 00.

Blue Plain, single copy, \$1 00; per dozen, \$9 00.

At these prices we will send (postage or expressage pre-paid) any quality or quantity that may be ordered. But at these low prices cash must come with the orders, as we need the funds to pay our heavy expenses.

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We have just received from the bindery a lot of our large type books, handsomely bound in a variety of styles, which we will mail to any address at the following prices:

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J. F. JOHNSON'S WRITINGS.

The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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Signs of the Times

D. L. Blackwell
HOPEWELL
MERCER CO. N. Y.
1878

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., OCTOBER 1, 1878. NO. 19.

POETRY.

GEMS OF LIGHT FROM HEAVEN.

BROTHER BEEBE:—To-day your paper encouraged me. I love to study your motto, "The sword of the Lord and of Gideon." As I dined with the widow of James Fox and her family, I resolved to send you this short note, and copy the hymn which I repeated to the bereaved family, which please insert in the SIGNS.

Yours in Christ,

J. RANSON JOHNSON.

FAIRFAX COUNTY, Va., Aug. 28, 1878.

In realms of glory Jesus dwells,
But comes to meet us here;
Each heart with glowing rapture swells,
And drives away all fear.

Our faith illumines the pilgrim's way,
And gives us lovely sight;
Some gleams of everlasting day,
Bright shining on our night.

Those gleams now cheer us, blessed God,
They guide us home to thee;
We'll sing thy glory on the road,
Though sharp the conflict be.

The needful conflict soon shall cease,
The crown shall then be given;
Then, welcome, everlasting peace,
All hail, clear light of heaven.

THE PILGRIM'S WANTS.

[These verses, selected by our highly esteemed sister Gurney, I have by request transcribed for the SIGNS OF THE TIMES.—WM. L. BEEBE.]

I want that adorning divine
Thou only, my God, canst bestow;
I want in those beautiful garments to shine
Which distinguish thy household below.

I want every moment to feel
That thy Spirit resides in my heart;
That his power is present to cleanse and to heal,
And newness of life to impart.

I want—O! I want to attain
Some likeness, my Savior, to thee;
That longed-for resemblance, once more to regain
Thy comeliness put upon me.

I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that new name in the mystic white stone,
Which none but thyself can declare.

I want so in thee to abide
As to bring forth some fruit to thy praise;
The branch which thou prunest, though feeble and dried,
May languish, but never decays.

I want thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
When my heart too tenaciously clings.

I want, by my aspect serene,
My actions and words, to declare
That my treasure is placed in a country unseen,
That my heart's best affections are there.

I want, as a traveler, to haste
Straight onward, nor pause by the way,
Nor forethought nor anxious contrivance to waste
On the tent only pitched for a day.

I want—and this sums up my prayer—
To glorify thee till I die;
Then, calmly to yield up my soul to thy care,
And breathe out in faith my last sigh.

CORRESPONDENCE.

THE CHILDREN OF GOD.

DEAR ELDER BEEBE:—Your reply to brother Redd, in the SIGNS of September first, is very interesting and edifying, and will prove satisfactory to him and your readers, I hope. I am glad to see you thus labor in love to instruct, relieve and unite the dear children of God upon this vital subject, that the sinner or man must be born again, before he can see and inherit the kingdom of God. For it is sadly evident that many of the saints in Christ have failed to understand the brethren and one another upon this and kindred subjects, and they have therefore supposed there is a serious difference in doctrine among us, when really there is unity, and should be sweet fellowship. For all Zion's children are taught of the Lord, and are made to know experimentally the truth of the gospel, and the fellowship of Christ's sufferings, with whom they are joint heirs and brethren together.

It is the desire of my heart to promote this happy result always and in every place, assured that the saints of God are all called in one hope of their calling, and all have one God and Father, one Lord, one faith, and one baptism; so that, in heart and soul, and in every essential requisite, they are one body and brotherhood. Thus believing, I desire to speak a little to the brotherhood of that which constitutes and makes them the children of God, and the heirs of salvation and eternal life.

Upon this subject Paul said, "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: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Romans viii. 15-17. The brethren to whom the apostle thus wrote were men and women, penitent sinners, who believed in the Lord Jesus, and had received the forgiveness of sin and the hope of salvation through his name. This is shown by the two clauses, "the spirit of bondage," and "the spirit of adoption," both of which they had received once, as the subjects of two births. For it was not as the children of God, but as the children of the flesh, or of Adam, that they had received the spirit of adoption; for adoption does not apply to children, but to those who were not children, to whom it secures the

right of heirship and the benefits of children. Yet Paul says to this people, "we are the children of God." This he explains just above, saying, "For as many as are led by the Spirit of God, they are the sons of God." Therefore they "were born of God," who is a Spirit, and had thus "received the Spirit, which is of God," or else they could not have been his sons. For still above, the apostle says, "Now if any man have not the Spirit of Christ, he is none of his." This teaches us very plainly that it is according to the Spirit of Christ, and not according to the flesh of Adam, or by grace, and not by nature, that any man is or can be a child of God. And yet it is just as true that any man who has received the spirit of adoption is himself a son of God, as it is that he was a son of Adam when born of the flesh. Therefore he is both the son of man and the son of God; for while Adam is the father of his flesh, God is the Father of his spirit. And therefore, as born again, every child of God, or believer in God, is a partaker of the sinful flesh of Adam, and of the righteous life of Jesus, and is a complex being, having two natures in one person. So then, we are not authorized in saying that the flesh abstractly, or the man before he is born again, is the child of God; neither can we correctly say that the Spirit of life in Christ, abstractly or alone, is the child of God, for it is not so written in the scriptures. But we may most truly say that the man, woman or child who truly believes in Jesus as the blessed and only Savior of sinners, is born again, or born of God, and is a child and heir of God, and a joint heir with Christ in his endless life and unsearchable riches. "The children are partakers of flesh and blood," and as such they are sinners, and sorrowfully realize and confess that they are wretched sinners, and need salvation. And we should so regard and speak of the children of God, if we would be understood and edifying; for when we talk about the children of God, as either entirely fleshly or as (now) entirely spiritual, we leave the law and testimony of the Lord, and "turn aside to vain jangling," and the babes in Christ, who should be comforted, are troubled with "doubtful disputations."

Our Brother-Redeemer was both the Son of God and the Son of man, the Son of David according to the flesh, and the Son of God according to the Spirit of holiness, (Rom. i.) yet he was not two separate and distinct persons or men, but one, "the man Christ Jesus." And as he was

made like his brethren, (Hebrews ii.,) they are as he was; and they shall also be as he is, when glorified together with him. When in the flesh, he suffered for sins, and was put to death in the flesh, but quickened by the Spirit, that he might deliver the children of God from the bondage of sin and death. And having drank the cup, and received the baptism, God raised him up from the grave, and glorified him in heaven. In all this his brethren must follow him—must suffer and die with him in the flesh, and arise from the dead and be glorified with him in the Spirit. And this is the experience and hope of every child of God while connected with "the body of this death," groaning, and "waiting for the adoption, to wit, the redemption of our body."

The children of God, therefore, really have a two-fold relationship; one to Adam in the flesh, and the other to the Son of God in the spirit, both of which are vital, and so close that by the disobedience of one they were made sinners, and by the obedience of the other they shall be made righteous.—Rom. v. So it takes the two births to constitute and bring forth the children of God, and every child of God is the real subject of each birth, and is born both of the flesh and of the Spirit, and is therefore a partaker of both, being one with Adam in the flesh, and one with the Son of God in the spirit. Therefore both births and their fruit belong to and are a very part of every child of God, and we cannot know or correctly speak of the children of God in the absence of these two births; for to be a child of God, one must be born of God; and whenever we find one born of God, as known by faith in the Son of God and love to the children of God, we shall always find a quickened sinner, one born again, a man or woman, and therefore one who was also born of the flesh, as well as of the Spirit.

"Except a man be born again, he cannot see the kingdom of heaven. Ye must be born again." This is the word of the Lord, and it shall be fulfilled, whatever men may say or do. And Jesus makes a clear distinction between the nature and fruit of the two births, of which the children of God are partakers, saying, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Words could not more plainly teach that these two births are altogether different in their nature and results, or products; for the fruit of one is fleshly and corrupt, but the fruit of the other is spiritual and holy. Therefore it is not the

flesh that is born again, neither is it the spirit that is born again, for the flesh and the spirit of the child of God are both born once only, each of its proper seed or parentage, as declared by the Lord himself; but the man, the quickened sinner, is born again, and he is the child of God.

So then, brother Beebe, I may truly say, you are born of God, yet it is not your flesh, but your spirit that is born of God; but if I with equal truth say, you are born of the flesh, then I must again adhere to the word of Christ, and speak not of your spirit, but of your flesh. But then, both these are equally your flesh and your spirit; therefore you yourself are both a sinner and a saint, both an heir of death and an heir of life. Consequently you are now dead indeed unto sin in your Adamic flesh, but alive unto God in your spirit through our Lord Jesus Christ, "who is our life."

I am persuaded that this is the heartfelt experience of all the heaven-born children of God, who as quickened sinners have faith and hope in Jesus; for they all realize that their sense of sin and wretchedness, their conflicts and hope of salvation and blessedness, are because they are born of the flesh and born of the Spirit; and they are therefore heirs with Adam of sin and death, but joint heirs with Christ of righteousness and life. They are made to know in themselves the truth of Paul's saying, "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Romans viii. 10. From these two opposite elements of every child of God come all our trouble and all our rejoicing. What then is our hope? Shall it ever be thus with the redeemed of the Lord? O no; for a glorious change yet awaits them, called the adoption, or redemption of our body. Paul states it thus, "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. 11. The Baptist brotherhood at large are of one heart and soul in all this, and this is enough for our fellowship and comfort. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—Romans xiv. 19.

In the love of the Spirit, your brother,

D. BARTLEY.

AUGUST 23, 1878.

CYNTHIANA, Ind., July 13, 1878.

ELDER G. BEEBE AND SON—VERY DEAR BRETHREN IN THE LORD:—Having been permitted in the good providence of God once more to reach my home and family, after my long journey to the eastern associations, I proceed to give, according to a promise made to many precious brethren and sisters, a short account of my travel.

I left Evansville on Wednesday, April 17th, on the steamboat for Pittsburg, where I arrived in due

time, and took the cars for Paterson, and went to the residence of our dear brother John P. Shitz, in time to meet my appointments there. I found our dear and venerable brother and sister in as good a state of health as it is common to meet with at their great age, and was glad to find them and the church at Tuscarora in peace and fellowship, and still striving to maintain the faith and order of the gospel. I staid here and preached at the meeting-house and in the neighborhood nearly two weeks, when I had to bid adieu to these dear and precious members of the church of God, to meet my appointment at Black Rock for the Sunday before the Baltimore Association, taking the train to Harrisburg, Pa., then the Northern Central to Glencoe Station, a few miles from Baltimore, where I was met by our dear brother John B. Ensor, who took me to his residence, where I was treated with the greatest kindness by sister Ensor and family. Sunday I tried to preach twice at the meeting-house, and stopped with our kind friend, Evan Davis, Esq., and his sister, and our dear and beloved sister in Christ, Rachel Ensor. After visiting the brethren and sisters in the neighborhood, Mr. Davis kindly sent me to the association, which met at Warren, Baltimore Co. Though the weather was wet and disagreeable, still there was a good attendance. All the Elders present I had before seen, except our dear brother, Joshua S. Corder, of W. Va. The preaching was all of a piece, the old fashioned gospel, without any of the means or effort system mixed up with it. I also here met our dear brother Wallingford, of Ky. I was pleased to see the peace and harmony that was manifested among the brethren, proving that peace (which is the gift of God) reigned among the churches. I was also much pleased to see the liberal manner in which the association was sustained. Sister Ridgely and her kind husband, Dr. Ridgely, spared no pains to make the brethren and sisters comfortable, as did also Mrs. Merriman and her dear family. It was here that I got to hear our beloved brother, Elder John Bell, of Washington City, preach at night, and I must say that I was truly pleased with his sermon; and I thought had all the white preachers been taught by the same Spirit, there would not be the trouble among the Old Baptists there now is. After the adjournment of the association I went home with our dear brother, Milton Dance, and the next day to brother John Varnes', to attend an appointment at Harford, where I met a large congregation, and also our dear brother, Elder Wm. Grafton, who had been detained at home by sickness in his family. Staying with brother Varnes until Tuesday, in company with sister Varnes I attended the Delaware Association, at the old Welsh Tract Church, and found the same Elders there that were at Baltimore, with the exception of our dear brother, Elder Dameron, whom I was glad to see, as he is attending some churches in North Carolina, and

in the same county that my father-in-law came from. The preaching here, as at Baltimore, was all of a piece; the trumpet did not give an uncertain sound: it was all of grace from first to last. O how good a thing it is for brethren to dwell together in unity. And permit me to remark, that none but God's poor and persecuted flock ever did or ever will realize that union. After the adjournment of the association, in company with brother Smith, of Illinois, I went on, according to promise, to fill an appointment at Philadelphia, putting up with our dear brother Thomas, who, with sister Thomas and family, treated us with the utmost kindness, brother Thomas taking us over the city, and showing us the various places of interest, the relics of years past and gone. On Sunday we met with the church, a little and faithful band of brethren and sisters, who cannot bow the knee to Baal; consequently, among all the splendid palaces called churches in this great city, they have none, but like their Master and the primitive church, they have to meet in an upper chamber. I feel to hope that the Lord will bless this little family; and although their enemies are numerous, may he support them in all their trials. Brother Thomas kindly took us down to the Delaware, where we crossed over to Camden, and took the cars for Old Bridge, New Jersey, where we were met by brethren and friends, who took us home with them kindly entertained us, and the next day met with the Delaware River Association, in the town of Washington, New Jersey. Here, as at all the others, the unsearchable riches of Christ was preached by the brethren, not an if or a peradventure was brought forward, and considering the wet weather, we had a very agreeable time. I was very much pleased to hear our dear brother Housel deliver an excellent exhortation to the brethren, exhorting them to continue in the faith, and to have no fellowship for the isms of the day. I thought it was well-timed, and to the point, and would have been glad could some of the Baptists here have heard him. From here we were kindly taken on the train by our dear brother Cyrus Risler to his residence in Stockton, New Jersey, and on Sunday I tried to preach to the church at Kingwood; and after spending a day among our friends there, took the train at Flemington for New York, where I arrived in time to take the Erie for Middletown, to attend the Warwick Association, and staid at your house that night. The next morning we met with them at your meeting-house, and found quite a large number of brethren from different parts. There were more Elders here than at any of the others, and as at the others, all was peace and harmony. I was glad to get acquainted with our dear brother Bender, whose letters I have read with interest in the SIGNS. Here my health seemed to be failing me, and I concluded to return home, though brother Pollard urged me to go on to Canada, and I would very much have

liked to have done so. I hope the brethren there will receive this as an apology, and will say that if spared I will yet visit them. You are aware that after the association I staid over at your church meeting on Saturday and Sunday, with which I was much pleased, hearing our dear young sister Horton relate to the church God's gracious dealings with her, and also the other sister, whose name I have forgotten. On Sunday it was truly a great feast to all to surround the board, and celebrate the death and sufferings of our Lord. I shall not soon forget my interview with the brethren at Middletown. From here, in company with brother L. L. Harding, I went on to Warwick, to fill an appointment on Monday and Tuesday, and tarried with J. Burt, Esq., who, with his kind daughter, treated us with all kindness. From here I went to New York City with brother Harding, and tried to preach at night to the brethren. I stopped while here with our dear brethren Dorman and Carlough. From here I went over into Jersey City, and staid a day with brother Harding; and reluctantly telling him good-bye, took the cars for Baltimore, where I staid with our dear brother and sister, Dr. John Thorne and wife, and visited a nephew of my wife's, living there. I tried to preach to the church twice on Sunday, and on Monday again met my dear brother Dameron, who preached there on Monday night. After spending a few days with the brethren, and looking over the city, I bid farewell to the brethren, and took the cars for West Virginia, where I was met at Webster by our dear brother, Elder Joshua S. Corder, who conveyed me to his house, and the next day we met the church at Mount Olive. It being their visitation meeting, I met several Elders here, to wit, Robinson, McDonald, E. and J. Murphy, Thompson, and Corder. Although the weather was wet, there was an immense number of people out, and where they all came from was a mystery, for I could see nothing but mountains; but they are precious Baptists, having long since proclaimed an uncompromising warfare against all the means and isms of the day, and all worldly societies, falsely called religious. It is called the Tygart's Valley River Association. Their mountains put me in mind of the Albigenian and Waldensian Baptists of ages ago. I tried to preach several times among the churches, and was well pleased with them, believing them to hold the truth as it is in Jesus; may the Lord bless them. Again taking the train I arrived at Patoka, where I had an appointment, and was met by my son. I tried to preach to them that night, and reached home the third day of July, having been gone eleven weeks. Now, my brother, pardon me for the length of this. I have condensed it as much as possible, and have left out many points I would like to dwell upon. Farewell.

Yours in the afflictions of the gospel,

JOHN H. GAMMON.

BUTLER, Ga., Aug. 17, 1878.

BROTHER BEEBE:—Having closed the business part of my letter, I will try to tell you what I hope has been the dealings of the Lord with my poor, polluted soul.

I, like all the rest of the human family, was born in sin, both deaf and blind, and came forth speaking lies. I was lost, and stood condemned before God, but did not know it, for I thought I had a good chance for salvation, and that all I had to do was to leave off my sinful habits and seek the Lord, and for thus doing he would save me. When I went to hear the different denominations preach, all of them but one sect, which sect is everywhere spoken against, told me that all I had to do was to yield to their overtures of mercy and be saved; and they seemed to have such a great love and zeal for the souls of others, that I thought of all the people in the world they were the best. But as for the Primitive Baptists, I thought them the most selfish people that I ever saw, notwithstanding my parents were of that order. When I heard them tell of their trials, temptations, hopes and crosses, and how it was that they were troubled so much on account of sin, I thought surely that could not be if they were christians; for I then thought that if one was a christian he knew it, and was happy all the time. I continued in that belief, caring for none of these things, until in the year 1858, when the association was held with the Philippi Church, where my parents were members. I had then just married, and was attending to business for a man that was of that church, and on Saturday morning, when the association was to begin, he told me that I could go if I wished to. I went, though not caring for anything, only to see and be seen. On Sunday evening my master said that he would rather I should go home, but to act my own pleasure. I told him I would go Monday morning; but when the morning came I felt an irresistible desire to stay, and thought I would go that evening. But I was still loth to leave, and staid till the close of the association. The last day it began to rain early in the morning, so that they had to move the preaching to the house. The last sermon was preached by Elder Norris, and I had a great desire to hear him. In the course of his remarks he used these words, "The wages of sin is death;" and, "The soul that sinneth it shall die." I had often heard the words before, but now they seemed to fasten on my mind, and were as a nail driven in a sure place, which was not to be removed. I bring up all, to show that God can work and none can hinder. I went home from the association with the words ringing in my ears. They were the last thing when I retired at night, and the first thing when I awoke in the morning. I attended balls, and other places of amusement, to try to drive them from me, but all to no effect; they still haunted me, till there was no rest for my mind. One night I had a dream

ever to be remembered, and from that time my sins seemed to crowd around me with great force. And after this, to augment my woe, this same dream again appeared to me, and when I awoke I was just ready to despair. From that time on my case became desperate, and I could not find any rest. My constant cry was, Lord, have mercy on me, a poor, lost, undone, helpless sinner. But with all my efforts and all my pleadings I grew worse all the while; for every sin that I had ever committed seemed to loom up before me, crushing me to the earth. I could not see how God could save me and remain just, and his law untarnished. I went on in this condition until the war broke out, and about that time I could neither eat nor sleep. Death and hell, I thought, were my portion forever, so I enlisted among the first soldiers that left this county, thinking that by getting off where I would see new and strange scenes, I would lose sight of my sinful self. But alas! not so. When we first went out we went to Yorktown, Virginia, and there were others there who had went before us, among whom I had three brothers-in-law, and I thought to be with them would be a great pleasure. But when I arrived there I was the most miserable wretch that ever lived. They all seemed full of glee, but I was cast down to the earth with a load of sin and condemnation upon me that I could not throw off; nor did the company of friends and kindred take it away. In a few days I was taken sick, and thought then that I must surely die, for I had as much mental affliction as I could endure, without bodily afflictions; but thanks be to God, he sustained me through them all, and after being sick two months, I was discharged from the army, and came home. But I brought the same load back with me that I carried off. I staid at home one year; and went back again, all this time struggling and wrestling with sin. I had a brother-in-law in the company with me who was a member of the Old Baptist Church, and I thought he was a christian. I would often ask him to take a walk with me, and to pray for me, for I had prayed myself till it seemed of no use for me to try again. When I looked to the heavens they were brass, or to the earth, it was iron; no help could I derive from them. What was I to do? To sit here I must die, if I went to the city I must die, for the famine was in the city. One night in my despair and agony I groaned all night, not expecting to see the light of another day. The army was encamped at a place called Vernon, in Mississippi, where we had been about two weeks. I had gone off about a half-mile from the camp, where I had selected a place to pray in secret, for I did not want any eye to see me but God, to offer, as I then thought, the last prayer that I should ever be allowed to make. When I reached the place I was afraid to get down on my knees; and while standing there, pondering over my condition, something seemed to say to me,

"The day of grace is past with you. The time has been that you might have repented, but now it is too late; you must now make your bed in hell." Suddenly a cold sweat began to pour out on me, and a strange sensation came over me, something, I think, like death, and I believe if I had been left to myself another hour I should have died. But thanks be to God, he wounds only to heal, he kills only to make alive. For just as those words came that killed every earthly hope I had, he sent another, which seemed to bring life; for as I was standing there, just ready to fall, the first thing I knew I was on my knees, saying, Lord, save, or I perish. Again, in another small voice, came these words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but should have everlasting life." As these words were spoken, Christ was presented to me on the cross. I did not see him with my natural eyes, but by an eye of faith, and I could then claim him as my Savior. All my burden was gone, and it was then so plain; that I wondered why I had not seen it before. But there is a fullness of time with God, and we cannot see these things until we are fully prepared for them. And those words which gave relief have been a great text for me to speak from when trying to preach, which I sometimes do, in a stammering manner.

Dear brother, I will close, for I have written too much already. After punctuating, and correcting all other errors, you may publish this, if you see fit; if not, all will be right. And now, dear brother, may the Lord keep you able to declare the same glorious truth, is the prayer of one of the least of the saints of God, if one at all,

JER. WOODALL.

MIDDLETOWN, N. Y., Aug. 28, 1878.

My mind has been impressed for some time past to write some of my thoughts on the predictive language in giving a record of the specific time and terminus of the creation, and "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Gen. ii. 2. All the followers of Christ believe the Old and New Testaments to be the inspired record that God hath given of his Son; hence, there must be predictive meaning in the record of the creation, which was six progressive days. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter iii. 8. I have thought from the above quotation that we have reason to believe that six thousand years is the allotted time for God to finish his work in regard to the sons of men, and bring to pass the final consummation of all things, when the Son shall deliver up the kingdom; but there are none but God knows how far or near that period is. We have no infallible or correct computation of the past

five thousand eight hundred years; therefore none can know the "day nor the hour," and God has ordered it so to be. No one of the human family knows the exact time when the end of the world shall come to them individually; yet it is perfectly proper to think on such an important event. It is also proper and right for any of God's children to think on the final consummation of all things, when the Son shall deliver up the kingdom to his Father and our Father. We are told; "Then shall the end come;" the end of all the events of time, thus ending the Savior's mission as a Mediator between God and man. I cannot but feel impressed that there are many things transpiring in the present age that are noteworthy in reference to the approaching of that great event. I do not wish to alarm people, nor do I see any cause for alarm on the part of the children of God; for the second coming of Christ is and has been continual from the time of his ascension to the present hour, in taking his redeemed ones from their earthly tabernacle to their "house not made with hands, eternal in the heavens." Also, the end is equally continual to millions of the mortal family of Adam; for death is every moment doing his fearful work among the unregenerate sons of Adam, and God rules all. Yes, reader, the day of judgment, in my estimation, commenced with the setting up of the kingdom of our Savior at the dissolution of the Jewish rituals. But this one thing is sure: when all is accomplished pertaining to the spiritual family, and brought through the channels of time into existence, and made partakers of their inheritance in him, time will be no more. We seem to be living in an eventful age in regard to many things. The restless state of anti-christ, which I have watched with a jealous eye for more than thirty years past untiringly, is on the increase in making proselytes, and occasionally grasping for the reins of our government. May God forbid their success in that effort; for while all are free to worship God according to their own conscience, the oppositions of sects can do but little harm to each other, and "the little flock, unto whom it is the Father's good pleasure to give the kingdom," will remain unmolested, and that is all we ask. For no greater curse could befall the church of Christ, or what we are styled, the Old School Baptists, than to be established by law the national church, and sustained as such. For the most unprincipled part of community would soon swell our number for legal favor, and corrupt our ordinances and trample them under foot, as was done in the charges made by Constantine, when he established the church of Christ by the law that governed Pagans. As law-abiding citizens, our paternity is without fault, when the laws of men are not made to interfere with the commandments of God. The New Testament contains all the law requisite in the church of Christ; while anti-christ has drenched the

earth in human blood, by endeavoring to sustain themselves by the law of the land, wherever they have had the ascendancy. The above charge is confined to no particular sect or professed christians, which all must confess who are familiar with church history. The bottomless pit has been stirred for a few years past, endeavoring to scare up what they call converts to the christian religion, as they term it; but those who are born of God know by faith and experience that such labors serve only to make hypocrites and persecutors of the true followers of Christ. But they can do no harm as long as they are destitute of legal power, although their numbers are legions, for they are many. Yea, the atmosphere is thick, to speak figuratively, with their reforms, which flourish like a pestilence; for there are no crimes too black to be found among these converts which are daily breaking out.

But enough on that subject. May the few scattering thoughts I have penned be charitably received, and errors excused, by those of the household of faith. May we all be enabled to walk worthy of our calling in Christ, and endeavor to keep the unity of the Spirit in the bond of peace, until this earthly house of our tabernacle shall be dissolved, and we come in possession of our house not made with hands, in possession of a body like Christ's glorious body, eternal in the heavens.

P. A. BEEBE.

WILDERVILLE, Falls Co., Texas.

ELDER G BEEBE & SON—DEAR BRETHREN:—As I have read the writings of some of the dear brethren and sisters in the SIGNS OF THE TIMES, which have been sweet and nourishing, I have thought it might not be amiss for them to read the reason of a hope in one who was brought up away here in Texas.

When I was about eight or nine years old, I discovered that I was a sinner. I cannot give any human power the praise of it, for the way it came about was, that I discovered in my mind two opposites, and one which seemed to be a living principle, made the third person. One of those spirits, as I shall call them, would tell me to do a thing, and the opposite one would tell me, "No, that is wrong; don't you do that." And it seemed that I was left to decide, and I found at last that about nine times out of ten I obeyed the one that told me to do wrong. Thus I discovered it was natural for me to commit sin. This brought me to thinking seriously of a future existence, of eternity, and of the good and bad spirits; but these serious reflections were so far of short duration. Then I began to take notice more especially of deaths that I heard of. I also learned the ten commandments, and resolved to keep them. I thought I never had committed any very bad sins, and if I never would, but would keep the ten commandments, God would of course love me. I also thought I loved him, and certainly he would love me in return. I was a pretty

good Arminian even at that age. Up to this time I do not recollect of ever having breathed a prayer.

It will be proper to state right here than I had a brother about four years older than myself, who had professed a hope in the blessed Savior, but I knew nothing of it. And when in my tenth year, he often advised me to do better, and told me that his time on earth was short. In August, 1844, this precious brother died.

In those days Texas was indeed a wilderness. But about the year 1842 there began to be some preaching in the country. The first sermon I ever heard was preached by Eld. Daniel Parker, in 1839, and the second was by a Presbyterian, by the name of Moore, who baptized a man by the name of Green Hall, in a creek called Kareece. This was the first baptism I ever witnessed, and I rode forty miles to see that.

There was a Methodist camp-meeting held at Melrose, in Nacogdoches County, about the year 1842, and at that meeting a cousin of mine, named Isaac Lee, professed religion and was completely overflowing with it all the time. He frequently visited my father's house, and sang, prayed, talked and exhorted the greater part of his time. I came to the conclusion that if religion made people so happy, and was as easily obtained as he said it was, I could and would have it. So, in full assurance of faith, I set out to get religion; not to ask God to pardon my sins, for, as I have said, I thought my good deeds would make amends for all the sins I had committed, as they were but few and small anyhow. So I simply went by myself, and on my knees asked the good Spirit to give me religion. This I repeated over and over until I got fully ashamed of myself, and still got no religion, but to my sad displeasure got more and more sinful. I came to the conclusion that my prayer was so weak and so badly put up that it was not worth a thought by the good Spirit. Then I began to think more seriously on my condition. I found that when I set a determined resolution to do good, just so sure I did bad. I found to my utter surprise that I did not have control of my mind, for I would make resolutions and then forget and break them. I then saw my exceeding sinfulness, and instead of my sins being few and small, they were large and many. In my mind I traced my life back, and discovered that I was a sinner even from my birth; that I was conceived and brought forth in sin and iniquity, so it was naturally impossible for me to do anything towards getting out of the mire. I was certainly sinking deeper and deeper, and my sins were multiplying at an alarming rate, while my prayer for religion was not worth repeating any more. At about this stage of my trouble my father was sick. One night he was very sick, and said he did not think he would live long; but in a short time he was better. This caused the thought of death to strike me with tremendous force. It was

revealed to me that I was, to all intents and purposes, a lost and ruined sinner. Tongue nor pen can ever express the agony I then felt. I think I then viewed my case in the true light for the first time. After going out and making an unsuccessful attempt at prayer, it being night, I went to bed, not to sleep, but to try to hide my weeping; but I could not hide it then. My little sister came to my bed and tried to console me by telling me not to cry, that our father was better. I thought that another attempt to pray would be vain; but that night, or between midnight and day, I dreamed that I was in great danger, and I called on the good Spirit for help, and immediately I was relieved. Thus I was encouraged to try again to pray; but my prayer was changed; it was only, "Lord, have mercy on me." I saw that I merited no mercy, but eternal vengeance. Thus I went on, sometimes in deep trouble, and sometimes light, until in August, 1844, when my brother, already referred to, was taken ill. He said he would never get up again, though his sickness seemed to be very light. He said he would be here but a few days longer, and he wanted to see all his brothers and sisters before he died; (he was perfectly reconciled to go) so I was sent for one of my sisters who lived about five miles away. My brother was a precious treasure to me, and as I went along I thought that to give him up and never be with him any more on earth was as much as I could bear. But that was nothing, compared with the thought of my own lost and ruined condition. My continual words and thoughts were, "Lord, have mercy; Lord, forgive me for daring to call on thy name." I saw my exceeding sinfulness, my utter depravity, and the deceitfulness of my nature, and the justice of my condemnation, and the power, righteousness and omnipotence of the Almighty. It appeared to me that it all rushed into my mind at once, and I dared not open my mouth to pray again. I thought I was going to die instantly, and that I would be launched into the bottomless pit, into the lake that burns with fire and brimstone, with the devil and others like myself, there to suffer the eternal vengeance of the offended God. So I got off the horse I was riding, hung the reins over the horns of the saddle, and fell on the ground to die. I cannot tell how long I lay there, whether a minute or an hour; but it appeared to me that I saw the bottomless pit, but a short distance from me, and I was going in that direction. It seemed that I saw a black mountain on my right, and it rolled over into the pit; and when it had rolled away, beyond where it was I appeared to see a great sight, most glorious to behold. I thought I saw on a cloud the Almighty sitting, on a golden seat, and his Son Jesus sitting on his right; but it seemed that the Almighty had a frown upon his countenance, and the Son was looking at me with a pitying look, and I saw that he could plead for me. In

my heart I asked him for help, but my lips were closed. I thought I saw him turn his face towards the Father, and then looked back at me with a sweet smile, and the displeased look of the Father was changed to a pleased look. The next thing I knew my troubles were gone, and I was praising God. Previous to this, I had had no idea of the mediation of the blessed Savior. I said I was praising God, but I could not find language to praise him like I wanted to. It would be as impossible to describe the happy feelings I then enjoyed, as it would be to describe the agony I felt when I saw my truly lost condition. When I came to myself, the horse was standing, and apparently asleep. So I mounted, and like the eunuch, went on my way rejoicing. I thought that when I should see my sister I would tell her all about it; but when she met me, she asked me what made me look so strange; and before I had time to answer her, the thought seemed to strike her that it was on account of our sick brother, and she asked how he was. When I told her that he said he was going to die, and wanted to see her, she commenced weeping, which was but natural; but I really thought strange of it, although it bore very heavy on my mind when I started from home. Now I could see what a great blessing it was to be carried away from this world of trouble, to rest with the blessed Redeemer.

When I returned home, my little sister met me at the gate and told me that our brother said he was well. I could not forbear smiling, for I comprehended the meaning instantly. She said, "O, you do not know what he means; he means he is going to die." When I went into the house he held out his hand to shake hands with me; but neither of us could speak, on account of the emotions we felt. He afterwards told our mother that as soon as he saw me when I came into the house, he could see a change in my countenance. Some time after this my mother asked me what had made such a change with me. I told her that I could hardly tell her, but that it appeared to me that all my life had been a dark night, until the day that I went after my sister, but since that it had been a bright day. Before this change I had tried to learn several hymns, among which was "Amazing grace," but I never could put it together right; but after this change it struck my mind one evening, and I began to sing, "Amazing grace! how sweet the sound." I thought it was the sweetest sound I had ever heard, and that it really was amazing grace that saved a wretch like me.

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

"'Twas grace that taught my heart to fear,
And grace my fears relieved."

Every syllable suited me; indeed, I could realize that it was grace, and grace alone, that taught my heart to fear, and grace my fears relieved. Yes, and how precious did that grace appear in the hour I first believed.

"Through many dangers, toils and snares
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

"The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures."

Yes, it was all of grace. Every verse and every word suited me exactly, and I sang it from the first to the last verse. My mother asked me when I learned it, and I said I did not know; it appeared like it just came to me, and I thought it was the prettiest song I had ever heard.

"What peaceful hours I then enjoyed!
How sweet their memory still."

My brother died a few days after my change, which did not grieve me much, for I thought my time on earth was short, and I never would commit any more sins, and consequently, never suffer any more. Indeed, I was foolish enough to think that the Lord would take me home to glory in a few days; and it seemed to me that I would not be surprised at any time for soul and body to be separated, and the soul borne away to the realms of immortal glory.

"I rode on the sky, freely justified I,
Nor envied Elijah his seat."

But I dreamed one night that I saw my Savior, and wanted to go with him; but he told me I had something to do before I could go. When I awoke and thought of my dream, I wanted to know what I had to do, so I could do it and then go. As I had heard it read from the bible, "If any of you lack wisdom, let him ask of God, who giveth liberally, and upbraideth not," I went by myself to ask the Lord what he would have me to do. Again I dreamed that I was traveling a road toward heaven, but the road forked, and I did not know which to take; but there were five iron bands, (that is, a band within a band,) and they were laying right in the fork of the road, and it was told me that I must step both feet in them, and it would be shown me which road I should take. I stepped in them, and I saw then that I must take the road which led to the right. Moreover, I saw in my dream that the reason I should travel that road, was because it was the road that Jesus traveled when he was on earth, and I thought I could see his tracks along the road, and sometimes some of his blood. I thought he had broken brush out of the way, and that was also a sign that I was following him. I thought the road was very narrow, and that it was light in the road, but very dark on either side. When I awoke from this dream I thought it meant that I should follow his commandments in humility, and lead a life as near like he did when on earth as I possibly could. I thought the way to find out how I should act, so as to be sure I was on the right track, was to read the bible, and find out what he had done, and what examples he had set for us to follow. I had went to school but little, and could not read good, but I asked my mother to show me where to commence to learn all about the Savior's travels, and she started me

at the second chapter of Matthew. I read the best I could, and prayed the Lord to teach me my duty. I had not read far before I believed in baptism on confession of faith, as strongly as I do now. I did not know that there was any such thing as a Baptist Church, but I wanted a Baptist preacher to baptize me, because it was a Baptist preacher that baptized our Savior. I had no difficulty whatever about the mode of baptism; so I determined to be baptized at the first opportunity. About the latter part of the year 1844 my father removed to the west side of the Angelina River. There were seven or eight Old Baptists living on that side of the river, and they agreed to get help and constitute a church; and in January, 1846, they succeeded in getting a preacher by the name of Lewis, and a deacon by the name of Sparks, from a church four miles north of Nacogdoches. (Previous to this time I had heard one more sermon, from a circuit rider by the name of Palmer.) I well remember the morning of this meeting for the constitution of the church. On our way to meeting my little sister asked father if he cared if she joined the church; to which he replied, "That is none of my business, if the church thinks you are fit." I thought it strange that she should ask any man that question, as I was fully settled in my own mind. The preacher's text was this, "Wherefore, seeing we also 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 run with patience the race that is set before us." Whenever the text was read I could see the cloud of witnesses, the weights, and the race that we were running. The text exactly suited my case, but I could not fill up on the sermon. The hymn he used also suited me; it was this:

"O let me run the christian race
With diligence and speed;
God's word, his Spirit, and his grace,
Do all to duty lead."

As the hymn was read and sung I meditated. I desired to run a real christian race, and that with diligence and speed; and I fully agreed with the poet, that God's word, Spirit and grace all lead to duty.

"Did Jesus leave the realms of bliss
To save from sin and hell?
A love so wonderful as this
Calls for a glowing zeal."

Indeed it does call for a glowing zeal. O how near he feels to us, when we reflect on his love, his humility, and his grace, all for us poor, sin-defiled creatures.

"Those who to Christ for refuge flee
Should in his footsteps tread;
Our Prophet, Priest and King should be
Both trusted and obeyed."

I thought certainly it would show the greatest degree of ingratitude, taking into consideration his goodness, to refuse or neglect to perform the first duty he demanded of us; and my mind has not changed yet. After a temporary organization the letters were read, and the right hand of fellowship extended. The preacher then remarked that he thought it unneces-

sary to open a door for experience; but one old brother said it might be possible that there was some one who wished to be baptized. So he extended the opportunity, and my little sister and myself went forward, and related the best we could some of our evidences of a hope of immortal glory, and asked to be baptized. We were heartily received, but the Elder said it was too cold to baptize us then. I told him I had rather not put it off, but he would not baptize us then. This was January 20th, 1846, and I was just fifteen years old the day before. This man Lewis proved to be a Missionary, and would not come back to our little church unless we would pay him twenty-five dollars, which of course we did not do. Lewis was excluded from the church he belonged to, on account of his money principles. I felt very much relieved when I complied with this part of my duty. I think it was about two years after this that the brethren succeeded in getting help to fully organize the church and baptize the candidates. We were baptized by Elder Thomas Hanks. As I came out of the water I felt so light that it seemed to me I could hardly stay on the ground. Then this old hymn struck my mind,

"O how happy are they who their Savior obey,
And whose treasures are laid up above;
Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love."

"That sweet comfort was mine," &c.

"'Tis thus the Lord his love reveals,
To call poor sinners home;
More than a father's love he feels:
He welcomes all that come."

Now, dear Elder, I have written more than I expected to when I commenced, and if you think it will be worth its room in the SIGNS OF THE TIMES, use it; but I do not wish anything of more importance crowded out on account of my scribble.

Yours in hope of immortal glory,
J. D. ALLDREDGE.

DEAR BRETHREN BEEBE:—By request I forward the following portion of a private letter written by sister Kagy to Elder J. J. Vanhorn, he having obtained her consent to have it published in the SIGNS, should you see fit to do so. I am informed she has been baptized recently.

As ever, your unworthy brother,
J. P. CONAWAY.

BLOOMVILLE, Ohio, Dec. 29, 1877.

KIND FRIEND:—As I promised to write to you at my earliest opportunity, I will try to do so.

It is about twelve years ago that I attended a protracted meeting held by the United Brethren. The first or second night I was there one of my old associates asked me if I would not like to do better, and told me now was the time to serve the Lord, and that those who wanted to could embrace the opportunity by coming forward to the altar. She told me that my brother was there seeking the Lord, and that we must do something for ourselves. So I finally went, and they all crowded around

me, and told me I must pray. I tried, but could scarcely utter a word, and it was all pretence. I continued to go forward every night for a week, without any change, but they told me I must get up and shout, for the Lord had blessed me. I arose, and sat down, but did not utter a word. I knew what they told me was false, and was so disgusted at their actions that I resolved to never be seen there again. I never can tell how I felt toward them. I have not been there since, only on funeral occasions.

After I came home, father Kagy asked me how they were getting along at the mourners' bench; but I did not want to hear anything about it. He then asked me what Jesus died for. The answer was plainly laid before me, that he died to save sinners, of whom I then felt to be chief. I cannot express how I was condemned when I saw the sad state I was in; I thought I could never be forgiven. I had no comfort anywhere, and thought everybody was much better than I. When with intimate friends I had but little to say, which caused them to wonder what was the matter. Time thus passed till three years ago, when my kind mother was so suddenly taken from me. I thought I was too wicked to have such a friend, and that she was taken just to show me what a poor mortal I was. I could but say that "if my soul were sent to hell, his righteous law approves it well." I stole away, and bowing myself over the body of my deceased mother, prayed God to be merciful to me, a sinner. On returning from the burial of my mother with a heavy heart, to add to my sorrow I found my little daughter sick, who in five weeks was also torn from my bosom. O the sorrow of my heart I can never tell. When I would ask God to pardon my sins, these words would come up, "The prayer of the wicked availeth nothing." I thought my sins never could be pardoned. One night, while lying on my restless bed, I tried to pray to God for forgiveness, when these words came to me in a calm and comforting way, "Jesus can feed a hungry soul." O the comfort these words afforded; I could scarcely believe they were spoken to me. But before our last association, darkness prevailed, and I made up my mind not to attend the meeting at all. I staid away the first day, but afterwards wished I had went, thinking perhaps there might be a crumb for my poor, hungry soul. On Thursday you preached from these words, "Behold the Lamb of God." O such lovely words; your whole sermon was comforting to such a poor mourner as I, for I could do nothing but weep. But that afternoon it pleased the almighty God to remove that great burden of sin, soon after the hymn was sung, commencing, "Jesus, my all, to heaven is gone." Although a familiar hymn, it never sounded so before; I felt as though it was for me, especially the third verse. The fear of death was now taken away, and I could adopt this language, "But thanks be to God who giveth us the victory through

our Lord Jesus Christ." My sorrow was now turned to joy, and for two weeks all was bright, and I was constantly singing old pieces, which had become new and beautiful; and these words especially were ringing in my ears, "Come, children of heaven, and help me to sing." I enjoyed the latter part of the association, for all was joy and peace, and it was a feast ever to be remembered by me.

"O if my soul, when death appears,
In this sweet state be found,
I'd clasp my Savior in my arms,
And leave this earthly ground."

But now my joyous seasons were over, and doubts and fears began to arise, and these words were constantly on my mind, Are you not deceived? In a dream one night I saw a great multitude of people on either side of a beautiful stream of water, and in the midst stood Elder Seitz, singing a beautiful hymn. I awoke praising God, and rejoicing in his holy name. Baptism has been on my mind almost constantly ever since.

LIBBIE J. KAGY.

MACOMB, Ill., Aug. 28, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I returned on yesterday evening from the First North-western Association, which met this year in Wisconsin, and while there a paper was handed me by brother Jesse Gist, of West Union, Iowa, written by Elder John Butler, of Montecello, Wisconsin, at the bedside of brother Gist's daughter, Miss H. C. Gist, and containing substantially her own words to her friends on her death bed. Brother Gist and others desire to see it published in the SIGNS OF THE TIMES, and I attempt to revise and transcribe the same for your inspection, remarking that Elder Butler, whom she calls "Uncle John," is not related to the family, but an intimate acquaintance and friend.

She dictated as follows:

"WEST UNION, Iowa, July 2, 1878.

DEAR FRIENDS—ONE AND ALL:—This second day of the twenty-fifth year of my life I am having my last epistle of love written to you all. This, my last message to you, will be read to you by Uncle John Butler, after my body is laid in the tomb. After having been in poor health for a long time, I was taken worse on the 26th of June, and have been failing ever since. Hopes of my recovery were entertained till Friday morning, when the doctor told me he could do no more for me, except to alleviate my sufferings, and would try to keep me alive till my brothers and their families could come home. By strong stimulants I have been kept up until to-day, and the doctor says I may live a few days longer. Friday the family were all here, and gathered in my room, when I gave each of them some little token of remembrance, and said good-bye to each separately, not knowing what minute I might be taken away. Since then I have just been waiting to pass away. They telegraphed for Elder Butler, and he came Saturday noon, and I got to see him once more, which I never expected again in this life. I have been perfectly willing to die, though some-

times I have been impatient, having to wait so long; but I am now resigned to wait as long as it is God's will. I often thought, long before my sickness, that I would like to be a christian; but, like all the rest of the world, I was dead in trespasses and sins.

But, my dear friends, I wish to say to you in this last message of love, that nearly four years have passed since God in his mercy opened my poor, blind eyes to see myself a poor, lost sinner. I then desired to be a christian, but I thought one so vile as I could not be saved. I was truly a mourner indeed, for I never had seen myself so helpless in all my life before. My cry was, God, be merciful to me, a poor sinner, condemned to die. While my mind was so deeply concerned, after trying to better my condition, and having failed on my part, at last these words burst forth into my soul, and O, how precious did they sound to me:

"Lord, I believe thou hast prepared,
Unworthy though I be,
For me a blood-bought, free reward,
A golden harp for me."

These words seemed to remove all my burden, and I felt a Savior's love shed abroad in my heart.

"O happy day! O happy day!
When Jesus washed my sins away."

Father and mother were not at home, and I thought I would go and tell Uncle John that I had found the Lord precious to my poor heart, but I thought he was not at home. O how I wanted to "tell to all around what a dear Savior I had found." I then thought I would go and see Mr. Gill's family, and tell them, but I did not go. Then my mind became dark, and I was afraid I was deceived, and had better not tell my little hope to anybody. It seemed so little, that I thought it would not be received by the church. But I have been visited many times with many of the Lord's precious promises. But, dear friends, I have had many doubts and fears since that time.

As I must close this letter, I wish to say that I now feel sorry that I have neglected to take up my cross; and follow my dear Redeemer in the ordinance of baptism. I do not write this because I am worthy of giving advice, but I want to bear this testimony to my hope in Christ, and to his love to me.

I want you to accept my love, while I bid you all a long good-bye, and ask each of you to meet me in heaven, where parting will be no more.
H. C. GIST."

Elder Butler adds the following:

"I will just say, that I have given a very short sketch of Corinnia's experience for the last four years, as she related it to me, as I was with her several days before her death, and witnessed many of her happy seasons. She, at times, was ready to say, with the dear Savior, "My God, why hast thou forsaken me?" Then darkness would pass away, and the dear Savior would seem to smile on her with love and peace, which seemed to drive all fear from her mind. She was clothed in her right

mind till the last, and passed away without a struggle, and, I might say, without a pain, as she seemed to fall asleep in Christ, while her spirit returned to God who gave it. She departed this life July 11th, 1878.

JOHN BUTLER."

Elder Butler preached on the occasion of her funeral, before he returned home to Montecello, Wisconsin, and he and brother Gist would be gratified to receive a copy each of the number containing this article, addressed to them as above.

Affectionately yours,

I. N. VANMETER.

LYNCHBURG, Ohio, Aug. 31, 1878.

DEAR BRETHREN G. BEEBE AND SON:—As my subscription to the SIGNS is nearly due, I herein inclose a money order for your valuable paper another year, and also for a copy of the "Everlasting Task for Arminians." I was greatly rejoiced to learn of your recovery, and I feel thankful that the Lord has raised up a young editor to assist you in your old age. I would gladly write something for publication, but I see there are so many able writers, that I fear what I might write would crowd out better matter. I am at best but a poor, ignorant sinner, but I would urge the dear saints to write on; their communications cheer me very much. When I am down in the valley they raise me to the mountain-top.

I see and feel more and more of my imperfections almost every day. When I would do good, evil is present with me. I often feel unworthy to be numbered with the dear lambs of our good Shepherd's flock, although I have had a name with the Old Baptists fifty years, unworthy though I am. I find myself a sinner still, and if a saint, I am the least of all. I feel that my race is almost run; but I at times hope that if this earthly house of my tabernacle should be dissolved and fall, I have a building of God, a house not made with hands, eternal in the heavens.

"Sometimes my hope's so little, I think I'll lay it by;
Sometimes it is sufficient if I were call'd to die."

Brother Beebe, may the Lord still enable you to wield "the sword of the Lord and of Gideon." We receive so many good editorials from your pen, setting forth the truth of the gospel, that we would like much to hear from your mouth; but we must "Be still, and know that the Lord is God." He is omnipotent, and reigneth. He 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.

Do with these few lines as your judgment may direct.

RHODA HAIR.

N. B.—Can sister Mary Keever, of Lebanon, Ohio, inform me where Sarah Lyon and her children are living, and of their welfare?

R. H.

CIRCULAR LETTERS.

The Lexington Old School Baptist Association, now in session with the Old School Baptist Church of Andes, Delaware Co., N. Y., Sept. 4th and 5th, 1878, to the several churches composing her body, and to all who love our Lord Jesus Christ in sincerity, Greeting.

DEARLY BELOVED:—With gratitude to God we hail with delight the period now present, in which, through the mercy of our covenant-keeping God, those of like precious faith are once more permitted to meet together in fellowship with God, and we hope with one another, in our annual association, and we pray that God will unite us in his love and truth; his word is truth. And as we are now about to separate, and return to our several homes, we send you this our epistle of love. And as a foundation of our hope, in every sense relating to the children of God here in time or in eternity, we will call your attention to a passage of scripture recorded in Isaiah ix. 6, 7: "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. 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 will perform this."—Read the five preceding verses of the chapter. "For unto us a child is born, unto us a Son is given." Luke ii. 11: "For unto you is born this day in the city of David, a Savior, which is Christ the Lord."—Also Matt. i. 21. The pronouns *us* and *you*, refer to the people of God, and for them he was stricken.—Isa. liii. 8. The words *child* and *Son*, mean him that 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; on whom all our iniquities were laid by the Lord. For "All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." "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." He is the salvation of God's people, which is his bride, the Lamb's wife, and therefore he is God's salvation to the ends of the earth. And all flesh shall see the salvation of God; neither is there salvation in any other.

"And the government shall be upon his shoulder." All power is given unto him in heaven and in earth, and the powers that be are ordained of God; for there is no power but of God. And this manifests that he has, as this child, or Son, or both, all power. How complete! "Thy people shall be willing in the day of thy power, in the beauties of holiness,

from the womb of the morning, thou hast the dew of thy youth."

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," which are appellations or names that belong to him, and are manifest in the various displays of his glory, majesty, power and goodness, in bringing his people from that death state which they are in by nature; for by nature they are the children of wrath, even as others, and dead in trespasses and in sins. And the first thing that is done by him is, that he gives unto them eternal life: or they are born again, of incorruptible seed, by the word of God, which liveth and abideth forever. The fruits of this eternal life are all the graces that are manifest in their feelings and walk here on the earth, which are named by the apostle as the fruits of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." They that are Christ's have crucified the flesh, with its affections and lusts. "This I say, then, Walk in the spirit, and ye shall not fulfill the lusts of the flesh."

In taking the two verses together, we see that they refer to him in every relation he bears to his people. As the child and Son, "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." And again, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." And the government shall be on his shoulder, for "of God he 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." "And his fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn the chaff with unquenchable fire."

"And his name shall be called Wonderful." It is so wonderful that all the attributes of God and man are comprehended in it, which, being interpreted, is God with us; or, as the apostle says, "Without controversy, great is the mystery of godliness." "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." "Counsellor." Yes, for he reveals the things of his kingdom to his people, so far as he sees fit. "The mighty God," who is the Creator and Preserver of all worlds, and the hosts therein contained; for in him we live, move, and have our being. "The everlasting Father," and of course they are born of him, and all have one common parent, even God, with all the glorious consequences that follow, who is above all, through all, and in them all. What an eternal, everlasting, and vital union between him and his bride, which is the church of the living God. The fullness of him that

filleth all in all must be and exist in and of himself, and all things were made by him, and without him was not anything made that is made; for in him dwelleth all the fullness of the Godhead bodily. "The Prince of Peace." "Peace I leave with you, my peace I give unto you." Again, "He is our peace." And he "came and preached peace to you which were afar off, and to them that are nigh; for through him we both have access by one Spirit unto the Father." In short, he is the peace of his people in every sense of the word, even until death.

"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 will perform this." "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." Amen.

L. P. COLE, Mod.

AHAZ COLE, Clerk.

JAMES MILLER, Ass't Clerk.

Circular Letter of the Ninety-seventh Anniversary of the Red Stone Association, held with the Indian Creek Church, W. Va., September, 1874.

WRITTEN BY ELDER A. WINNETT.

The ministers and messengers composing the Red Stone Association, to the churches they represent.

DEAR BRETHREN:—The revolution of time has rolled around, and another anniversary of our association is brought to us; and according to former usage you look for a letter of love from us, as it has been our custom to address you from year to year. We feel at a loss to know what subject to introduce for your mutual edification. May the Lord direct our heart and pen while we attempt to pen a few thoughts. Two years ago we addressed you on the important subject of the sovereignty of God, and last year on the love of God to his people, and their duty as brethren to love one another. We will now address you on the subject of the "Fall of Man."

In writing on this subject, brethren, you will readily perceive the embarrassment under which we labor from the effects of the fall in our own person. When a city is suddenly reduced from opulence and splendor to abject poverty, ruin and slavery, it is an easy thing for the citizens to see and feelingly describe their fallen state, whenever they survey the surrounding scene, the broken pillars and ruined houses. These are striking evidences of their ruined situation. But man, poor man, while in a state of nature, sees not, neither does

he understand, the ruined state of the corporation in which he dwells. Thus the Arabian, born on the sandy desert, contents himself under the heat of a burning sun, with the most scanty allowance, and deems himself happy amid the sterility of country. Thus it is with us in relation to our depraved nature. We have forsaken God, the Fountain of living waters, and content ourselves with broken cisterns that hold no water.

The subject of the fall we now design to present before you in the light of divine revelation, which is confirmed by observation and experience. Before we advance any further on the subject, we will try to show what we mean by the fall. We mean that we do not occupy the same situation we did before man transgressed and became corrupt in soul and body. When God created the heavens, earth and seas, and man last of all, he pronounced all his works very good. Man was good in the formation of his body, in the powers of his mind, in the rectitude of his will—in a word, he was good in all his parts that constitute him a natural and a moral being. It was but a short period after this that the same God and perfect Judge of moral rectitude pronounced the posterity of Adam only evil, continually. We mean then to say, that from an enlightened and moral subject, man became darkened and immoral. So Adam's posterity has become alienated from God by transgression. As the apostle says, "Wherefore, as by one man sin entered the world, and death by sin, so death passed upon all men, for that all have sinned."—Rom. v. 12.

Brethren, we cannot agree with the general belief of the world, as to what Adam lost by transgression. That he brought himself under the penalty of death temporal and death eternal, we do admit; but we do not believe that he lost a spiritual life, for Adam could not lose that which he was not in possession of. Adam was a natural man, and not a spiritual man. Neither do we believe that Adam was promised heaven in consequence of obedience, but an earthly paradise only. Paul, in 1 Cor. xv. 46, 47, puts an end to the controversy in the following words: "Howbeit, that was not first which was spiritual, but that which was natural, and afterward that which was spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." So we rejoice that our spiritual life is not in earthen vessels, but secured in the spiritual life of our adorable Redeemer. For ye are dead, and your life is hid with Christ in God; that is, you are dead to the law, dead to the world, dead to self, but alive to God through the Lord Jesus Christ. Dear brethren, the spiritual life of the church was treasured up in Christ before the foundation of the world. He therefore gave his life for the church, which is his body, and will be ultimately saved with an everlasting salvation. As Isaac was bound and laid upon the altar, and the knife in the hand of Abraham ready drawn to slay him—

the knife representing the law, Isaac the church, or the condemned sinner—the ram appearing in this trying moment was slain instead of Isaac, showing thereby the interposition of a Savior's love when the sinner is ready to perish. So our adorable Redeemer stepped into the law in place of the church, and received the fatal blow, and liberated the church by paying the penalty due their sins, and bought his bride from under the law by the price of his own blood. So the standing of the church is not suspended upon the do and live system, nor in the frail arm of poor man, but upon the unsullied righteousness of our adorable Redeemer. So then, dear brethren, our standing is more secure than it was before we fell. For the church is not under the law, but under grace. Well may we sing, "Grace first contrived the way to save rebellious man." And grace will carry on the work, and grace will bring you off more than conquerors at last. Though your trials and tribulations may be great by the way, fear not, Jesus is and will be with you; trust in him, cast all your care upon him, for he careth for you. He will be a wall of fire round about you; also, "the shadow of a great Rock in a weary land." When ye pass through the fire it shall not kindle upon you, "neither shall the floods drown you," because your Jesus is ever with you. Dear brethren, we are sure that "the mercy of the Lord endureth forever." May we all be partakers of his grace, if it be his will. It is a glorious theme to dwell upon—the riches of his grace manifested toward poor sinners, and the glorious prospect of one day being permitted to assemble with all the redeemed through the abounding goodness of our God, to meet the household of faith in that heaven of repose, where there will be no more sorrow, no more persecution, and where the weary will be forever at rest.

So, dear brethren, we commend you to God, and the word of his grace, who is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy. Amen.

HARVEY ROGERS, Mod.

F. K. COOPER, Clerk.

The Tygart's Valley River Association of Regular Baptists, now in session with the Leading Creek Church, Randolph Co., W. Va., August 23d, 24th and 25th, 1878, to the churches of which she is composed, Greeting.

VERY DEAR BRETHREN IN CHRIST:—Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ, who is able to keep you from all strange gods, from all idolatry and witchcraft, which seem to cover the land at this time, to draw you away from the simplicity of the gospel as it is in Jesus. "For the mystery of iniquity doth already work," "Even him, 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;

because they received not the love of the truth, that they might be saved."—2 Thess. ii. 9, 10.

We feel to call your attention to the subject of charity, in this our epistle of love. Perhaps we can treat upon no greater subject, none that will be of more use to you at this time.

The term charity, as defined by Webster, is, "Full of love and good will; liberal to the poor; pertaining to or springing from charity; dictated by kindness;" in fine, dear, costly, loved. But our aim shall be to confine our remarks more particularly to the infallible rule of faith, as expressed in the holy writings of God. Paul speaks of "faith, hope, charity, but the greatest of these is charity." And then goes on to say, "Though I speak with the tongues of men and of 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 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. Charity suffereth long, and is kind;" in fact, it never faileth. So we find by these expressions of the apostle that it means more than human love, more than human acts of kindness, more than a simple outside show of the flesh; in truth, it means nothing more nor less than the love of God in our hearts; not by preachers, not by catechisms, not by Sunday schools, nor by a flesh and blood revelation, but by the Holy Ghost which is given unto us, as expressed in the fifth chapter of Romans, and produces love to God, love to his dear people, love to his holy precepts and ordinances. As it is said in John, "We love him because he first loved us."—1 John iv. 19. We are told in the same chapter to try the spirits, whether they are of God, because many false prophets are gone out into the world; and they seem to be so full of charity, that if it were possible they would deceive the very elect of God. With their feigned love and fair speeches they have cast down many wounded; yea, many strong men have been slain by them.—Prov. vii. 26. It is said by the apostle Peter, "And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Peter ii. 3. The same was in Judas, when he kissed his Master, and at the same time had sold him for thirty pieces of silver. Also, when he wanted the ointment sold, and the proceeds given to the poor; not that he cared for the poor, but because he was a thief, and carried the money.—John xii. 6. The same was in Ananias and his wife, when they lied to the Holy Ghost, and were both struck dead.—Acts v. Also Simon, the sorcerer, when he proposed to buy the gift of the Holy Ghost, had the

same evil spirit.—Acts viii. The same was in the Pharisees, who disfigured their faces, that they might appear unto men to fast, and for a pretence make long prayers; they loved the praise of men more than the praise of God, for which the Savior told them that they should receive the greater damnation. They loved to be greeted in the markets, and called Rabbi, a name of dignity among the Hebrews, signifying doctor, or master, answering to the modern name of "Doctor of Divinity." They were so full of zeal, but not according to knowledge, and so puffed up with pride, that they disdained to associate with the Master. They professed to know God, but in works they denied him. No wonder that it is said in the Psalms of David, "For the zeal of thine house hath eaten me up."—Psalm lxxix. 9. All this was vitiated and corrupted by a spirit of pride, ostentation, hypocrisy, and self-love. The very same spirit is made manifest in our day: to pretend to love the Lord with holy zeal, but hate his election, oppose his predestination, speak evil of his special atonement, finding fault with his discriminating grace, mixing themselves up with the institutions and organizations of the world, sympathizing with devils and wicked spirits, more than with the church of Jesus Christ. This is not the charity of our God, but is of the earth, of the flesh, of the carnal mind, which is enmity against God; not subject to his law, neither indeed can be. "So then, they that are in the flesh cannot please God."—Rom. viii. 7, 8. "But, brethren, 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."—Rom. viii. 9. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Timothy i. 5. Charity, then, is a fruit of the Spirit, as well as faith and hope; for it is written that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. v. 22, 23. It covers a multitude of faults where it abounds. It makes men and women pleasant in their society, pleasant in their expressions, pleasant in their acts and deeds. It makes parents kind to their children, and children to be obedient to their parents. It makes good companions, good neighbors. It enables brethren to keep the unity of the Spirit in the bond of peace; to put off the old man with his deeds, and to put on the new man, which after God is created in righteousness and true holiness, (Eph. iv. 22-24;) to shun every appearance of evil, and walk worthy of their high calling of God in Christ Jesus; to hate the garments spotted by the flesh; to bear with each other's imperfections; to look at our own faults instead of magnifying the faults of others; to keep from all strife, all bickering, all prating against the brethren. "But if ye have bitter envying 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. 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."—James iii. 14-17. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. iv. i. Our Lord has given us so much instruction in his holy word; let us take heed to it. So many sweet promises that he will never leave nor forsake us, that he will bring us off more than conquerors through the sufferings of his dear Son. Then let brotherly love continue; let us endure hardness as good soldiers of Jesus Christ, and study the things that make for peace; love not the world, nor the things in the world, for they will all be destroyed when the Lord shall come to take his children home to the mansions of eternal glory. Then, dear brethren, what profit to wound each other's feelings, to talk slightly about each other for little things; for a simple slip of the tongue, that unruly member, that gives us so much trouble, so much anxiety, so many hurts, that causes grief, and makes us to be so backward in our duty to our lovely Jesus. Why should these things be so? May we all be humble and patient to the coming of our dear Lord, without a disposition to have the pre-eminence over our brethren.

The grace of our Lord Jesus Christ be with you all. Amen.

J. S. CORDER, Mod.

E. B. PHILLIPS, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Yearly Conference, held with the Old School Baptist Church in North Berwick, Maine, August 30th, 31st, and September 1st, 1878, to all the churches and associations with whom we correspond, sendeth greeting.

We will now quote this scripture, Acts viii. 30, 31: "Understandest thou what thou readest? How can I, except some man should guide me?" There are many in this day that we cannot help believing are the children of God, but are so entangled in their minds by what they listen to, that they will talk like this: We believe that God knew all things from the beginning, and that God is the sole arbiter of all events, so that all things are certain to take place just as God knew that they would, and that what the Old School Baptists preach, that God never meets with any power that can hinder him from working all things according to his own eternal will, so that all the redeemed of the Lord shall return and come to Zion, is true, and that the eternal salvation of all the redeemed does not depend in the least upon any good works that they can do to merit that salvation; and at the same time will contend that a part of the bible teaches

that the natural man is his own free agent, and that God wills and offers eternal salvation to the natural man on certain conditions, which he must perform in order to be saved, and are willing to admit that they cannot reconcile the two together. Dear brethren, if the bible did read so to us, we should have to say it would be like a house divided against itself, and it could not stand. But we believe that we can see that the bible is one chain of connection throughout. And as we know those passages that seem to prove offered salvation to the natural man, that is dead in sins, we will mention some of them, and let our light shine, and those that have an ear to hear, let them hear what the Spirit saith unto the churches.

The first passage we will mention is this, "Look unto me and be ye saved, all the ends of the earth: for I am God," &c.—Isa. xlv. 22. This is a command, and when God commands any to look to him, it implies that they have eyes to see him, and ears to hear him, and hearts to understand him. If God should command the natural world of mankind to look to him, whom the world cannot receive, because it seeth him not, neither knoweth him, (John xiv. 17,) he would require an impossibility of them. That would not be the glad sound of the gospel to us. But David, a man of God, has made the thing all plain; for in Psalm xxii. 27 he says, "All the ends of the world shall remember, and turn unto the Lord." So it is plain that the ends of the earth are the people of God, and not the natural world of mankind. "Understandest thou what thou readest?" The next that we will refer to is this, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The above is often referred to, to prove offered, conditional salvation, but this part of it is quoted thus, "How often I would have gathered you, and you would not." That is, how often I would have made a christian of you, and you would not. But to understand it as it is: Christ, that did speak, was in the first person; Jerusalem, spoken to, was in the second person; the children, spoken of, were in the third person. Christ in this did not express one wish to gather Jerusalem, in the second person, but thy children, and ye would not. How gather the children? Even as a hen gathereth her chickens under her wings. A hen does not gather her chickens under her wings to make them chickens, for they were as much chickens before they were gathered as after. "Understandest thou what thou readest?" The next and last portion of scripture that we will now mention is this, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20. This is, as a

general thing, held out to the natural man, that God is knocking at the door of his heart, trying to get the consent of the natural man to open the door of his heart and let God come in, and then sup together, or reason together, so that God might take up his abode there, and make him his child; so that it is left altogether with the natural man, he having the power of choice to let God save him or not. Now, we will try to give the true light of the passage. This letter was written to one of the seven churches of Asia, (not to the natural world,) for she had sinned against God; and this church belonged to the house of God, and the house of God has a door for the children of God to go into that house. The door is in the singular number, and the knocking at the door is the letter that John sent to that church. It also implies that there is more than one in the house; for if *any man* within the house hear his knocking, (for sometimes knocking wakes up those that are asleep,) that is, listen to that letter, and open the door of that church, that it may come into the house, for that letter was the voice of God. So there was not anything in this letter directed to the natural world of mankind. "Understandest thou what thou readest?"

We continue an afflicted and poor people, and feel to take the bible as our only rule of faith and practice, for it is a sure guide to all the children of God in their pilgrimage on earth. It is the sure word of prophecy, whereunto ye do well to take heed.

Our meeting has been harmonious, and the word preached has been profitable to the children of God. We solicit a continuance of your correspondence. We have been accustomed to appoint any minister or member who may attend our meeting, and that shall attend any of your meetings, as our messengers to you.

WM. QUINT, Mod.

R. F. STAPLES, Clerk.

The Lexington Old School Baptist Association, convened with the church at Andes, Delaware Co., N. Y., on the 4th and 5th days of September, 1878, to sister associations and corresponding meetings with whom we correspond, sendeth love in the Lord.

BELOVED BRETHREN:—Through the mercy of the Lord our heavenly Father we have been permitted to meet and associate together, according to former custom, to worship the Lord, to talk of his loving goodness and mercy to his tried and afflicted children, who are chosen in the furnace of affliction. Therefore it is given us in the behalf of Christ not only to believe on his name, but also to suffer. And the apostle Peter exhorted the children of God to cast all their care upon Christ, for he careth for them. No other refuge have they; he is their hiding place from the storm, the shadow of a great Rock in a weary land, and underneath are his everlasting arms. Christ has promised his children

strength equal to their day. His all-seeing eye is ever over them; his arms are continually surrounding them; he cannot deny himself. They are bone of his bones and flesh of his flesh.

We as an association have passed through many trials. Our trust is in that God who has and will deliver us out of them all, and in his name we still feel to lift up our banners. Your messages of love through your Minutes, which are thankfully received by us, have caused us to rejoice; our sentiments and views of the doctrine are one. Your messengers have come to us richly laden with the rich treasures of the gospel of Christ: not one discordant note has been struck; for which we feel to praise God, the giver of every blessing.

Dear brethren, we desire a continuance of your correspondence, hoping at our next session we shall receive a goodly number of your messengers, which will be held, if the Lord will, with the church of Olive & Hurley, on the first Wednesday and Thursday in September, 1879.

L. P. COLE, Mod.

AHAZ COLE, Clerk.

JAMES MILLER, Ass't Clerk.

The Tygart's Valley River Association of Old School Baptists, now in session with the Leading Creek Church, Randolph Co., W. Va., to the association with whom we correspond, sendeth greeting.

DEAR BRETHREN IN THE LORD:—Through the goodness and mercy of our covenant-keeping God we are permitted to meet together in our associate capacity, for which we desire to feel thankful to the Author and Finisher of our salvation, and for the union and love manifested among the brethren and sisters. And we pray that the Lord will renew their strength, that they shall mount up as on wings of eagles, run and not be weary, walk and not faint. "They that wait upon the Lord shall renew their strength."

Our churches are partly represented, as you will see by our Minutes. We are glad to have brother A. Canfield, your corresponding messenger, with us. Brethren, stand together in the truth as it is in our lovely Jesus, and not be carried about by every wind of doctrine held by the cunning craftiness of men, who lie in wait to deceive you. We have had the gospel preached to us by our esteemed brother, Elder G. Beebe, in its fullness and with power, which gives us encouragement, to hear the same truths proclaimed by our brethren from distant lands. May the tender mercy of our God rest upon you, and keep you from all harm, is our prayer for Christ's sake.

We desire a continuance of your correspondence. Our next association will be held with Little Bethel Church, on Friday before the last Sunday in August, 1879.

J. S. CORDER, Mod.

E. B. PHILLIPS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1878.

MATTHEW XVI. 19.

ELDER GILBERT BEEBE—DEAR BROTHER:—If it is not asking too much, I would be gratified to have your views on Matt. xvi. 19: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." How many keys were given?

Yours in hope,

D. S. BUNCH.

GURDON, Ark., July 9, 1878.

REPLY.

As we are not informed of the number of keys, we will not attempt to speculate on that question; but let it suffice that our Lord has spoken of them in the plural number, and to our mind the figure seems to imply all the gifts of the Spirit which Jesus gave to Peter, and to all his inspired apostles, to qualify them to lock or unlock authoritatively, to the saints in all ages, the things of the kingdom which, at the time these words were spoken, was soon to be set up in gospel order; all the laws, ordinances, doctrine, rules and regulations that should be binding on the churches and the saints throughout all time.

We are aware that on this, as on many other figures which are used by our Lord, many good brethren have honestly differed in their understanding of its precise application. While we feel bound to respect the judgment of brethren, we do not feel at liberty to withhold our own views, especially when called for; but we give our views, with our reasons for entertaining them, with due deference to the superior judgment of others, and sincerely desire that the Spirit may so open the scriptures to us all, that we may be of one mind, and all be led by the one Spirit into all the truth.

The promise made in our text to Peter, related to the future qualifications he should receive of the Lord for the apostleship. Neither Peter nor any of the apostles had yet received the keys which are spoken of, nor could they ever receive them only from Christ, their Lord and Master. No earthly thrones or governments could qualify them for the important positions which they were to occupy in the kingdom which was about to be set up; and even after the resurrection of Christ, he and they were still to tarry in Jerusalem, until these keys of the kingdom should be given them, whereby they should be endued with power (authority) from on high, whereby they should, in the regeneration, or resurrection life of the kingdom, sit upon twelve thrones, judging the twelve tribes of Israel. It is true, that although the other disciples were present, and Jesus asked them, saying, Whom do men say that I the Son of Man am? and Peter answered, and said, Thou art the Christ, (Anointed,) the Son of the living God, Jesus replied to him personally, saying, "I say also unto thee, that thou art Peter, and upon this Rock I will build my church; and the gates of hell shall not prevail

against it. And I will give unto thee the keys of the kingdom," &c. But still we find that all the other eleven, in this regeneration, did also and still do sit upon thrones of judgment, having the same power to bind and loose all that is bound by the laws of Christ, and release the saints from all that the laws of Christ do not require of them; and from their decisions in judgment, officially given in the Acts of the Apostles, and in their several epistles, there is no appeal. All that they have expressed in judgment is bound in both heaven and earth, and can never be revoked or rescinded. And in them do we find fulfilled the prophecy, "Behold, a King shall reign in righteousness, and princes shall rule in judgment," &c.—Isa. xxxii. 1.

Let us notice as we pass, that even the enthroned apostles were not to reign in legislation, or to make any laws for the church of God; but they were to sit on thrones of judgment, to judge and decide conclusively, finally, authoritatively and irrevocably of the ordinances, doctrine, faith, practice, and everything required by the laws of the great King of saints, and by their decisions in judgment bind all that Christ enjoins, and loose the saints from all the laws, usages, rites, ceremonies and traditions from which Christ has made his people free. All, therefore, which Christ by his laws, as adjudged and expounded by his apostles, has not bound upon the saints, he has virtually forbidden; and we are commanded to "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1.

Brethren, bear with us, if we call your special attention to this admonition. Does it not become us, as churches and as individual christians, to examine carefully and diligently, and see if we are holding anything as religiously binding on us that Christ our King has not by his laws, as interpreted to us by his apostles, enjoined, or neglecting anything which he has by the same inspiration enjoined? Is it not to be feared that some of our churches or brethren have from expedience, convenience, or conformity to the rules, creeds or usages of others, adopted, accepted, sanctioned, or at least tolerated, rules or traditions which have not been made binding by the recorded decisions of the apostles of Christ? Is it right for us to be wise above what is written, or, in other words, to be governed by our own judgment, instead of the judgments and decisions rendered in the New Testament by enthroned apostles of our Lord Jesus Christ? Let us beware how we attempt to amend or improve upon his laws, lest we, like the ancient Pharisees, subject ourselves to the charge of making void his laws by our traditions. Why were his laws given to us, and apostles clothed with authority to expound them to us, if we, after all, are to judge for ourselves, without regard to what they have written? The first Baptist Church which was established at Jerusalem

on the day of pentecost, continued steadfastly in the apostles' doctrine and fellowship; and we, without regard to any departure of the professed church throughout the intervening ages from that to the present time, are to regard that as the model gospel church, and steadfastly abide in the same doctrine and fellowship, and in breaking of bread, and in prayers.—Acts ii. 42.

But to return to the promise made to Peter. "And I will give unto thee the keys of the kingdom of heaven," &c. This investment of the apostolic gift fully recognizes Christ as the "blessed and only Potentate," the reigning King, who alone has either the right or the power to give gifts unto men; for he has led captivity captive, ascended up on high, and received for and given to his church all the gifts requisite for her perfection, edification, and final triumph. He gave some apostles; but he has appointed none to succeed them in the apostolic office. So long as the Son of Man in his Mediatorial office shall fill the throne of his glory as the King of saints, his princes, the apostles, shall rule in judgment; and although they are not with us in the flesh, yet they are with us in the spirit, and their judgments and decisions and all the laws of the kingdom are just as accessible to the saints now as though they were still with us in the flesh. Our blessed Lord is not with us in the flesh, for he has ascended up where he was before he came in the flesh; but he says, "It is the Spirit that quickeneth: the flesh profiteth nothing." A long succession of popes, who claim to be successors of Peter, and to hold the keys of the kingdom, are but impostors; they hold only the keys of Mystery, Babylon the Great. They are strangers to, and utterly ignorant of, the kingdom of heaven.

If we are correct in understanding the keys of the kingdom of heaven to be the apostolic gifts of infallible inspiration and apostolic authority to set all things in order in the church of God, then not only Peter, but all the other apostles were also, and equally endued with that power from above. The end or design of their investment of authority was that what they officially bound on earth, when speaking and writing as they were inspired by the Holy Ghost, in all cases were the decisions of God himself; God spake by them to the gospel church, as he had at sundry times and in divers manners spoken to the patriarchs of the former dispensation by the prophets. And although Peter was the first, after the indument of power on the day of pentecost, to proclaim the gospel with power, and with the Holy Ghost which was poured upon him and them at that time, yet we are told that Peter, with the eleven, lifted up his voice, and addressed the multitude on whom the Spirit was poured out; and the doctrine advanced, and the order and ordinances proclaimed by him, were and are called the apostles' doctrine, which was gladly heard and received by, and steadfastly continu-

ed in by, those who were pricked in their hearts. And Peter was the first to open the gates of the New Jerusalem to the Gentiles, when he preached Christ at the house of Cornelius; but this did not imply that he only had the keys of the kingdom, for all the other apostles of Christ were baptized with the same Spirit, spake with the same *other tongues*, performed the same miracles, and were indued with the same infallible inspiration of the Holy Ghost, and occupied their several thrones of judgment with him.

The fitness of this figure is worthy of especial consideration; as keys are used to unlock things which are hidden, shut up and inaccessible, until unlocked and made manifest.

One of the apostles, who, although as one born out of due time, was not a whit behind the chiefest of them, and who was more prominent as an apostle to the Gentiles, and who labored more abundantly than they all, says, "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God: even the mystery which hath been hid (or locked up) from ages and from generations, but now is made manifest (or unlocked) to his saints; to whom God would make known what is the riches of the glory of the mystery among the Gentiles, which is Christ in you the hope of glory."—Col. i. 25-27. The only keys that can unlock the mysteries of the kingdom of heaven, and reveal to us poor Gentile sinners the wonderful mystery of salvation through our Lord Jesus Christ, is the inspiration of the Holy Ghost, by which the inspired apostles declared among the Gentiles the unsearchable riches of Jesus Christ.

Not only by these keys, or gifts of the Holy Ghost, is the way of life and salvation unlocked and opened to the understanding of those who are born of God, but the precepts and ordinances of the kingdom, by which the gates of Zion are opened for their entrance.

The voice of God in prophecy has foretold of the day when the song of salvation shall be sung in the land of Judah, and the command be heard and obeyed by the apostles, "Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isaiah xxvi. 1, 2. And under the gospel day and dispensation the exalted Savior, from his high, imperial throne in Zion, has proclaimed, "I, Jesus, have sent mine angel (or Spirit) to testify these things in the churches. I am the root and the offspring of David, and the bright and morning star." "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. The gates which were once locked and barred against us, and the way of the tree of life which was kept by cherubim and a flaming sword, are now unlocked and thrown open for the nation which keepeth

the truth, and these gates shall never be shut by day; for there shall be no night there. And the nations of them which are saved shall walk in the light of this city, whose appointed and supplied walls are salvation, and whose gates are praise, shall never be closed or locked, so as to hinder the entrance of the redeemed whom God has blessed, and who, by virtue of his blessing, do his commandments. By the keys of the kingdom the way into the holy place is opened, and life and immortality are brought to light through the gospel.

But in the immediate sense of our text, the keys seem more especially to set forth the power of immediate inspiration of the Holy Ghost given to the apostles, to bind and to loose, to lock and to unlock those things which should be enjoined upon the kingdom of heaven, as being irrevocably established as the order and doctrine of the church of God; and to unlock, unfetter, and forever liberate the saints from every yoke of bondage, and from the observance of everything in doctrine or practice that Christ has not commanded. The Spirit of truth, which the world cannot receive, is the blessed Comforter which Jesus promised to send in his name, who should bring all things to the remembrance of the apostles, whatsoever he had commanded them; and they were commanded, as apostles, to teach all nations, baptizing them in the name (not names) of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them; that is, all things which Christ had commanded the apostles, they were commanded to teach the baptized nations to observe. Nothing more, nothing less. And lest they might forget or neglect anything that he has commanded them, he promised to send the Spirit of truth, that should bring everything that he had commanded to their remembrance; and to crown the whole with infallibility, he added, And lo, I am with you always, even to the end of the world. Therefore, all that they have bound on earth is bound in heaven, and all that they have loosed on earth is loosed in heaven. Woe to him who shall add to, diminish from, alter, change or pervert what God our Savior has said by the mouth of his holy apostles.

OUR VISIT TO WEST VIRGINIA.

After our annual visit to the Corresponding Association in old Virginia, which we have seldom failed to attend since its organization in 1836, we attended for the first time the Tygart's Valley River and the Red Stone Associations, of West Virginia, and became personally acquainted with several ministers of our order, with some of whom we had been in correspondence, but had never before seen in the flesh. These are old organizations; the Red Stone, if we mistake not, held its 102d anniversary with the Indian Creek Church, in Monongahela Co., W. Va., on the last two days in August and the first of September.

These two associations are located in a mountainous country; their churches are small, but seem to be sound in the faith of the Primitive Baptists, and in general peace and fellowship; remarkably hospitable, kind and loving.

The Tygart's Valley River is not so old an organization as the Red Stone, but is of long standing. Eld. Joshua S. Corder, with whom we had a personal interview at the Baltimore Association last May, is the only minister or brother in the two associations with whom we are aware of ever having met in person; he was the Moderator of Tygart's Valley River. And Elder A. Winnett, who has been a constant patron and agent for the SIGNS OF THE TIMES from the first of its publication, was Moderator of the Red Stone Association. We believe that Elder Abraham Canfield is the only ordained pastor, at this time, in the Red Stone Association, except their long-trying and highly-esteemed Moderator, Elder A. Winnett, who is a valiant and able minister of our order.

The Tygart's Valley River Association has several venerable and highly-esteemed ministers, among whom are Elders Murphy, Thompson, Poe, Plum, Robinson, Corder, and some younger brethren in the ministry.

The sessions of both associations were very pleasant, harmonious and peaceful; not a discordant sound in preaching or in the transaction of the business of the association was heard by us. We were kindly received and heartily welcomed by every one with whom we met, and shall long remember our visit among them, and the unremitting kindness of dear kindred in Christ, whose faces we never saw before, and may never see again on these earthly shores.

After the close of the Red Stone Association we returned home, intending to take a fresh start for Kentucky, in time to attend the Licking Association; and as the Indian Creek Association this year comes on the same days as the Licking, we shall not be able to attend it, as we had proposed in a former published notice.

We now expect, if it be the Lord's will, to spend the third Sunday in September at Licking Association, the fourth and fifth at home, and the first Sunday in October at the Quarterly Meeting at Aldborough, Ontario, if we do not feel too much exhausted by that time.

CORRECTIONS.

VANDALIA, Ill., Sept. 1, 1878.

DEAR BROTHER BEEBE:—In my communication in the SIGNS of Sept. 1, are two mistakes. The first is, "I arrived in Ludlow, Ohio;" it should be, Ludlow, Ky. The next is, "Eld. G. Beebe preached in Philadelphia," &c.; it should read, Elder Gammon preached, &c.

E. SMITH.

APPOINTMENTS.

Elder S. H. Durand will be with the Burdett Church, if the Lord will, on Saturday before the first Sunday in October, and preach on Sunday. Services at 11 o'clock.

H. B. ELLIOTT.

REDUCTION IN PRICES OF HYMN BOOKS.

Having a large edition of our Large Type Hymn Books on hand, which we have published at a very great expense, we are induced to sell them at a lower rate than we can well afford, rather than to lay out of the amount invested in their publication. We now offer to supply all orders for them at the following reduced prices, viz:

- Single copy.....\$1 50
- Blue, Gilt Edge..... 2 00
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Churches supplied for pulpit use at half the above prices.

Names of purchasers, if desired, will be lettered on the cover, at twenty-five cents extra.

Aged persons, whose sight is failing, will find our large size, in large Long Primer Type, easy to read, and every church should have a copy for their pulpit. Our Books contain over 1300 Hymns, carefully selected and well adapted to set forth the doctrine and devotional spirit of the Old School Baptists.

We have had, and still have, a very large sale of our smaller size Books, and propose to make no other change, except that we will supply them by the dozen copies, for cash, at \$9 00 per dozen.

The postage on all books and other publications sent from this office will be at our expense.

Fifteen per cent. will be deducted from the above reduced rates on our Large Size Hymn Books, to those who order one dozen or more at one time, and accompany their orders with the cash, or Post-Office Money Orders drawn to our credit on the Post-office at Middletown, N. Y.—ED.

PERSONAL.

ETHELVILLE, Gentry Co., Mo., Aug. 12, 1878.

To ELDER W. A. BOWDEN—DEAR BROTHER:—Will you please write on the subject of the christian's experience, and have it published in the SIGNS OF THE TIMES, as it is the request of my old mother, Sallie W. Boatright? She is seventy-two years of age, and very feeble with the infirmities of age. All the preaching she gets is through the SIGNS OF THE TIMES. Please do not delay writing, and oblige your friends.

SUSAN F. SCAFF.

P. S.—Will you give us your post-office address also?

S. F. S.

INQUIRIES AFTER TRUTH

WILL Elder I. N. Vanmeter please give us a sermon through the SIGNS OF THE TIMES on Isaiah lx. 13, and oblige a friend?

J. F. R.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

OBITUARY NOTICES.

BRETHREN BEEBE:—I have just received from Miss Annie T. Ausmus some of the particulars of the death of her father, **Elder Peter Ausmus**, of Brookfield, Mo., who departed this life at his residence, near that place, on Monday, Aug. 5, 1878, at 9 o'clock a. m., aged 67 years, 2 months and 6 days. She also sends me a brief sketch of her father's life, written by himself, with a request from the deceased that I should, after his death, prepare an obituary and send an abridged sketch of his life to be published in the SIGNS OF THE TIMES and the "Messenger of Peace." I hereby send the most important events of his life.

Elder Ausmus was born in Powll's Valley, Tenn., May 30, 1811, and with his parents removed to the territory of Illinois in October, 1816, near Belleville. When he was twelve years old his oldest sister and her child died, and he became concerned about his lost and sinful state; but the Lord spoke peace to his troubled soul, and he was enabled to rejoice in God his Savior, and to love him and his people. But as he was young, and had doubts whether he was a christian, he did not offer to join the church at that time. In 1824 they moved to Morgan County, Illinois, and in about 1828 he became much exercised again about religion, but did not yet join the church. On the 9th of July, 1829, he was married to Martha Hudson Ballou, and on the 15th of Oct. 1832, they moved to Brown Co., Ill., and the next year to Adams Co. In October, 1833, he became concerned afresh about his duty to God, and about the same time a division took place among the Baptists on the mission question. He being young and inexperienced, joined the Missionary party, who soon chose him as deacon, and also licensed him to preach. But by searching the scriptures he became dissatisfied with their doctrine and practice. After a painful trial about baptism, and leaving his wife and two daughters among the new party, he was finally enabled to come out of Babylon and join the Old School Baptists, and was baptized by Eld. Wm. Hogan, in 1848, in the fellowship of New Salem Church, Brown Co., Ill. He was soon licensed to preach, and in April, 1852, he was ordained a minister by Elders Mastin Doty, Wm. Forsythe and Wm. Hogan. He had the care of Little Missouri and Bear Creek Churches till 1856. He then moved to Linn Co., Mo., and took the care of Liberty Church for three years. In March, 1859, he returned to Adams Co., Ill., and was pastor of Little Missouri and New Salem Churches for ten years. He then moved again to Linn Co., Mo., and stayed till 1871. Thence he moved to Coatsburg, Ill., and took charge of Little Flock Church, and in less than two years nineteen members were added to the little band. In 1873 he lost his house by fire, and then removed to his farm in Linn Co., Mo., and again united with Liberty Church. In 1874 he joined a newly constituted church, near Laeade, called Concord, and was chosen its pastor. In 1877 he took the pastoral care of Bethel Church also, and faithfully served them both as long as he was able.

Thus has ended an eventful and laborious life of toil and trouble, both in the ministry and in the secular affairs of life. I had known Elder Ausmus for many years, and always found him to be faithful, prompt and energetic in all his engagements, both religious and secular; and as a minister he was an able and firm defender of the faith of the gospel. His health was on the decline for near five years, and he was taken away finally by pulmonary consumption. I learn that as he approached his end he was fully resigned to the divine will, and said to his brother in attendance on him, "The Lord will take me up," and then fell asleep in Jesus without a struggle.

He leaves a beloved wife, who had long since joined the O. S. Baptists, five children, eleven grandchildren, four brothers and two sisters, and the churches he has served, to feel their sad loss. May the Lord support them, and resign them to his holy will.

Elder Wilson Thompson spoke on the occasion from Rev. xiv. 13, after which his remains were laid to rest in the cemetery at Liberty Church.

I. N. VANMETER.

MACOMB, Ill., Aug. 20, 1878.

Elder Joseph A. Williams was born in Hampshire County, Va., April 25, 1807, and died in Bluffton, Wells County, Ind., Feb. 27, 1878, aged 70 years, 10 months and 2 days. He, in company with his father's family, emigrated to Ohio and settled in Pickaway Co., in 1811. He was married to Frances Wright Burwell, of Fairfield Co., Ohio, Feb. 3, 1828. He emigrated to Indiana and located at Bluffton, Feb. 7, 1847, where he continued to reside until he was called home to enjoy the incorruptible inheritance of the saints in glory, and the crown of righteousness which the Lord, the righteous Judge, shall give to all them that love his appearing. He was very highly respected and esteemed as a citizen by all who knew him, and his piety and christian deportment was highly worthy of his profession. Early in life he and his estimable companion, who survives him, were brought to a saving knowledge of the way of salvation, and united with the Old School Baptists, and he was soon after ordained to the work of the ministry. He served several churches in the bounds of the Lebanon Association, and his labors were blessed to the comfort and consolation of the Lord's people. He was sound in the faith, and bold, yet mild and gentle in the defense of the truth.

This dispensation of God's providence falls with terrible weight upon sister Williams, who for fifty years had been such a faithful and devoted companion. May he who is the widow's God richly sustain her by his presence and grace until she too shall be called home. They never had any children.

The funeral services were held in the New School Baptist Church-house in Bluffton, where the writer of this sketch spoke to a large and attentive congregation from 2 Tim. iv. 6-8, after which his remains were followed by a large concourse of friends to their last resting place.

Yours in the gospel,

J. A. JOHNSON.

In much sorrow we chronicle the death of our dear sister, **N. Jennie Elgin**, who departed this life June 5, 1878, at Neosho, Mo., aged 26 years, 4 months and 18 days. She was baptized by Eld. F. A. Chick, and united with the Old School Baptist Church in Baltimore, Md., in April, 1871. She came to Missouri in Nov., 1872, and although she never after that time had an opportunity to hear any preaching by that denomination, she remained firm in the faith and never wavered in her love for the truth. She enjoyed reading the bible and the SIGNS, as long as she was able, and sang many beautiful hymns of Beebe's Collection, until her voice failed, and even after she was unable to sound a note, while awake, she would sing praises to God in her sleep, and when she would waken she would tell of delightful, soul-cheering words heard in her dreams, from the ministers of the gospel, such as she enjoyed in her youth when she met in reality with the Harford and Baltimore Churches. Christ was all her theme, and in her last moments, when her mouth parched for water, and she could take only a few drops at a time without choking, she said, "Sister, we will all drink all the cold water we will want for our breakfasts," seeming to feel that she would drink from the fountain of Life which flows from the throne of God and the Lamb. Her disease was consumption. She was almost an invalid for two years, and was confined to her bed three months before she fell into that sleep whose waking is supremely blest. Her sufferings were intense, but she bore them patiently. Her only murmur was, "Why does not God take me?" She longed for the change, spoke often of her departure, and always with perfect calmness and resignation.

It has pleased God to lay the hand of affliction heavily upon us, taking our mother on the 27th of October, 1876, and Wm. Elgin Rhodes, aged 4 years and 12 days, Jan. 16th, 1877, (sister Annie's child) and now our sister Jennie.

She leaves two sisters and many other relatives and friends to mourn. While we are cast down with grief, we feel that the hand that wounds can heal, and that as God has supported us in our past trials, he will keep us to the end.

Mournfully your sister,
LUCRETIA ELGIN.

NEOSHO, Mo., July 31, 1878.

DIED—Near Centreville, Fairfax Co., Va., August 21, 1878, **Mrs. Susanna Taylor**. The deceased was born in Fairfax County, Sept. 16, 1830, and was a daughter of brother Jas. Fox, who died about a week previous. Mrs. Taylor was not a member of the visible church, but I am firmly convinced that she was a subject of redeeming grace. She was afflicted about a year previous to her death, and experienced great suffering during this time. She was resigned to her suffering, and in her closing hours manifested an earnest desire to hear the preaching of the word and to converse upon spiritual things.

The deceased was favored with an amiable disposition, and was beloved and respected in the community where she lived. She leaves her husband three children, and other relatives to mourn their loss.

The funeral was attended to the 23d inst., and the writer spoke from Rom. viii. 18-21, to a large and attentive congregation of sorrowing relatives and friends.

The family of which she was a member have within one week been called to experience a double affliction, first in the death of brother Fox, and then in her death. They have the sincere sympathy of many friends. May they realize the strong consolation that flows from the presence of the God of all comfort. His ways and thoughts are high above our ways and thoughts, and

"Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs
And works his sovereign will."

Yours in gospel fellowship,

WM. M. SMOOT.

OCOQUAN, Va., Aug. 26, 1878.

DIED—At her residence in Delphi, Onondaga Co., N. Y., June 6th, 1878, my beloved mother-in-law, **Diana Morris**, aged 59 years and 10 months. Her disease was consumption. She was a great sufferer for a number of years, but bore her sufferings with much patience and resignation. She was shown her vileness and sinfulness when quite young, and her sins were a great burden for a long time—for years, I think. She did not unite with any church until the year 1857, or about that time, as near as I can remember; she then joined the New School Baptists at Vernon, Oneida County, N. Y. About two years after, she moved to Delphi, where she found a home with the Old School Baptists. Salvation by grace was the doctrine she loved, and that she could not hear while walking with the New School. How often has she told me of the exercises of her mind while with them; that she found no food for her hungry soul, and she was plainly shown that they were not the people of God. She was truly a mother in Israel, and it was through much tribulation she entered the kingdom. Never can I forget her loving words; always ready to rebuke where it was necessary, but in such a way as to give no offense. She left a large family of children, and a loving husband, (her second husband, father Poile having died twelve years ago) to mourn her departure. She was buried in Westmoreland, June 8th. Brother Alexander, of Utica, addressed the relatives and friends on the occasion. Our loss is her eternal gain. I have felt to wish that her mantle might fall on some of us.

L. A. POILE.

DANVILLE, Oneida Co., N. Y.

DIED—At North Berwick, Maine, July 19, 1878, our aged sister in Christ, **Betsy Randall**, aged 85 years. She was one of the oldest members of our church. She united with the church a great many years ago. During all those many years that she has remained with the church, not the first thing has been brought up against her. She has always been a peacemaker in her family. For quite a number of years she has not been able to attend her meetings. We believe she is now asleep in Jesus.

There was a large gathering of people at her funeral, and sister Betsy A., her only daughter, who had ever lived with her, selected as a text for me to preach from at that time, the words in Zephaniah iii. 12. She has left five children and one sister to mourn.

WM. QUINT.

DIED—At the residence of her son-in-law, Dea. Wm. Inman, in this village, at 2.30 a. m., on Tuesday, Sept. 17, 1878, **Mrs. Huldah M. Eggleston**, in the 73d year of her age.

Further particulars will be given in our next number.—Ed.

ASSOCIATIONAL.

The Salisbury Old School Baptist Association has appointed to hold her next session with the church called Little Creek, in Sussex County, Delaware, to commence on Wednesday before the fourth Sunday in October, 1878.

J. L. STATON, Clerk.

The Kehukee Association is expected to be held with the church at Kehukee M. H. Halifax County, N. C., one mile east of Scotland Neck, and nineteen miles east of Enfield, on the Wilmington & Weldon R. R., on the 5th, 6th and 7th days of October, 1878.

Persons coming by rail either from the north or south should be at Enfield on Friday, so as to be taken in time by friends to the meeting.

C. B. HASSELL.

The First Regular or Old School Baptist Association called Kansas will be held with the West Union Church, in Atchison County, Kansas, to commence on Friday before the last Saturday in September, 1878, at 10 o'clock a. m., and continue three days. A cordial invitation is extended to all who love the truth, especially ministering brethren of our faith and order.

Those coming from the east by rail will take the Central Branch train at Atchison City, and all coming from east or west will get off at Muscotah, on Thursday preceding the meeting, where they will be met by the brethren and conveyed to places of entertainment.

JOHN SCHENCK, Clerk.

The Juniata Association will convene on Friday before the first Sunday in October, 1878, with the Wells Valley Church, Fulton County, Pa.

Those coming from the south will stop at Hancock, Md., where they will be met by brethren. They must come on Wednesday before. Those coming from the east must leave the Pennsylvania Central Road at Mt. Union, and take the East Broadtop Road to Scottsville, where they will be met and conveyed to the meeting.

A cordial invitation is extended to brethren and sisters to meet with us, especially ministering brethren.

BENJ. GREENLAND, Clerk.

YEARLY MEETINGS.

By permission of the King in Zion, our yearly meeting of the church at Otego will be held on Wednesday and Thursday, the 16th and 17th of October. An invitation is given to all the household of faith.

Teams will be at the trains at noon, afternoon and evening, to meet the brethren that may come.

By order of the church,
G. M. FRENCH, Clerk.

The yearly meeting of the Old School Baptist Church of Olive & Hurley, in Ulster County, N. Y., will be held at their meeting house on the 16th and 17th of October, 1878. Brethren and friends are cordially invited to attend. We hope the ministering brethren will not forget us.

All coming from the west will be met at Shokan, and those from the east at Olive Branch, and conveyed to the meeting and to the homes of brethren and friends.

By order of the church,
A. BOGART.

The Ebenezer Old School Baptist Church of New York City will hold a yearly meeting at their meeting house in West 36th Street, between Seventh Avenue and Broadway, on Thursday and Friday, Oct. 24th and 25th, to commence at ten o'clock a. m. All friends of our faith and order, especially ministering brethren, are invited to attend.

M. H. TUTHILL, Clerk.

The church at Snow Hill, Md., have appointed their yearly meeting to be held on Wednesday and Thursday after the fifth Sunday in September, (Oct. 2d & 3d.)

The brethren and friends at Nassaongo request Eld. Wm. J. Purington to attend their

yearly meeting, which is to commence on Wednesday before the fifth Sunday in September.

Brethren and friends are cordially invited to attend both the above meetings. We hope the ministering brethren will not forget us.

The yearly meeting of the Old School Baptist Church of Columbia, Jackson County, Michigan, will be held at their meeting-house three-fourths of a mile north of Woodstock Depot, on the Detroit & Hillsdale Road, to commence on the first Saturday in October, 1878.

All coming from the west will come to Bankers, and change cars for Woodstock. All coming from the south and east will come to Neapolian, where they will be met by the brethren and conveyed to the meeting.

Elders Seitz and Thomas are requested to attend, and all others that can come.

WM. S. CARPENTER, Clerk.

The yearly meeting of the London Tract Church will commence at two o'clock on Saturday before the third Sunday in October, when we shall be glad to meet with as many of our friends as may find it convenient to visit us at that time.

Friends coming from the east by the morning train from Philadelphia, as well as those coming from Baltimore, will be met at Newark, on Saturday morning, and conveyed to places of entertainment.

By order of the church,
JAMES McDOWELL, Clerk.

The Old School Baptist Church of Fairfield will hold a yearly meeting at their meeting house in Fairfield, Michigan, to commence on Friday, Sept. 27, 1878, and hold three days. Brethren and sisters of our faith and order wishing to make us a visit are cordially invited to attend, especially the ministering brethren.

CHARLES LIVESAY, Clerk.

TWO DAYS MEETINGS.

The Old School Baptist Church of Gilboa have appointed a two days meeting at their meeting house in Gilboa, to commence at 10 o'clock a. m. on Saturday, Oct. 12th, 1878.

Those coming by the cars will be met by the friends on the day previous, at Moresville Depot.

All the friends of our faith and order, especially ministering brethren, are invited to attend.

By order of the church,
B. COLE, Clerk.

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If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

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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. 46. MIDDLETOWN, N. Y., OCTOBER 15, 1878. NO. 20.

POETRY.

COME UNTO ME.

A sweeter song than e'er was sung
By poet, priest or sages;
A song which through all heaven has rung,
And down through all the ages;
A precious strain of sweet accord,
A note of cheer from Christ our Lord;
List, as it vibrates full and free,
O grieving heart, "Come unto me."

O wise provision! sweet command!
Vouchsafed the weak and weary;
A friend to find on either hand,
A light for prospect dreary;
A friend who knows our bitter need,
Of each endeavor taking heed,
Who calls to every soul oppress'd,
"Come unto me, I'll give you rest."

"Come unto me." The way's not long;
His hands are stretch'd to meet thee;
Now still thy sobbing, list the song
Which evermore shall greet thee;
Here at his feet your burden lay;
Why 'neath it bend another day,
Since one so loving calls to thee,
"O heavy laden, come to me."

A sweeter song than e'er was sung
By poet, priest or sages;
A song which through all heaven has rung,
And down through all the ages.
How can we turn from such a strain,
Or longer wait to ease our pain?
O draw us closer, Lord, that we
May find our sweetest rest in thee.

RETURNING.

Lord, where thy many mansions be,
Hast thou a little room for me,
Whose restless feet, these many days,
By and forbidden paths have trod,
And wandering in uncertain ways
Have missed the way that leads to God?
Lord, is there any room for me,
Who, sorrowing, would return to thee?

Far have I strayed, till toss'd about
On fears that would not be cast out
For all the subtle theories
That men have framed, wherein to find
For troubled hearts a doubtful ease,
And freedom for a troubled mind;
Thy word, once hidden in my breast,
Forever robbed the night of rest.

I heard its still, small voice above
All other voices—not in love,
As in the old, sweet days of peace,
But in a tone of sad complaint:
"Why art thou swift to seek release
From easy yoke and safe restraint?
Why hast thou taken for thy guide
False lights that lure thee from my side?"

Lord, if I heard, and in despite
Of warning chose the fair, false light;
If, heedless, I thy Spirit grieved,
And slighted as an idle tale,
Love such as no man hath conceived;
What late repentance can avail?
How shall I dare to lift my face
Once more within thy holy place?

I know not, verily; and yet,
With doubts perplexed, and fears beset,
And the sad heart unsatisfied,
Lord, I remember what sweet rest
I did discover at thy side:
With yearnings not to be express'd,
I long to walk once more with thee;
Lord, hast thou any room for me?

MARY E. BRADLEY.

CORRESPONDENCE.

THE NATURAL MAN.

"ELD. G. BEEBE & SON:—Permit me to ask, through the SIGNS OF THE TIMES, the views of Eld. Wm. Purington on 1 Cor. ii. 14. What constitutes the natural man? Who did the natural man begin? Was Adam the natural man previous to his fall? Also, some of the workings of the natural man. Oblige a lover of the truth,

J. MAY.

PENN YAN, N. Y., Aug. 5, 1878."

REPLY.

The portion of scripture to which brother May refers, and concerning which he asks my views, reads thus: "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." In connection with the request concerning the text of scripture, three distinct questions are propounded for consideration; also, that something should be said "of the workings of the natural man."

When brethren give their views on declarations of scripture, they should be received as the views of such ones, remembering that all of us, while in the flesh, are fallible; that none of us mortals are perfect; and I think it possible for a servant of the Most High to have a clear perception of the true and just meaning of a portion of scripture, and yet not be able to express in words what he sees involved in the subject; while there are some things so plainly declared in the scriptures that it matters very little what mortals in the plenitude of their wisdom may attempt to adduce from them, they remain plain, simple, yet cogent facts. At the time the apostle wrote this epistle to the church at Corinth, a sad state of things existed in that church, for the brethren were divided, and a severe rebuke was administered by the inspired penman; and he, being under the direct guidance of the Holy Ghost, desired not to lead off a party and become a "disorganizer," as too many in our times seem anxious to do, and thereby obtain notoriety; but with holy zeal and reverential awe he rebuked them; for said he, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" Then he declares his thankfulness to God that he had baptized so few of them, lest any should say that he had baptized in his own name. Then he notices their calling, showing that God had not called many of the wise, mighty and noble of this world, but that he had "chosen the foolish things

of the world, to confound the wise;" and that God had "chosen the weak things of the world, to confound the things which are mighty;" and that he had chosen "base things of the world," &c., "that no flesh should glory in his presence." Were the wise, mighty and noble chosen *exclusively*, the flesh would certainly glory; but in the choice of our God of such poor, ignorant and despised ones, however dark and inscrutable it may appear to us finite mortals, he is glorified; for his sovereign, eternal and immutable love, centering in Jesus and resting with all its unfading glories and unnumbered blessings upon his elect, is thus sublimely displayed; for the apostle shows that the union between Christ and his members is complete and indissoluble; for said he, "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." Then the apostle reverts to the manner in which he came to them, concerning his speech and preaching, and that he determined not to know anything among them save Jesus Christ and him crucified. Such preaching as that, gives to proud, vain and haughty man no glory, in the great matter of salvation from sin, but ascribes all to Jesus Christ.

But the natural man receiveth not the things of the Spirit of God. It should be distinctly noticed that the apostle speaks in the *then, as well as now*, present tense, "receiveth not," and does not say, *received not*; but he spake of man as he then knew him to be; and when treating upon the resurrection of the dead, he says, in fifteenth chapter of the same epistle, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." The term natural is applied more here, in this epistle, than in any other epistle; but we have in other places the terms, carnal, earthly, sensual and devilish, applied to man's fallen nature; but I suppose my friend May has a desire for me to express fully what I understand is embraced in the terms *natural man*; and in reply I would answer *unhesitatingly*, All that constitutes him man, viz: body, soul and mind, or spirit, if that term suits any better; for both, that is, mind and spirit, are applied to him in the scriptures. Said the apostle, "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." That for which he prayed to be preserved blameless,

could not be the new man, or Christ in the believer, for that is pure, perfect and holy; but it may be objected to, or the exception taken, that the term mind is not enumerated in that quotation, which is correct; but in many other places the word is applied to fallen man, such as carnal mind, reprobate mind, fleshly mind, and vain mind. One thing should always be noticed in expounding the scriptures, viz: that words have their meaning and force in accordance with the place in the sentence where they are used, and with a just regard to the context, and not the *abstract* meaning of such word or words.

Our English word, natural, is from *nascor*, to be born, or produced; and as a qualifying adjective, or descriptive appellation, it has many meanings; and in the text under consideration it is applied to man in his carnal state, before being born of the Spirit; for John says, "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; (eternal) and he that hath not the Son, hath not life." And upon another occasion the beloved disciple said, "He came unto his own, [doubtless the Jewish nation] 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." This inspired apostle has forever settled the matter, concerning the reception of Jesus, that nothing but a birth of God enables any of the children of men to receive Jesus Christ. If we take away, as the apostle has, the blood, the will of the flesh, and the will of man, what agency had he in the spiritual birth? The natural man had no power to exercise one holy volition of will, for he receives not the things of the Spirit of God; neither does that heavenly birth take away his carnal nature, nor change his fleshly desires into holy aspirations; but a warfare then commences, which will continue until the dissolution of the earthly tenement; because the children of God learn in the school of experience the truth of the following declarations: "For 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." This shows the believer to be a complex being, possessing an old man and a new man; a carnal mind and a spiritual mind; an earthly nature and a heavenly nature. They who know

nothing of such a warfare, caused by the contending powers within them, whatever be their attainments, cannot love the declarations of the apostle Paul, for he knew the sore conflict between the flesh and the Spirit, and said upon one occasion, "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 do I." Upon what just ground can any one base his or her hope, who knows nothing of such a conflict? A natural man may become very skillful in the letter of the scriptures, may contend very *pertinently* for salvation by grace, may find much fault with the poor, stumbling, erring and weak child of God, and yet be nothing but a natural person, destitute of any *true* knowledge of his own depraved condition; and if such be his case, all his improvement and zeal leaves him in his carnal state.

For they are foolishness unto him. The proud, boasting, self-righteous character, like the Pharisee of old, may openly and boldly thank God that he is not like other men; but he knows nothing of the teaching of the Spirit of God, which takes away all boasting from mortals, and causes them, like the publican, to smite upon their breasts, saying, individually, "God, be merciful to me, a sinner." That which is absurd, irrational, and highly dishonoring to the sacred name of Jesus, is often much applauded by the carnally minded professor; but when the weak, timid and trembling child of God tells the wonders of Jehovah's purpose, justice, love and power, which have been taught him by the Spirit, speaks of his sore trials, temptations, heart-wanderings, coldness of mind, indifference to his privileges, and of glorious deliverances from such gloomy dejection, and that he rejoices that salvation is of the Lord, how often the natural man, though a professor of religion, says, "That is all foolishness," which clearly proves the truth of the words under consideration, showing to-day that the preaching of the cross of Christ is foolishness to the natural man, as much as it was when Paul said, "For the Jews require a sign, and the Greeks seek after wisdom; but we 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." When the servants of our God are enabled, in this day, to preach the gospel "in demonstration of the Spirit and of power," so that the faith of God's children "should not stand in the wisdom of men, but in the power of God," the utmost contempt is shown for them, sometimes, by the votaries of anti-christ; and often, when the degenerate plants are rooted up, anger is shown; but such things should not discourage the true, tried and faithful servants of God, but they should consider those manifestations of natural men as evidences

in their behalf; for their dear Lord and Master *offended them* while here on earth in the flesh. See Matt. xv. 1-14.

Neither can he know them. This declaration shows conclusively that the intellectual powers of the mind of the natural man cannot know the things of the Spirit of God—no capacity there for such sublime things to be known; for said Christ, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath *no place* in you." If there was no place in them (the Jews, whom he was addressing) for his word, could there be any knowledge of spiritual things? Certainly not; therefore they neither knew him, the Son of God, nor the spiritual things he declared. The inspired apostle's declarations are in perfect harmony with the teaching of the Savior; for said he, "But, as 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." Was not the apostle Paul prepared by the Comforter, the Holy Ghost, to make such a pointed and positive assertion concerning spiritual things? Most certainly; for he could not forget that the time was that they had no place in his natural heart, neither did he know Jesus, until a revelation was made; and his testimony is, "But 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." The revelation was made to and in the apostle, not one moment too soon, nor a minute too late, but just at God's appointed time. So long as there is no room or place for Christ's word in the heart, there is no place for him; for in its spiritual power and efficacy Christ and his word are not separate; but mortals may utter that word in the letter, and know nothing of the saving power of Christ; for he said, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, (they) are spirit and (they) are life." Sufficient scripture testimony has been adduced to show that natural men do not know spiritual things, and as they do not know them, it is utterly impossible for them to believe the gospel in its spirituality.

Because they are spiritually discerned. The conclusion is positive, without any contingency attached whatever, and the connecting word, *because*, is of great importance, for it literally means, by the cause, or on this account, they are spiritually discerned. When Peter declared, in answer to the question, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In sweet and perfect harmony with Christ's answer to Peter is the teaching of the apos-

tle, addressed to his Corinthian brethren; for says he, "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the *deep* things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Joseph said to Pharaoh's butler and baker, "Do not interpretations belong to God?" It remains true now that the Spirit of God only can give the interpretation of the deep things of God, or the mysterious things of the gospel. How wonderful, my brethren and sisters in Christ, that in the gospel of God our Savior our God is its author, its interpreter and its subject. He is its author, because it is according to his eternal purpose; he is its interpreter, as he only declares it to his children; and he is its subject, because in the gospel his purposes towards his dear children are by his Spirit manifested unto them; therefore the things of God are known only by the Spirit of God, revealing them unto us. I wish in this immediate connection to say a word to the writer of this communication, as well as all others who have an interest in these things: how cautious we ought to be, when treating upon a passage of scripture which is dark and ponderous, and upon which the Lord may not have given us any clear view, not to attempt an interpretation to please the inquisitive; for we much better say, "I have no satisfactory view, therefore I decline to say anything concerning it at present." Excellent truths may be declared, and yet darken counsel by an improper explanation.

"What constitutes the natural man?" Many questions can be asked concerning the creature man, some of which no mortal can explain; but our God has given in the scriptures all that is necessary for us to know about the matter, and there we ought to let it rest; for "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Concerning man, and what constitutes the natural man, I have already shown in the preceding part of this communication; but as I have a direct interrogation, I will try and answer briefly and concisely, sustaining such answer by scripture testimony. "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." You will notice the particle *of* is printed in italics, showing it to be a supplied word; and the 19th verse of third chapter of Genesis settles the fact that the word *of*, to which I call your attention, does not add any force to the declaration, but detracts from the true meaning of the original; for God said, "For dust thou art, and unto dust shalt thou return." The scriptures positively declare man to be constituted of a fleshly body, a soul and a spirit, and so closely united that all the skill of finite mortals cannot explain

that union, but have to receive the facts; and the next question may as well be treated upon in this immediate connection, for the one question seems to embrace the other. "When did the natural man begin?" I know of no other beginning of the natural man than the one alluded to in Gen. ii. 7, and i. 27. But I am aware that some of our brethren take the position that Adam was a natural man while innocent and upright, and after "the fall" he became an unnatural man; and, by others, that he was a spiritual man before he transgressed, and after transgression became a natural man; both of which positions are untenable, because they are unscriptural. Such theorizing has never been any benefit to the church as a body, nor to individual christians spiritually; but their carnal minds may have been gratified when something has whispered, "I think I have puzzled him this time;" but can it be the childlike spirit of the "babe in Christ" that takes delight in such a course? Certainly not; but it is the carnal mind. The only safe way for me upon this occasion is to let the apostle Paul answer as to when the natural man began, as my friend propounds. "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." Does not this quotation from 1 Cor. xv. 45-47 answer the three questions propounded by you, my friend, viz: What constitutes the natural man? When did he begin? Was Adam a natural man previous to his fall? Before Adam fell, he was an innocent, upright, natural man, and doubtless every volition of his mind or will, and every utterance of his tongue, and action of his body, were in sweet harmony; and he was placed under law to his Creator, which law he transgressed, and became a fallen, totally-depraved natural man; for after his fall, "God saw that the wickedness of man was great in the earth, and that *every imagination of the thoughts of his heart were only evil continually.*" If that does not show total depravity, no language can. It is very important that we should ever remember that Adam is not called a child anywhere in the scriptures, but is called man; and as he was *created* by God, he was and still is a creature. Some excellent brethren have stated that Adam was a son of God by creation; but such a declaration is erroneous, therefore should not be used. But says one, "It says he was the son of God." Where? "In Luke iii. 38." Who said so, the inspired apostle, or the translators and compilers of the scriptures? The latter persons; for the word, *the son*, are in italics, and were not placed there by the inspired penman. If the last clause of that verse read, "which was of God," then it would harmonize with the declarations recorded in Genesis. As it there stands with the

supplement, it produces a conflict in the declarations of holy writ, because it is expressly declared that Christ is the "only begotten Son;" therefore Adam was not a child by birth, nor a begotten son. How important that we notice the difference between *creation* and *formation*, and *being begotten of God*; for much confusion has been caused, many times, by brethren, in not noticing those differences, as the scriptures plainly make the distinctions, when they have spoken or written upon branches of truth in which those distinctions are made.

"Also, some of the workings of the natural man." This part of the request has already been noticed, in dwelling upon the text my friend referred to; therefore to say more would be merely repetition of the same ideas, though the declarations might be clothed in different language; and as I am aware that brevity is commendable, I now close by saying that I have barely touched upon the points involved in the questions, and have not entered into a lengthy elaboration of them. If what I have written is not beneficial, I hope it will not harm the cause of truth, which I hope is still dear to me.

WILLIAM J. PURINGTON.

SOUTHAMPTON, Pa., Sept. 20, 1878.

"Father, I thank thee that thou hast heard me; and I know that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me."—John xi. 41, 42.

I have been led so often to contemplate this divine assurance, so good and holy, so apt and precious, so sweet and consoling, so sure and supporting, in all its bearings in relation to the experience of the true child of grace, that I have as often felt like I could not withhold some of my reflections from utterance. But the true height, length and breadth, with all that lies between and around, are truly inexpressible and glorious; for upon the efficacious prayer of Jesus rests the everlasting joy of the poor, weak and desponding ones, who cry and groan within themselves, being burdened, so that by the sense of their dependent state they are made to cry unto God with groanings which cannot be uttered.

The circumstances in connection with this language of Jesus have been so beautifully presented by other writers, through the SIGNS OF THE TIMES, that I will only refer in brief to the case of Lazarus, whose death, burial, and raising again to life was so miraculously combined in the great plan for demonstrating the divine power of Jesus Christ, and so establish by indisputable evidence his great commission, and his eternal power and Godhead, so that there should be no excuse, even for the gainsaying world. But the more direct and special object was, as he said to his disciples when it was told him that Lazarus was dead, "I am glad, for *your sakes*, that I was not there." Thus we see that in the economy of God's gracious providence all things work together for good to them that love God, who are the called according to his purpose; for

"All things are yours," saith the apostle, "whether life or death."

"His providence unfolds the book
And makes his counsels shine;
Each opening leaf and every stroke
Fulfills some deep design."

It is evident that after meeting the sisters of Lazarus, he had only given them some condoling words of comfort and encouragement, until they took away the stone from the place where the dead was laid, as he had told them to do. Then Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me; and I know that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me." Here we have no record of any verbal prayer escaping the compassionate Savior's lips before he returns thanks to God for hearing him. O how strange and ill-accepted would the Son of God appear in the popular sanctuary now, where prayer is taught as a science, or on occasions of sorrow, where those lessons are rehearsed in all the mockery of formal devotion. Had Jesus meanwhile been praying, and no mortal ear in all that solemn throng enabled to catch the harmony of that divine wish that ever cords in sweet and holy euphony with the divine will? The will of Jesus Christ is the will of God; and yet in his humane divinity, as God with us, we see him weep, we hear him say, in the sympathetic cord of God-man, bound together in Mediatorial bond, just before his great fulfillment of that co-operative will, "If it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done." Jesus well knew the pang and agony of death, by more than human knowledge. Hence by this knowledge he is infinitely more able to weep with those who weep, and bear the greater sense of suffering in his own body. It is no wonder that, when all the divinity is told, Jesus was a man of sorrows and acquainted with grief. And, O ye humble poor, who bear in your body the suffering of the Lord Jesus, how sweet it is to reflect that you have not a high priest who cannot be touched with the feeling of *your* infirmities. How often do you reflect upon the sweet grace of God, who could thus condescend to men of low estate; when, suddenly, to make the sense more acute in praise, you call to mind the dark cloud of sin, (but its old and crushing weight you cannot feel, as once it bore you down, as if already in the regions of despair and woe) and enwrapped in all the glorious fullness of thanksgiving, beyond the power of poetic measure to express, you only try to tell how unspeakable the grace appears.

"Tongue cannot express the sweet comfort
and peace
Of a soul in its earliest love."

"Ye trembling saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head."

These are God's blessings. All your losses, crosses and disappointments are things for which you *should* give thanks, shall I say? Nay; but there-

in you *will* give thanks, for thus the grace of God more gloriously appears.

"Thus by experience do you prove
The high and depth of Jesus' love;
'Tis not confined by earthly sense,
But infinite in excellence."

"I know that thou hearest me always." Behold, what holy assurance is here spoken, for the ear of the people. Not as though his voice was needful to attract the attention of his Father. As we have already noticed, the will of the Father was the will of the Son, as it is also written, "Lo, I come to do thy will, O God." And yet we hear him say, "I came not to do mine own will, but the will of him that sent me." Here the children of God are called to notice a very important fact in their own experience, which demonstrates the meaning of the two apparently contradictory passages, in a way that they can all *feel* its truth; for thus the plurality of Christ's being (if I may so speak) is brought home, as a source of encouragement to hope that if Jesus had both Divinity and humanity, and the God shone through the man in holy expressions of sweet subjection to the great purpose of suffering, even being just, that he might bring the unjust unto God. And can you not hope that because you find a law that when you *would* do good, evil is present with you, that you are also made partaker of the Divine nature, especially when you remember that "the carnal mind is enmity against God?" Thus it is by experience only that the scriptures and the works and words of Jesus are proved true; and having thus established the truthfulness of his word, wherein he gave assurance to his disciples that if he went away he would send the Comforter, or the Holy Ghost, which should lead them into all truth, and should bring to their remembrance all things that he had spoken to them, let me therefore exhort you to run with patience the race set before you, looking unto Jesus, who is the author and finisher of your faith. Are you therefore interested in his prayer? Then he knows, and *you* know, that the Father heareth him always. O what encouragement to come boldly unto the throne of grace, as Paul has sweetly said. Your experience points to the paths where the Spirit led you to come. You may have been under a rigorous law as a school-master, but having found no salvation by the deeds of the law, the sweet Spirit said, It is all just, but Christ is the end of the law for righteousness, to every one that believeth. If you do not believe how then can you love? And if you love not, how can you pray in faith? Ah yes, I think, yea, am certain, that the very breathings of your soul is, "Lord, help my unbelief." Just here, dear saint, is the most quick and certain touchstone of truth with which you can be blessed, for the scriptures add testimony to the word, that "With the heart man believeth unto righteousness, and with the mouth *confession* is made unto salvation." And now, let me remind you, (if by the Spirit I be led) that thus you speak forth what Christ

hath wrought within. Jesus gave you eyes to see, ears to hear without offense the holiness of his law, a heart to understand your great necessities, and a spirit of faith refined by filial fear, to cry, even though it be in unutterable groaning. If therefore the Father heareth him always, can you ask in any other name? I do not speak of verbal prayer, but of those deep and earnest groanings in the spirit, which you dare not repeat before the world. O, read again the deep emotion of our Savior. "Jesus groaning in himself, cometh to the grave." Do you feel the moving power of spiritual thought? Then it must be for that great love wherewith he loved you, even when you were dead in trespasses and sins, (by grace are ye saved) and hath raised you up, and made you sit together in heavenly places in Christ Jesus. For so he raised Lazarus, for he loved him, even when he was dead.

These few thoughts have I written to you, my fellow-weaklings, traveling with me through a weary and lonely world, that our joy might spring in mutual remembrance of all the way in which the Lord hath led us, to make us know that it is only as we pray in faith that we are blessed; and that, as Christ is the author and finisher of our faith, and we live by the faith of the Son of God, so we are not able to bear or support our faith, but our faith us; and again, "Man shall not live by bread alone, but upon every word that proceedeth out of the mouth of God." Work out therefore your own salvation, as a glorious matter worthy of your deepest attention; for it is God that worketh in you both to will and to do of his good pleasure. For thus will the word of Jesus be fulfilled, and all his prayers answered concerning you.

This prayer was spoken in the presence of the people, that they might know that God had sent him; and just as far as Jesus designed, his prayer was heard by the Father, and in the right time answered; so that, as when the apostles preached at Jerusalem, the Lord added unto the church daily such as *should* be saved; so the Holy Spirit, sealing home to the heirs of promise the tokens of Christ's wonderful and divine power in the miracles he performed, and bringing down the record to the present time, that every one of his saints, wherever this gospel should be preached, might through the scriptures be comforted, and that by comparing all the experience of ancient saints with their own, they might have hope.

Finally, brethren, farewell.

A. B. BREES.

LAKEPORT, Cal., Aug. 16, 1878.

BRETHREN AND EDITORS OF THE SIGNS:—I received a letter from a cousin of mine living in Kentucky, which I should like very much to see in print, if convenient to you.

As ever, I hope, your brother in Christ,

I. N. NEWKIRK.

DEAR COUSIN AND BROTHER:—I feel like talking some of the apostle

Peter's qualifications and writings. In view of this desire, permit me to say, that he has gone along scattering pearls for the little ones to gather up by lapfuls, leaving handfals for the Naomis to glean. Little did he think in his youth, trained up on the coast of Gennesaret, a fisherman, that he would be called to the holy office of an apostle of Jesus Christ, knowing as he did that he possessed none of the qualifications necessary to make a conspicuous figure in the literature of his day. But what must have been his emotion and surprise, when Jesus passed by, and with an irresistible command, said, "Follow me, and I will make you a fisher of men." Little is known of Peter's labors previous to Christ's resurrection. After he arose, Peter resolved to go fishing, but with no success. Jesus passed along, and said, "Children, have ye any meat?" They answered, perhaps abruptly, No. "Cast the net on the other side, and ye shall find." And they succeeded in drawing a multitude to land. Peter is reminded of his former obligations, "Simon Peter, lovest thou me more than these?" (fishes, worldly treasures.) "Lord, thou knowest that I love thee." "Feed my lambs; feed my sheep." We hear of him at Joppa, at Cesarea, at Jerusalem, and other places, zealous in his Master's cause, with the gospel of the circumcision committed unto him. Now, in his first epistle general his soothing and soul-cheering doctrine comes as rain on the parched ground to the strangers scattered. How well the language of the inspired apostle suits the wandering pilgrim, as he treads the barren plains of this transient wilderness, and realizes that he is not of the world, and is hated by it. He can lay hold on the application experimentally and really. Then comes the cheering words of "elect according to the foreknowledge of God," &c. The trembling stranger hears the thrilling news with joy. The election is over, the polls are closed by God's foreknowledge, and the helpless babe loves to have it so; for if he had had a vote to cast, his carnal nature never would have made the choice God made, for carnal minds are enmity to God, and cannot be subject to his law. But God elected or chose before the trembling ones fell; for Paul says, "According as he hath chosen us in him before the foundation of the world." They are foreknown, predestinated, called, justified, glorified God's elect, and none can lay anything to their charge; yet if it were possible, these very elect would be deceived, cheated out of their inheritance. But it is reserved in heaven for them, and it is impossible for them to lose or barter it away. In the third verse he utters strains of blessing to God the Father, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. And the little ones of the kingdom rejoice in this lively hope, which is their soul's anchor, reaching to that within the veil; and though it doth not yet ap-

pear what we shall be, yet we know that when he shall appear, we shall be like him, for we shall see him as he is. And this hope is a good hope through grace, as little as it appears to us; and it maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. All these graces combined center in Jesus for us, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us. The little ones rejoice to know that they have in heaven a more enduring substance. They know their best inheritances here are corrupt, perishable, defiled, fading, uncertain and annoying, and they know this world is not their home: they seek a city out of sight, whose builder and maker is God; and when they can realize by faith a foretaste of that inheritance they are begotten unto, their earthly fades out of sight, and they long to soar away to the full enjoyment of their legacy bequeathed to them by their rich, sovereign Father. As he lives, they live also. Their glorious inheritance is in the veil, and no mortal hand can reach it. It is reserved there, secure in heaven for the little ones, whose guardian Jesus is, who are kept by his power through faith unto salvation, ready to be revealed in the last time. The helpless lamb, together with his legacy, are kept by the same almighty power, and it is impossible for them to be separated from his love. No tribulation, no distress nor persecution, nor famine, nor peril, nor sword, height, depth, nor any other creature; for he gives them eternal life, and they shall never perish, neither shall any pluck them out of his hand. So their inheritance is sure, as their hope is steadfast, or God is eternal.

"Wherein ye greatly rejoice," &c.

—Verse 6. Why not rejoice at the happy thought of participating in the unsullied joys of the light of the glorious Jehovah, seated around the throne of spotless white in the kingdom, with Abraham, Isaac and Jacob, together with that great cloud of witnesses who bore testimony to the truth at the expense of life or liberty, driven to holes and caves in the earth, wandering about in sheepskins and goatskins, of whom the world is not worthy. Let us now trace the inspired pen down to the twenty-second verse: "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." Here we trace the little ones gathering pearls. They love to obey the truth, and cannot help loving, and do not want to help loving the brethren. They see to their surprise that they love one another with a pure heart fervently; and thus they know that they have passed from death unto life, because they love the brethren with that manner of love the Father hath bestowed upon us. And if we love not our brother whom we have seen, how can we love God whom we have not seen? So this is not an earthly love, but an everlasting love,

by which God loved his people. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." But this love depends upon being-born again; for "the carnal mind is enmity against God, not subject to his law, neither indeed can be."—Verse 23. So he cannot please God nor love the brethren; he must be born again, not of a corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. It is the life of that seed or word which loves with a pure heart and with fervency that which is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; for "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" and "God is a Spirit." And being born of the Word, or of the Spirit, or of God, they obtain eternal life and love; for God is love. God is the Word, the Spirit of which they are born; for, "In the beginning was the Word, and the Word was with God, and the Word was God." And as he lives forever, so his life, of which they are born, liveth and abideth forever. The flesh is as grass, and its glory as the flower of grass; but the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you, little, elect strangers. So being born of the Word, they must live on the Word, or on the milk of the Word; and they cannot endure the Arminian diet, but must have the Word preached to their hungering appetites. It is preached to them by the gospel, and it falls or distills as the dew, as the rain upon the grass, as the small rain upon the tender herb. "And 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 out of my mouth: it shall not return unto me void; it shall accomplish that which I please, and prosper in the thing whereunto I send it." And now, little one, hear what inspiration teaches and you experience: "Wherefore, laying aside all malice, and all guile, and hypocrisy, and envies, and all evil speakings," [which the tried little ones desire to do above all things, that they may appear clad in the beautiful garment of Christ's righteousness, and strip off and lay aside all their filthy rags of the flesh, which lusts against the spirit, as Ishmael mocked Isaac, the son and heir of promise, as a legitimate son,] "as new-born babes desire the sincere milk of the Word, that ye may grow thereby."—Chap. ii. 1, 2. What is more helpless than the new-born babe? Its desire is great, and every hour it must be fed, and that upon diet suited to its infant capacities, nourishing, digestible, and its mother's breast is its chief resource for a timely supply; and though the little darling cannot say mother, yet she watches its every emotion, and ministers to its every want, through her judicious knowledge of its wants and capacities.

But this is an imperfect illustration of God's dealings with his tender babes. "For Zion said, The Lord hath forsaken me, and my God hath forgotten me." But he says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isaiah xlix. 15, 16. "And they shall be mine," &c., "and I will spare them as a man spareth his own son that serveth him." And if ye know how to give good gifts to your children, much more will your Father give good things to them that ask him. The mother has been known to forget, through pain and poverty, her sucking child; and when the dark messenger, death, has wrenched it from her maternal embrace, long, sad years of grief have failed to erase the fond memory of that blowing bud of maternal love. "Yea, they may forget, yet will I not forget thee." "Bread shall be given them: their waters shall be sure." Their desire shall be satisfied, and that by the sincere milk of the word of which they are born; for this is the word which by the gospel is preached unto them, and never was man ordained of God to preach anything else. Paul charged Timothy before God and the elect angels, "Preach the word." Philip preached Jesus, or the word, to the eunuch. Paul was determined not to know anything among his brethren but Jesus Christ and him crucified. "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." The little ones desire the sincere milk of the word, that they may grow thereby. When the little ones go to the flesh-pots of Egypt, or get in the meshes of the Arminian cloak, they become weak and sickly for want of their native diet. They want to grow in grace and in the knowledge of the truth, if so be they have tasted that the Lord is gracious, and none but the elect stranger has ever been permitted to taste how gracious the Lord is. They come unto him as unto a living stone; not Horeb, that must be smitten by Moses' rod for water for Israel to drink, but a living stone, smitten by the sword of divine justice. The proclamation resounded from heaven, "Awake, O sword, against my Shepherd, against the man that is my fellow; smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." A living stone, full of grace and truth. "If any man thirst, let him come unto me and drink." Here is a fountain filled with blood, drawn from Immanuel's veins; and to this fountain, open for sin and uncleanness, issuing from a living stone, the babes are wout to come and sip, and drink, and suage their thirst, from time to time, from age to age, and always find the healing streams flowing in unceasing channels of love through the paradise of their God. A living stone, the embodiment of the life of all his spiritual

family in eternity, the center of all their life, hope, faith, and all other spiritual blessings which are treasured in him, and from him and through him they flow down to the babes. Yet, notwithstanding his majesty to his lambs, he is disallowed indeed of men, for he was despised and rejected of men; a man of sorrow, and acquainted with grief. We hid as it were our faces from him; but he is chosen of God, and precious to his little ones, for they could not live a day without him. Though he may grow up as a tender plant, as a root out of a dry ground, having no form nor comeliness to the world, yet he is precious to the blind, lame, halt, withered little ones. And not only is he a living stone, but ye, little strangers, also, as lively stones, are built up together a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Though the world may reproach the inactivity of the elect few, yet they are lively: not actively, but passively; for these lively stones do not come together, but are brought. "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." And when brought by God's arm, (for he gathers the lambs with his arm, and carries them in his bosom,) they are built up. Then some one must do the building; "and except the Lord build the house, they labor in vain that build it." "On this Rock I will build my church." "And the Lord added unto the church daily such as should be saved," built up together; for "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." The poor, strange, elect ones are "built up a spiritual house," (and none but a spiritual builder could handle spiritual material,) "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Every living stone is holy to the Lord, being spiritual, and can approach the altar and present a spiritual sacrifice as a holy priest, and are built up for this purpose, and manifest that they are lively stones by their spiritual offerings, which are offered in the closet, when the door is shut, and all nature slumbers; and all such sacrifices are acceptable to God by Jesus Christ. "If ye ask anything in my name, I will do it," says Jesus. Here the trembling lamb can come boldly to the throne of grace and ask for mercy, and find grace to help in every time of need. "Unto you therefore which believe he 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 offense, even to them which stumble

at the word, being disobedient: whereunto also they were appointed." —1 Peter. ii. 7, 8. So while God built his spiritual house of lively stones, made of elect strangers, somebody stumbled by the appointment of somebody, for they were appointed to stumble at the living stone. And I suppose God had a use for the appointment and the wrath of man to praise him, by making one vessel to honor and another to dishonor. But while this is true with the disobedient, the little flock are blessed with the glorious intelligence that they are a chosen generation. If they are chosen, they never chose themselves, but were chosen by some other; and Paul by inspiration declares that they are blessed with all spiritual blessings in Christ, according as God hath chosen them in him before the foundation of the world. "Fear not, O Jacob, for I have redeemed thee, I have called thee by thy name, thou art mine." "Ye have not chosen me, but I have chosen you, and ordained you." "Chosen from all eternity by him who had the right to choose and elect; but he chose his own. "Ye are not my sheep," said he to the Jews. "My sheep hear my voice, and they follow me." "If God were your Father, ye would believe in me. Ye are of your father the devil, and the lusts of your father ye will do. He was a liar from the beginning, and the father of it." So he did not choose the non-elect, but his own bride, which is but one, and constitutes the generation which are chosen; not as the contemporary generations of the world, who pass away, to give place to a succeeding one, but a spiritual line of legitimate heirs, who possess eternal, unending life—a generation that shall never pass away. The King and subjects, Father and children, Husband and bride, Inheritor and heirs, all possessing contemporary, eternal existence; a kingdom which is an everlasting kingdom, a dominion which shall never end. "For he that liveth and believeth in me shall never die." Death hath no power over such. Not only are they a chosen generation, but a royal priesthood; hence they can sing,

"A child of Jehovah, a subject of grace;
I'm of the seed royal, a dignified race."

As their Father is a Sovereign, his royalty is bequeathed to them as legitimate heirs or children. Here the title of royalty is conferred on many generations, as descendants from the nobility; and none are ashamed of their royal title, but glory in it. While if the children glory, they glory in the Lord their Sovereign; for their royal title is that of sons and heirs of the crown, and they are redeemed out of every nation, kindred, tongue and people, and made kings and priests unto God. And though in their time state they know that it doth not yet appear what they shall be, yet they know that when their King shall appear they shall be like him, for they shall see him as he is. And here they are compassed about with infirmities; yet then shall they be satisfied when

they awake with his likeness, and behold his face in righteousness. Then shall they realize the perfect, eternal royalty which they are heirs to, and will spend a long eternity in officiating in their royal priesthood, casting their crowns at his feet, crying, "Holy, holy art thou, Lord God Almighty. Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Then shall they join the acclamation with "a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God;" and join the strains of "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 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." Then shall they no more hunger or thirst, for the Lamb shall lead them by rivers of living waters, "and God shall wipe away all tears from their eyes." Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory; and the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in the saints. And while they are here, they know they are not their own, but are bought with a price, and they want to glorify God in their bodies and spirits, which are his.

Not only are they a royal priesthood, but an holy nation; hence Paul calls them holy brethren, partakers of the heavenly calling. Peter says, "As he which has called you is holy, be ye holy in all manner of conversation." When God bestowed graces on the new-born babes, he gave them his holiness with eternal life, and the earth was made to bring forth in one day, and a nation born at once. "An holy nation." Their nationality cannot be sought here. "My kingdom is not of this world," says Jesus. "Ye are not of the world, even as I am not of the world." He came down from heaven, and a body was prepared him; so did all this holy nation. John saw it coming down from God out of heaven, as a bride adorned for her husband. They are a peculiar people. "Behold, I and the children which God has given me are for signs and wonders," says the Savior, exhibiting some of the peculiar traits of their character. They follow their Master's admonitions with a zeal unequalled, and in their peculiar way will not run with the multitudes to do evil; for the people shall dwell alone, and shall not be reckoned among the nations. "And Jesus lifted up his voice, and said, 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." So their peculiarity is that they show forth the praises of him who hath called them out of darkness into his marvelous light. And when one gets

in among the chosen generation that is not an elect stranger, or peculiar to the world, he does not, cannot show forth the praises of God; and having not a wedding garment, he is bound hand and foot, and cast into outer darkness, where there is weeping and gnashing of teeth. But while the material is non-combustible, I believe the hotter the fire the brighter it shines, showing forth the praises of their God. May this be the employ of his feeble servants; to extol the stem of Jesse's rod, and crown him Lord of all; for none but Jesus can ever satiate the hunger or allay the thirst of the new-born babe, who lives and grows on the sincere milk of the word.

Yours to serve,
JAMES E. NEWKIRK.

REISTERSTOWN, Md., Sept. 17, 1878.

DEAR BRETHREN:—I have just returned home from attending the Maine Conference and Maine Association, and to-day will try to comply with a request made me while there, to write a short sketch of my visit and of the meetings for publication in the SIGNS.

There are a few little churches, that are sound in the faith of God's elect, in Maine. I suppose our brethren at a distance know but little about them; yet several of our well and widely-known ministers have been raised up in those little churches to preach Christ and him crucified. Among them are Elders William J. and Joseph L. Purington, J. A. and J. N. Badger and P. Hartwell. Three of this number have but recently been called home to receive their blessed reward. There are, so far as I know, but five Old School Baptist Churches in all New England, and four of them are in Maine; the other is at Woburn, Mass. Yet these little bands stand firm in the faith, and are not shaken and carried about with every wind of doctrine. I have always found it good to mingle with them, and converse upon spiritual things. How mysterious are the ways of providence! To natural reason, it seems too much to claim, that these five little bodies are all the organized churches of Christ to be found in that wide field. Yet, if we believe our order to be bible order, this must be true. And though they feel weak and poor, and well nigh swallowed up of the enemy, yet God is with them, and so they shall not be confounded. These churches seem alone, like Elijah, in the midst of a land of loud-mouthed profession; yet as it was in the prophet's day, there may be as many as seven thousand hidden ones, who have not bowed the knee to the idols of the land.

I left Southampton, Pennsylvania, (where, with my family, I had been making a visit,) on Tuesday after the fourth Sunday in August, and came to New York, where I preached that night in their meeting house. I had the privilege of meeting Elder Hewitt there, and of having a few moments' conversation with him. I enjoyed meeting the friends there very much. I stopped at Mr. Buckalew's, in Ho-

boken, all night. Wednesday evening I resumed my journey, and found myself at my father's house in Maine, about noon on Thursday. The Maine Conference practically began that night. It is a yearly meeting of the church at North Berwick, and has been a custom for many years. It continued from Thursday night till Sunday night. Elder Lord and Elder Hartwell were former pastors of this church. Elder William Quint has been their pastor twenty-nine years. This church was my first home. Here, brother Beebe, fifteen years ago this month, you saw me buried in the likeness of Christ's death. As I attended this meeting day after day, my mind went back over many a scene witnessed here, and I recalled the faces of many brethren with whom I had taken sweet counsel, and with whom I had gone to the house of God in company, but who are now at rest from all their toils. No ministers were present from a distance but Elder Campbell, of the Maine Association, and myself. Brother Campbell, on account of long-continued and severe sickness, could speak but twice during the meeting. Both sermons were plain and excellent presentations of gospel truth, in distinction from falsehood of all kinds. I had to speak eight times, and was measurably sustained during the whole meeting. The people, however, were much disappointed, that no other brother from this way was with them to preach for them. I will say to brethren in the ministry, that if any one of you can go on to both the meetings in Maine at any time, you will be gladly welcomed by all. The meeting broke up at last, with sorrow and grief; but yet we were cheered to remember that we hoped to meet again where parting is not known.

I remained at North Berwick until the following Wednesday, when I went on my way to the association, held in South Gardiner, Maine. This began on Friday a. m. I wish that I could tell of the joy and feeling manifested at this meeting; it seemed like a heaven upon earth. One day I looked around upon the little company of believers there gathered and united in love, and I thought of all the gay assemblies of the great and noble and rich of earth, and thought, What is all this but dross, when compared with a home among such a people as this, whose God is the Lord? I felt that I could choose rather to suffer affliction with this people, than to fill the highest seat among scoffing men. How good and how pleasant it is for brethren to dwell together in unity. I believe it was the feeling of all that they had never had a better meeting. The presence of the Lord was felt to be in our midst. Eld. Campbell preached two excellent and discriminating sermons, clearly showing salvation by grace, without creature work or effort, thus giving all the glory to God our Savior. I had some consolation of spirit in preaching the word, which made it very delightful to speak of what great things the Lord

had done. On Saturday morning the members of the Whitefield Church met, and after inviting the other brethren and sisters present to sit with them, received a dear sister for baptism. Two others had been received a short time previous by that church, and now all three were ready to be baptized together. As brother Campbell was not able to attend to the administration of the ordinance, I was called upon to do so. The brother and two sisters in Christ were baptized that afternoon, and it was a lovely scene. I felt to say, Who could be present this afternoon, and witness this ordinance, and ever think again that sprinkling or pouring would do? There were few dry eyes by the water that day. There was a solemn, sacred joy resting upon all the people, and God smiled down upon us and blessed us. Such hours are precious; they are few on earth, but they are a foretaste of eternal joys in heaven. As each candidate was led down into the water, and came out again, the congregation sang verse after verse of the hymn, "O how happy are they who their Savior obey." How good it is to see the little children cheerfully follow their Savior's command, and then afterwards to continue to walk in the truth. Saturday night a conference meeting was held, and nearly twenty of the brethren and sisters took part. One after another stood up, and told of how God had led them about and instructed them. The meeting occupied two hours and a half, but none were tired. I heard some brethren say that it was the best social meeting they had ever attended. How good such meetings are! I would that all our churches would have such meetings, and so call all their various gifts into exercise. Churches would find their members growing in knowledge and usefulness thereby. I felt that night that I had no need to say a word. The people of God were talking, and I could only sit and listen with great joy and gladness of heart. On Sunday, a portion of the day, there were but few dry eyes in the house. A stranger present, who saw and heard with astonishment, said to brother Campbell that she had not seen so many tears shed in any meeting for many years. It is charged upon Old School Baptists that they have no feeling. Does testimony like this prove this? There is nothing like the love of God to break down the stubborn will, and soften the hardened, stony heart. The meeting closed with saddened faces and weeping eyes; yet we felt that we should still be joined in heart, and hoped to meet again. Some dear ones will long recall this season as the sweetest of their lives. I felt very unworthy to be in such dear company, and to receive such expressions of love and fellowship. Yet I know that as God's people, they are dear to me. And to all who met me so kindly, and spoke to me so encouragingly, and with such fellowship, I desire to say, may God bless and keep you in perfect peace. Those dear ones who at that meeting put on

Christ by profession, will find that the conflict is only just begun; but be not discouraged. God, your God, will help you and keep you to the end.

As ever, I remain your brother in hope,

F. A. CHICK.

DEAR BROTHER BEEBE:—The dear brother who wrote the following experience was baptized at Utica on the first Sunday in July, with sister Poile, whose experience was published in a late number of the SIGNS. I hope he may be led to write more for the SIGNS.

SILAS H. DURAND.

WHITESBORO, N. Y.

DEAR ELDER DURAND:—After many thoughts revolving in my mind, whether to write to you or not, I have felt constrained at last to tell you a few things (as the blessed Spirit shall be pleased to bring them to my remembrance) of the dealings of the Lord (I trust) with me, the most unworthy of all his creatures, and less than the least of them all. I feel the more constrained to address them to you, not because of much personal acquaintance with you, for that is but very little, but because I feel we have an acquaintance which is more and better than personal. I have read with interest some of your writings published in the SIGNS, and had a strong desire to hear you, which desire was granted the first time last November, and twice since; the last time, "I will bring a third part through the fire; I will try them as silver, and refine them as gold," being your text. I thought I never heard my feelings so vividly portrayed, and the exercises of my mind so minutely described. I was truly encouraged to hold on and to hope on.

I was conceived in sin and shapen in iniquity. My parents were poor, yet I believe God-fearing people, my mother being a member of the late Mr. John Warburton's church, England. I remember when very young having solemn feelings about God and death. I went to Sunday school, and one Sunday morning I recollect being very unruly to my mother. I started to school alone, and was overtaken by an elderly gentleman, who put some questions to me in regard to religion. He asked me if I loved the Savior. He said God loved little boys, and came here to die for them. I said nothing, but I felt so wicked. He asked if I did not want to go to heaven, and I said yes; but he did not know how I felt. I thought heaven was for good people only, and I was very wicked. At another time my sister was alone in her room in the evening, with the dim light of a candle burning, when I rushed suddenly into the room to frighten her, and it scared her into a fit. She fell on the bed and screamed. I approached to console her, but she was afraid of me. We could do nothing towards pacifying her for several hours, during which time I was almost frantic. I begged and prayed most fervently that God would re-

store her, so that she might not be subject to those fits, for we all feared that. I promised the Lord I would be good, and not sin against him again. I had also some narrow escapes of my life when a boy, but I will only relate one, which occurred when I was about thirteen or fourteen years old. I was at work in a mill, and was taken in by the machinery; and even here God's preserving care was over me, when to all appearance there was no help for me, for my head came near being crushed by rollers. A young man, who was the only witness to the affair, not knowing what course to pursue, was struck with the idea of reversing the motion of the machinery, which he did just in time to save me from death. I fell, much bruised, but my life mercifully spared. It would be impossible to describe my feelings on this occasion, and many were the resolutions I made for reform, none of which were kept; but I continued to revel in sin, rolling it as a sweet morsel under my tongue. When about eighteen years old, living in London at this time, it pleased the Lord to afflict my body, so that I was under the doctor's care in the hospital for some weeks. My case was considered at first very dangerous, but my time had not yet come. After I was restored to my wonted health I began to have some very serious thoughts, and went to church regularly, and became very religious. Very soon I was removed in providence to another part of the city, and went to work in a London Club-house. Then I lost all my former religion, and wallowed in sin. My companions were swearers, and I was not a whit behind them. But God would not have me stay here; and verily I felt it was a hell on earth ere I got away from there. From this time forward my mind was much troubled. I did not know what was the matter with me, such terrible thoughts followed me night and day. I went to a little place of truthsome four miles from my work. They were holding their meetings in a house, while building a chapel. Here I trust the Lord showed me what I was in his sight, as I had never seen before: what a black, loathsome thing I was. Well do I recollect, when standing during the singing, with my sister by my side, it was as though some one had spoken to me, "Come, ye blessed of my Father;" and immediately after this, "Depart, ye cursed." The former words, I thought, meant my sister by my side, and the latter were to me. Yea, truly I felt they were to me, and how they did ring in my ears. O, the horror of my mind was beyond description, for I was lost—eternally lost. With what earnestness I set to work, and how I strove against the power of sin; but "the more I strove against its power, I sinned and stumbled but the more." I went along in this state for several months, wondering where the scene would end, finding in my feelings that I was further and further off from God. O the strugglings of soul in prayer that God would have mercy on my soul; not daring to look up, but seek

ing for some place to put my guilty head. How I longed for solitude. I walked the streets in the evening, and wrung my hands in anguish of mind, and felt afraid that the very ground would swallow me up, or that the houses would fall on me and crush me, or that some fearful calamity would happen to me, to put me out of his sight. Yet I felt to say, Thou art holy and just in sending me to hell. Yet it was not the punishment nor the fear of it that troubled me, but the thought of being banished from his presence; for truly, God is my witness, I hated sin with a perfect hatred, and felt to love him who would surely banish me into outer darkness. O how I did hunger and thirst after righteousness. Truly, my soul panted after him, as the hart panteth after the water-brooks. With what delight I hailed every opportunity to meet with his saints, for there was no people like them; they were the lovely of the earth. I felt I was not worthy they should wipe their feet on me. I kept my feelings for the most part to myself, hurrying out of the house as soon as meeting was over. When perchance I said a word to any one, I suffered afterward, and promised myself never to open my mouth again. Sometimes I felt a hope spring up in my heart; my soul would be melted in tears at his feet, and I was enabled to plead earnestly that he would deliver me, to wrestle, as it were, with him for a token of his favor. I well remember once, in hearing the word preached, my poor soul felt refreshed with these words, "There is a river, the streams whereof make glad the city of God." O the sweet hope they gave me that, who can tell, God may yet be gracious even to me. I remember about this time being induced by an associate in business to visit with his family on Sunday morning. I hated to do so, but for fear he should think I was religious, I consented. I felt myself the most unhappy creature on God's earth, and he must have read it in my countenance. But in the afternoon I started for the prayer meeting, feeling truly wretched; but what a melting time it was to me. About this time my employer asked me a question relating to my business, and I answered him by telling a falsehood, to screen myself. It passed with him, but O what depth I seemed to fall. Where could I put my guilty head? O what shall I do? there is no hope for me. My employer had an old store that was empty, and at his request I slept there. I often went there in my trouble to be alone, and to pour out my soul to God. I went there to carry my burden in secret to him who alone I felt could deliver me, when to all appearance my heart would burst with sorrow, to look once more, as it were, toward his holy temple. As I was walking the floor, covered with rubbish and old lumber, my eyes filled with tears, and imploring the Lord to bless my poor soul, if it could be consistent with his will, my eyes fell upon a piece of paper in the room. I picked it up, and read from it these precious

words; they were indeed precious to my sin-sick soul:

"Payment God will not twice demand:
First from thy bleeding Surety's hand,
And then again at thine."

O what words of comfort to my poor, bleeding heart, and how I blessed him for such a Surety. My feet were lifted for a little while, and O how I loved him. But soon, dear Elder, I was down again. It was suggested to me that it was not for me. God would not demand payment twice, I could clearly see; but had he paid the debt for me? was my concern, and how it sent me to the throne of grace. This place is sweet to my memory. The trees and birds and all nature broke out praising God, and my soul blessed him, even though I dared not presume that he was mine. My sister was baptized at this little church, and I witnessed it, and shall not forget soon how I felt. It was to me the loveliest thing in the world, and how earnestly I desired to be one among them; but I could not take that step, for I was so unworthy, and have been ever since, only that now I feel myself to be far more so. The thought of my presuming to be one of God's children, and partaking of that blessed ordinance, and then bring disgrace upon his cause, was awful, and I was not satisfied with my case. It was clear enough to me that baptism by immersion was the Lord's appointed way, and what a beauty I seemed to see in it. Buried with him. How diligently I searched the scriptures, and if I took a newspaper in my hand I could not read it; nothing but the bible and good books must I read, and all the curses in there were to me. Yet I loved to read it, for there was something that seemed to sweeten all. Yes, dear Elder, sometimes, if not deceived, he graciously deigned to drop a word into my heart, melting it in love to him and his blessed word and people. Well do I recollect (honors crown his brow) resorting to my accustomed place in the cellar, where I had an old bible hidden. I lit my candle, and with a heart loaded with shame and confusion, fell on my knees, and begged him to give me a word from himself. (I had previously had such a time that I was out of the secret, that no word had been given me from the bible.) Arising, I opened my old, coverless bible, and read, "He found him in a desert land, in a waste, howling wilderness. He led him about, and instructed him, and kept him as the apple of his eye." And the next, "Happy art thou, O Israel," &c. Did not my poor soul bless and praise his holy name? It was like apples of gold in pictures of silver. Still, this did not satisfy—I wanted more, and in fact, was soon found to be questioning the reality of all. I had an associate in business, a professor of religion, who despised my views, and many were the combats we had. This man was the means of driving me to my hiding place many times. He called my God, on one occasion, a Monster of monsters. He said I should one day become an infidel, and Satan was

ready, and set in on my soul fiercely; but I was enabled to lay my case before him whom I had so often proved to be a hiding place from the storm. As I was walking to meeting the next day, thinking over what he had said, suddenly, as it were, a light shone round about me, and with this light I saw the various denominations and so-called christians in that great city, yes, in the whole world, it seemed to me, and stamped upon them all was "Error." But one class only was my mind directed to as the chosen of God, the strict Baptists. I did not have any more doubt as to who were the true people of God, nor indeed have I since, only at times when I am tempted to believe the bible is the work of priestcraft.

I feel I cannot forbear speaking of another time when alone, thinking of God and the Savior, for it was always uppermost in my thoughts, these words came to me with such power, "Lovest thou me?" Yes, it seemed as though they were spoken to me twice or three times. My heart was in my mouth in an instant, and I cried aloud, "Yea, Lord, thou knowest that I love thee." I felt such love to him at this time, that I could have suffered anything; yes, I felt I could willingly die for him. It seemed as though the candle of the Lord shone round about me. I loved to read the *Gospel Standard*, and would sometimes read when I ought not. One night I was feeling tired from a hard days labor, and on retiring to bed I put the candle on the pillow beside me and read myself to sleep. In the morning I found the candle burnt all out, and the grease had run down on the pillow; nothing was moved, not even the candlestick overturned. O what feelings of gratitude! I fell on my knees, and blessed and praised him for his preserving care over such a worm. But this was not the end of it. I had been cautioned about my light a number of times, and I was led to feel much sorrow that I had put the lives of all the house in jeopardy, and I received notice to leave in a week. Now my troubles seemed more than I could bear, for I did not know that I could get another situation. I felt convinced that I was discharged on account of the candle, though nothing was said. But God delivered me, and no one else. I took my burden to him, for it was a burden. I arose from my knees as light as a poor soul could be, and left my burden there, and fell to praising him; yes, it seemed to me the very stones would speak out, if I did not. During that week, long to be remembered, God found me another place of employment, much better than the one I was leaving. My heart was grateful to him, and all nature seemed to be praising him, and never shall I forget what was to me his kind, preserving care. In my new place one afternoon I was below sharpening a knife on a whetstone, and some distance above my head was a shelf, on which was a large pile of thick glass, when suddenly I was taken with a cramp in my fingers. It went from

one finger to the other, till I could not hold the knife. I stepped aside to the light to see what was the matter, when down came the large pile of glass close to my feet, yet none of it hit me, and it must have struck my head had I not moved. Now, I know many have narrow escapes of their life who fear not God, but to me it was solemn. I was compelled to fall on my knees and bless his dear name, in preserving me from sudden death. The words of the poet were sweet and forcible,

"Not a single shaft shall hit,
Till the God of love sees fit."

Now, dear Elder Durand, I fear I have already wearied your patience, and will not say much more now, though I feel I could say a great deal more. In the fall of 1869 I came to this country, for what, at times, is a great mystery to me, for not a friend did I have here. Sometimes I have thought it was only to prove to all that I was a base deceiver, a hypocrite and impostor. It does seem that no one could go further into by and forbidden paths than I. O what a treacherous heart is mine. But I will close with a little of my experience since I found the few of God's dear people at Utica. I had gone in my feelings far off from God. To my utter shame I confess my heart-wanderings and backslidings from him in whom I once had a hope that I was interested in his precious blood. But what an awful revival of sin. I feel sometimes that mine is an awful delusion, to believe a lie, that I might be damned. What piercing thoughts rack my mind; despair seizes me, so that I seem to have no hope. Mine iniquities are gone over my head, and I go mourning all the day long. If I look back to this spot or to that one, I can take no comfort there. It is taken from me, so that I have no evidence; and what makes it more heart-rending, no access to the throne of grace. I cry aloud and shout, and he shutteth out my prayer. My desire is before him, and my groaning is not hid from him.

One word more. I felt, when I found the people at Utica, as I had never felt before; it seemed I must go there to mingle with them. I felt like one that had been wandering, and now had found a home. I feel they are my people, for they love the things I love.

Now I must conclude, and may God bless you, dear sir, and pour out upon you of his Holy Spirit, and preserve you many years to come as a watchman upon the walls of Zion, valiant for the truth, and bring you before his dear people laden with the rich treasures of his kingdom, is the prayer of a worthless name.

JOHN BRIMSON.

ASTORIA, Oregon, Aug. 10, 1878.

ELDER G BEEBE & SON—DEARLY BELOVED IN THE LORD:—A train of painful events have darkened my mind and saddened my heart to such a degree that many weary months have elapsed since I have felt like writing a word for our much loved paper, the SIGNS OF THE TIMES. We,

as a church, (the Sea Side) are so isolated from our sister churches, and also being without one to go in and out before us, that months often intervene between the sweet sound of the gospel bell, for us. Our beloved brother, Eld. John Stipp, visited us last spring, laden, as he ever is, with good tidings; yet ill health prevented us from attending the meeting. To-day I have been reading in the SIGNS, of the many appointments of different associations, until I could almost hear the good old songs of Zion arising and floating away in sweet, lingering melody, from these his earthly sanctuary. Dear children of God, while you are feeding in rich pastures of his grace, and drinking refreshing draughts from the wells of salvation, remember those desolate ones whose way lies along the barren deserts, wherein springs no tender herbage, neither rippling waters to gladden and refresh our souls. Why is it, I often inquire, that some are so favored, and others are hungry and destitute? Why is it that some must continually tread upon the sharp thorns which lacerate them at every step, looking ever through a mist of tears for the landmarks set up by the way to guide the pilgrim? I would not complain, O my God, for tribulation worketh patience, and patience experience, and experience hope. Only give me that patience of which I so much stand in need. My hope. O what can I say? Is it a hope that is as an anchor, which can hold firmly the little, frail craft? The fierce, raging tides and rolling breakers seem to drag my anchor from its hold, and I am drifting. Doubts and fears seem to mock me, and say, Where is thy God? And indeed I cannot answer, for he whom my soul loveth is hid from me. I look and peer through the thick mist and fog, calling unto him, yet he cometh not. This vain world, with all its false charms and gilded emptiness, is between me and my Beloved. Just now it seems to vanish, and a ray of pure light is dimly seen.

The way is dark, and I am often sighing
For the clear Sun of Righteousness to rise;
It is for thee, my God, that I am crying;
Illumed with righteousness my darkened skies.

Yet I would have an all-enduring patience,
A willingness to wait until my Lord shall come,

With all his tender love and gentle guidance,
Helping and leading the weary wanderers home.

Says Christ, "Blessed are they that mourn, for they shall be comforted." Yet even here we doubt and stumble, fearing that we are not those mourning characters of which our Savior speaks. Give us that wisdom, dear Lord, that we do truly mourn, and we will be satisfied. Again he speaks, "We know that we have passed from death unto life, because we love the brethren." Are we able to say truly that we do love the brethren? O, dearly beloved, let me tell you that this one passage of scripture has been a stay and comfort to poor, unworthy me, for many years. When all else seemed to fail, and doubts and fears racked and shook this frail nature, then came that sweet voice,

"We know that we have passed from death unto life, because we love the brethren." Then, O how secure I felt; for surely I did think I could claim that evidence. It has seemed to me that, like poor, afflicted Job, I have had to pass through the flood-gates of misery, to be tried concerning this one thing upon which I rested with so much confidence; and while the billows did almost pass over me, and I seemed to feel this anchor loosing its hold, I did cry out in agony, "Help me, O my God, to keep this one evidence and claim it as my own." Are we ready, if needs be, to forgive an erring one seventy times seven, as our Lord requires? Or do we only love those that love us? Are we ever found dealing faithfully with one another? This is what will prove the love for our brethren of which the Savior speaks, "If thy brother trespass against thee, go and tell him his fault between thee and him alone." How important this command! And yet, brethren, is it not often, very often, violated, thereby causing much disturbance in Zion? How Satan will plead, with cunning ingenuity, with the poor, grieved soul, "Don't go now; all confidence is gone, and what is the use? Just go, if it troubles you, and tell it to this one, or that one, and hear what they say about it." And so, although our conscience tells us this is not right, we will venture to tell it to just this one brother or sister. Do we feel relieved? Have we not added another weight to our trouble? Those unto whom we have unfolded our troubles instead of reproving us, will very likely speak of it to others, until a mountain arises among once cherished friends and brethren. Again, Satan will whisper, "Thy brother's wrongs are so great, and so seemingly willful, that it is impossible to forgive him, even should he try to make it right. I will have nothing more to do with him, neither will I sit down to the communion table with him." How many churches have been rent asunder, how many hearts made to ache, and the fold been scattered and left to bleat in the wilderness, for a season, by just such a spirit as this creeping in among the children of God. And yet we profess to love Zion's God, and to walk with him in newness of life. Says Jesus, "If ye love me, keep my commandments." "A new commandment I give unto you, that ye love one another." We should love one another even as our blessed Lord loved us and gave himself for us. O what a crumbling down of pride, of stubborn will, and everything pertaining to the flesh, must be accomplished before this can be done. Here is the fierce warfare in which we must engage, and if we only fight with the weapons with which our Lord presents us, we shall come off more than conquerors through him that loved us and gave himself for us. The apostle says, "Be ye therefore followers of God as dear children, and walk in love, even as Christ also hath loved us, and hath given himself for us, an offer-

ing and a sacrifice to God, for a sweet smelling savor."—Eph. v. 1. Dear children of God, let us then, I beseech you, strive to lay aside every feeling of malice, envy, strife, or anything that has a tendency to disturb the peace and prosperity of Zion, and by the help of him whose ear is ever open to the cry of the needy, to love one another, as he hath loved us. How did he first love us? O is there not a ready response in the heart of every true, heaven-born child of God, "He first found me rolling sin as a sweet morsel under my tongue, deep in the mire of sin. Day after day I did strive to release myself, until all hope failed, and I became all broken-hearted and sick unto death. Then he lifted me up freely, willingly, and placed my feet upon a Rock. I was crying, and through all the long nights did bathe my pillow with my tears. But he soothed me, and laid my head upon his tender, loving breast, and put a new song into my mouth, even praise unto his holy name. I was naked and cold, but he wrapped all about me the rich, glistening mantle of his great love, each fold of which caused him to groan with agony, and he warmed me with his own loving embrace. I was hungry and blind, and O, he fed me with that glorious bread which cometh down from heaven, until I could in my fullness exclaim, 'Lord, it is enough.' He unclosed my hitherto blind eyes, and I looked up and saw the light of his precious countenance reconciled, and into my grievous wounds he did pour the oil of grace, free, rich grace. And O, now what am I? A sinner saved by grace alone.

'No worth nor merit can I sing,
It is of thee, dear Lord, of thee;
No claim upon thee can I bring,
A contrite, broken heart I bring.'

Now day by day I travel on, sometimes upon a slight eminence, but often in the shades of the valley, but kept ever by the loving-kindness of him who first loved me. How then can I say of my erring brother, I cannot forgive; your offense is too great. My heart is too deeply wounded; if I ever do forgive you, surely you must first manifest great humility. You must prove to me by a tearful repentance that you are very sorry, and by asking forgiveness; and then, although I feel that it is my duty to forgive you, yet I feel that my best love and confidence in and for you is gone, forever destroyed. O, dear children of my Father's house, I have not so learned Jesus. "If thy brother trespass against thee, go and tell him of his fault between thee and him alone." And perhaps we cannot do this immediately, for the reason that we cannot go alone. Satan wishes very much (if we will go) to accompany us, and here we have a fierce warfare to engage in. The battle may be of several days' or even weeks' duration, but in the meantime we are not to tell our complaint to any save our God, for he alone can help us; and with the sword of the Lord and of Gideon, sooner or later, if we faint not, our enemies will all flee away, and then, with a new-born

feeling of love and pity for our erring brother already entering our hearts, we will go unto our brother, and carefully tell him of his fault, considering ourselves, lest we also be tempted. Dear brethren and sisters, I know how sweet it is to say, Forgive; I have done wrong; for who is there among us that doeth no wrong? O how much more like Jesus is it to give up a disputed point, than to contend for it with a brother, thereby causing a deadly wound, which naught but death can heal. Say rather unto him, My brother, I, with God's help, will give up to you; have it as you will. There is One above us who knows all things; he will judge between us. We only have a right to contend earnestly for the faith once delivered to the saints; but aside from this, (although it may cost a tearing down of stubborn will,) I do believe that it is our duty to give up and be silent, rather than mar the peace of Zion by disputing, even though we feel that we are right. I witnessed a scene yesterday which I will relate, to show more clearly my meaning. Two sisters (in Christ) met to have a talk with each other upon a difficult, perplexing matter. During the conversation one of them remarked, Did you not tell me so and so concerning this affair? "No, I did not," the other replied. The first one, after a brief silence, remarked, "Are you sure you did not tell me this?" "Yes," the sister replied, "I am." "Well," said the first one, "I am just as sure that you did, as you are sure that you did not, and if we were so disposed, or even left to ourselves, a mountain of trouble might arise between us in consequence of this; but I will give up to you, and if we are questioned concerning this matter, you may lay it all upon me, and I will bear it." "No, I shall not, my sister: I will bear my part; and as we are all liable to mistakes, I might have spoken to you in a way I did not mean or intend to do." Then those sisters wound their arms about each other's necks, and their tears flowed together. Did they not bear each other's burdens, and by so doing fulfill the law of Christ? How much better, how much sweeter to suffer than to do wrong. We may see faults in our brethren that we think we never would be guilty of; yet there must surely be a mote blinding our own vision, else we could look away back and behold poor, weeping Peter, after he had beheld the reproachful glance of our Lord. His declaration had been, "Though all men deny thee, yet will not I." He no doubt felt strong, and able to defend One he so truly loved; yet alas for weak, frail nature. I do not believe that Peter purposely denied the Lord; for even as the vision of those wicked Jews was blinded, when they sought to slay Jesus before his hour had come, so I believe, to teach Peter a lesson of humility and trust, that the Lord hid himself from him, until Peter, as it was foretold he should, denied him thrice. Then he turned and looked upon him, and O, Peter, what have you done? Denied

the suffering Lord in this his great hour of need! We are told that he went out and wept bitterly; and with brother Eli Kidwell, I can feel to say, Let me weep with thee, O sorrowing Peter; for I do so often by my acts deny my Lord. Yet how merciful is our God; slow to anger, and so much more ready to forgive us our wrongs than we are to forgive our brethren. After his dreadful death we hear him talking to Peter in a most affectionate manner, "Simon Peter, lovest thou me?" After Peter three times had assured him of his love for him, the last time sorrowfully, Jesus saith unto him, "Feed my sheep." So Peter, as an under-shepherd, was entrusted with the care of the flock, or visible church, to prove his love for his Lord by feeding the sheep and lambs. Dearly beloved brethren and sisters, we have not much further to go, our journeyings will soon be done, if we can only look unto Jesus, and trust in his promise, "I go to prepare a place for you, that where I am, there ye may be also." Yes, dear Lord, but I am so weak and unbelieving, and entirely too unworthy to realize that there is a place prepared in heaven for me. I am so worldly-minded, so cold, and withal so very indifferent to all spiritual things. I mourn day by day because I cannot mourn, and night after night my heart groans within me. It is our ready response.

The night is far advancing, the morn soon be here,
Press on, ye weary pilgrims, for Christ your Lord is near;
Already doth his coming with glory light the skies,
The blessed Sun of Righteousness with healing soon will rise.
Your griefs and fears will vanish, your sorrows flee away,
When thus you shall behold him in all the light of day.
Without a cloud or shadow to hide his lovely face,
Each little child of Jesus may sing his matchless grace.

LUCY C. HECKARD.

Change of time of holding the New York Yearly Meeting.

DEAR ELDER BEEBE:—Your favor of the 23d was duly received, and it is truly refreshing to learn that you will be with us at our yearly meeting, provided we make it one week later. I have seen most of the members here, and they are willing to change the time to October 30th and 31st, so you can be with us. Please have Elder Purington come, if possible, and as many of the faith as can, especially from New Vernon, Middletown and Warwick, and be sure and have brother Jenkins come. All are cordially invited.

Please change the notice in the SIGNS, and put it in large type, and make a note of it in as conspicuous a part of the paper as you can. This is especially desired by the brethren.

I am very truly your brother,

JAMES A. DORMAN.

NEW YORK, Sept. 30, 1878.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, now in session with our sister church at Salt River, Anderson Co., Ky., to the brethren and sisters of the churches composing the same, sendeth greeting.

DEAR BRETHREN AND SISTERS:—We hail with a feeling of gratitude to the God of all consolation the opportunity of again, through the medium of our annual Circular, stirring up your pure minds by way of remembrance. Surely each one of the tried and scattered saints must have been taught in their experience many things which they would do well to remember to the latest day of their pilgrimage here below. We cannot remember that which we never knew. The admonition recorded in Eccl. xii. 15, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them," we conceive to be an appropriate address to the children of God; for they shall be all taught of God, and shall all know him.—John vi. 45; Heb. viii. 11. The holiness, almightiness, justness, mercy, truth and immutability of God, as well as his divine sovereignty, were all embraced by the faith of Abraham. And David, in the 30th Psalm, has said, "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment: in his favor is life; weeping may endure for a night, but joy cometh in the morning." God revealed himself to the faith of Abraham as able to fulfill his promise, and as immutable and as wise, "declaring 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."—Heb. xi; Isa. xlvi. 10. And were not these same divine attributes awfully displayed in the fulfillment of some of these promises, in the land of Ham, at the Red Sea, at Sinai in the wilderness, at the Jordan, and in the land of Canaan? Yet notwithstanding, how frequently did Israel seem to forget it all, and turn to idols; how prone to hew themselves out broken cisterns, which could hold no water.—Jeremiah ii. 13. Now, when we are assured that whatsoever was written aforetime was written for our learning, that we through patience and comfort of the scriptures might have hope, (Rom. xv. 4,) how important it becomes that we should have our minds frequently stirred up to a remembrance of what God has been pleased, as we hope, so graciously to teach us. For while we are enabled by grace to remember him, we will not be apt to forget ourselves, that we are but dust. "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind bloweth over it and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's chil-

dren. To such as keep his covenant, and to those that remember his commandments to do them."—Psa. ciii. 14-18. If we have been called of God to be saints, if we have been chosen to salvation, if he, "According to his divine power, hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust," ought we not to desire above all things to keep these things fresh in our memories? It is only the tithes of what he gives that we are required to bring into the storehouse. We are too poor; we have nothing of our own fit to bring into the storehouse of God. Nay, we must be purged and refined, before we can enter ourselves. The seven graces, as they have been called, mentioned in 2 Peter i., can be nothing more than a small part of the "all things" that pertain to life and godliness. They are nothing more or less than our Lord's own money, and their possessors are required to use them for the mutual edification and comfort of the household of God. Moses added to his faith virtue, when he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures of Egypt." But this was certainly only the fruit of his faith. Likewise Abraham exhibited the same courage or strength when he went out, not knowing whither he went. Gideon had faith that God would deliver Israel, and he went out with three small bands, armed only with trumpets, pitchers and lamps, against a host as numerous as grasshoppers, and perhaps as self-reliant as Goliath of Gath.

But not to be tedious. In these two servants of God we see the seven graces all exhibited, as fruits of the Spirit. At each step they received fresh confirmations of their calling and election. But how, I hear some doubting child of God say, shall I, who have no strength, no courage, no virtue, ever be able to do these things? "My grace is sufficient for thee." Yes, for thee, though thou have no strength, and though thou art beset by giants as tall and ferocious as David's foe, or as rich, powerful and overbearing as Pharaoh, or as numerous as the Midianites; for Jehovah's strength is made perfect in weakness. It is written, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." When we were without strength, Christ, we humbly trust, died for us, and did redeem us from all iniquity. And 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 hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—Eph. ii. 5, 6. God

was equally sovereign and merciful in our calling, as he was in that of Abraham. It was not because we were either wise, mighty or noble; but on the contrary, we realized that as vile sinners we were foolish, ignoble and impotent, aliens from the commonwealth of Israel, and strangers from the covenant of promise, and without hope and without God in the world.—Eph. ii. 12. Can we remember these, with the innumerable benefits which we daily receive from the inexhaustible fountain of a Redeemer's love, without asking ourselves, "What shall we render to the Lord for all his benefits?" David, in answer, said, "I will take the cup of salvation, and call upon the name of the Lord." O that the dear, compassionate Lord would stir up by a solemn remembrance of these things every one, both great and small, of his loved and redeemed children to a due sense of our individual obligations to his adorable name. It is feared that many of us do not heed the solemn admonition, "Forsake not the assembling of yourselves together, as the manner of some is;" or when occasionally met together, fail to manifest that *striving together* for the faith of the gospel, or that endeavor to keep the unity of the Spirit in the bond of peace. It is written in the eleventh chapter of the epistle to the Romans, "Behold, therefore, the goodness and severity of God; on them which fell, severity, but toward thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off."

When we remember the goodness of God to us as an association, for the last twenty-eight years, the thought of being cut off from its enjoyment, to wander in darkness over the troubled waters of confusion and error, causes us to tremble. Brethren, let us each think on these things.

May the Lord be with you all. Amen.

T. P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.
J. DUDLEY, Ass't Clerk.

CORRESPONDING LETTERS.

The Licking Association of Particular Baptists, in session with the Salt River Church, Anderson Co., Ky., to the associations, conferences, and corresponding meetings with which we correspond, Greeting.

The time has again rolled around when we are blessed with the high privilege of addressing you this our annual epistle of love, informing you of our steadfastness in the truth, and our peace and fellowship one with another. We thank God, if we are not deceived in ourselves, that we have a name and a place among those whom we believe are the called and chosen and faithful: who are not only standing upon the foundation of the apostles and prophets, but are contending for the faith once delivered to the saints: who will not run after the lo heres and the lo theres, but will follow after the Shepherd, because they know his voice.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1878.

ELECTION.

While the scriptures testify that God has an elected or chosen people, which testimony is so unmistakably written that even those who hate the doctrine are compelled to admit that it is found in the bible, it is to be regretted that any who profess to believe and love the doctrine should indulge in wild theories or vain speculations as to the true scriptural meaning of the terms in which it is expressed. Although we have been somewhat familiar with the discussions upon the subject for almost seventy years, we have not until quite recently witnessed any important lack of harmony among the old order of Baptists in regard to the import of the divine testimony.

From some of our exchange papers we have seen some insinuations made that there are some of our brethren who deny that the election of grace includes the choice of sinners of the family of mankind to salvation by and through the blood and righteousness of our Lord Jesus Christ; and those are represented as holding and teaching that only the spiritual, eternal life of the saints, which existed in God the Father, and was given to the church in Jesus Christ, with all spiritual blessings before the foundation of the world, was and is all that was or is included in the election of grace. There may be those who hold and teach such things; we can only say we have never met with any whom we have so understood. As our own name, with the names of many of our correspondents, has been very freely used in this connection, it may be proper, in order to prevent good brethren from being misled in regard to our views, for us to set forth, in as plain a manner as we can, what are our sentiments on this important subject. In doing this, we propose to notice the various applications of the term to Christ himself, and also to his people.

First, it is applied to Christ himself: "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles," &c.—Isa. xlii. 1. The application of this text to himself, Christ claimed, (Matt. xii. 16-21,) "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall shew judgment to the Gentiles." "I have made a covenant with my chosen." "Then thou spakest in vision to thy Holy One, and saidst, I have laid help on one that is mighty: I have exalted one chosen out of the people." "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also, I will make him my first born, higher than the kings of the earth. 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."—Read Psa. lxxxix. "Wherefore also it is contained in the scriptures, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded."—Isa. xxviii. 16; 1 Peter ii. 6. These scriptures are deemed sufficient to show that our Lord Jesus Christ is called the Elect or Chosen of God; and in all cases wherein he is so called, it is in reference to his Mediatorial headship of his seed, or church, unto whom, when they believe, he is precious.

Secondly, we will call attention to a few passages in which *his seed* are also called elect or chosen of God, as being chosen or elected in him before they were partakers of flesh and blood, and as the seed which had their being in him before the foundation of the world. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 Peter ii. 9. A generation implies the descendants of a seminal head, as developing the nature of the parent; and as this chosen generation was chosen in Christ Jesus before the foundation of the world, it must, we think, relate to the spiritual, eternal life which was with the Father, and was given to his people in Christ before they were partakers of an earthly nature in the earthly Adam. "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."—Eph. i. 4.

We presume it will not be contended that anything was, in this sense, chosen in Christ that did not exist, or that was not really in him, when the choice was made; and this choice was before the foundation of the world, and all spiritual blessings were given to us, according as God had chosen us in Christ before the foundation of the world, just as all temporal blessings were given us in the earthly Adam after the foundation of the world. Spiritual blessings apply only to a spiritual people, as temporal things apply to natural people. "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. But he that is spiritual, judgeth all things," &c.—1 Cor. ii. 14, 15. In the unity of this spiritual life all the heirs of God did exist in Christ and were blessed in him before the foundation of the world, and were loved of the Father in Christ even as the Father loved him, and he loved him before the foundation of the world.—John xvii. 23, 24. This is what we call eternal, vital union in Christ. It is a union or unit of life; which life was not given to us in the earthly Adam, but in Christ, who is the second or anti-typical Adam, which is the Lord from heaven. "And this is

the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. By our first or natural birth, which is of the flesh, we were brought forth in the image and nature of the earthly Adam, and by our second birth, of the Spirit, we are brought forth as children of the second Adam; being in this second birth born, not of corruptible seed, as in our fleshly birth, but of incorruptible, by the Word of God, (which is Christ,) and which liveth and abideth forever.

We have never held or taught either that our earthly nature was given us in Christ, or that our spiritual or divine nature was given to us in Adam, nor that our earthly nature was in any sense in eternal, vital union with Christ. Our earthly nature is born of the flesh, and is flesh; and as "all flesh had corrupted his way upon the earth," (Gen. vi. 12,) all that is born of the flesh is born of corruptible seed. It never was, it is not now, nor will it ever be in vital union with Christ, until it shall be changed from mortal to immortal, from corruptible to incorruptible, or until death shall be swallowed up in victory. Still we do hold that the election of grace does embrace and include as many of the fallen sons of Adam as the Father has given to the Son, out of all the tribes and kindreds of mankind, and as many as Christ has redeemed; and that this election secures the redemption from sin, corruption, mortality and death, hell and the grave, all them that are afar off, even as many as the Lord our God shall call. For, "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." Therefore Paul said to and of them, "But we are bound to give thanks always unto God for you, brethren, beloved of the Lord, because God hath from the beginning chosen [or elected] you to salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. This election unto salvation clearly applies to God's chosen people, who in their fallen, earthy nature were of the fallen race of Adam; but were nevertheless from the beginning chosen or elected to salvation. Hence Peter says of them, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. The foreknowledge of them, as identified personally in their election unto salvation, is a perfect guarantee of their predestination to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; because "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19. What God knoweth now he has always known; for his knowledge is so perfect that it cannot be improved. He "declareth the end from the beginning." His counsel shall stand, and he will do all his pleasure. And their blessed Redeemer, as the great Shepherd and Bishop of their souls, knows them; for he says, "I

Dear brethren, your messengers and epistles of love have come to us laden with gospel truth, and assurances that you appreciate our correspondence. Our session has been harmonious: not a dissenting voice among us. Our churches all report peace among themselves, with few additions. We desire a continuance of your correspondence.

Our next association will be held, the Lord willing, with our sister church called Elizabeth, in Bourbon Co., Ky., beginning on Friday before the second Saturday in September, 1879, when and where we expect and desire to receive your correspondence.

Done by order of the association.

T. P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

J. DUDLEY, Ass't Clerk.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, Gardiner, Me., Sept. 6th, 7th and 8th, 1878, to the several associations and meetings with whom we correspond, Greeting.

DEAR BRETHREN IN CHRIST:—The God of Israel has permitted us to assemble once more in an associate capacity. We have been favored with good weather, and the brethren have come together with a lively or living interest in the things pertaining to their Master's kingdom. Our meeting together has been in peace, fellowship and love, and now at the close the brethren all look, talk and appear as though they had had a good meeting.

We received your Minutes, and feel to rejoice, and give thanks to God always for you, brethren, beloved of the Lord, for your steadfastness in the faith, that you are kept by the power of God, that you still stand fast in the liberty where-with Christ has made you free. But, dear brethren, we want you to remember that we have but one minister in this association. We would be glad for you to send two or more ministers to attend our annual meetings. There has been quite a number of able ministers raised up in this association, who have gone off and settled in other states. We do not want those ministers to forget or forsake us. We hope that the Delaware River Association, and the Corresponding Meeting of Virginia, will take due notice of this fact, and govern themselves accordingly another year. Our beloved brother, F. A. Chick, was the only minister that visited us this year; but the Lord stood by him, and he came to us in the fullness of the blessing of the gospel of Christ.

Our next meeting is appointed with the Whitefield Church, Maine, to begin on Friday before the second Monday in September, 1879, when we hope to again hear from you, and would be glad to give your messengers a hearty welcome.

May grace, mercy and peace be with you all. Amen.

H. CAMPBELL, Mod.

A. B. MACOMBER, Clerk.

am the good Shepherd, and know my sheep, and am known of them. My sheep hear my voice, and I know them," &c.—John x. 27.

Christ, as the Mediator, is the chosen of the Father, as the foundation of Zion, elect, precious.—Isa. xxviii. 16. He is chosen of God, and precious.—1 Peter ii. 6. He is chosen as the Covenant-head of his seed, or people.—Psa. lxxxix. 3. He is chosen and anointed to preach good tidings unto the meek, and to save his people from their sins.—Isa. lxi. 1-3. And he is chosen to be the Head over all to his church; and the church is chosen as the fullness of the body of him that filleth all in all.—Eph. i. 22, 23. He is chosen to be a Prince and Savior, for to give repentance to Israel and forgiveness of sins; and they are chosen out of all the kindreds of mankind unto salvation, through the redemption that is in Christ Jesus their Lord.

THOSE DELICIOUS PLUMS.—Among our mail matter a few days ago we received a package of more than usual size, and upon opening it we found it to contain the finest and largest plums we ever saw, and upon closer examination we discovered on the box brother John Brown's address, Eugene City, Lane Co., Oregon. Although they had come so great a distance, they were in as fine state of preservation as if they had just been gathered from the tree. Please accept our thanks, brother Brown, both for the elegant fruit and the kind remembrance.

ANNUAL VISIT.

THE churches of New Vernon and Middletown have appointed their annual visit to their pastor, Elder G. Beebe, on Friday afternoon and evening, October 11th. Should that day be too stormy, the next day will be substituted. His friends of both congregations, and all others who wish to express their appreciation of his ministerial labors, will meet at the Orchard Street Hall, over the office of the SIGNS OF THE TIMES, on the afternoon and evening above mentioned.

In behalf of the churches,
SAMUEL M. JORDAN.
BENTON JENKINS.
Clerks of the churches.

CHURCH MEETING AND COMMUNION.

THE Primitive Baptist Church of Middletown and Walkkill have appointed the time for our next communion season to be administered, at our meeting house in this village, (Middletown) on the fourth Sunday in October. Our regular monthly church meeting on the preceding day, at one o'clock p. m. Our members living at a distance from this place, and brethren and sisters of our faith and order generally, are invited to attend and participate with us.

G. BEEBE, Pastor.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

OBITUARY NOTICES.

ASLEEP IN JESUS.—At about 2 o'clock in the morning of Tuesday, Sept. 17, 1878, our highly esteemed sister in Christ, **Mrs. Huldah M. Eggleston**, relict of Mr. Zebulon Eggleston, finished her mortal pilgrimage, ceased from her sufferings, and peacefully closed her weary eyes upon all sublunary objects, and passed, as we confidently believe, from the trials of earth to the triumphant joys of heaven. She died at the residence of her son-in-law, Dea. Wm. Inman, in this village, (Middletown) being in the 74th year of her age. She had been a widow about 33 years. She entertained a hope in Christ as her Savior from a very early age, and was baptized by the late Eld. J. L. Purinton, and received as a member of the Lexington Old School Baptist Church in Green Co., N. Y., about 23 years ago. About two years later she moved to this village, and subsequently united with the Primitive Baptist Church in Middletown, by letter from the Lexington Church, and has ever since adorned the doctrine of God our Savior in all things as a mother in Israel.

Sister Eggleston's health has been declining for many years, but for the last twelve years she has suffered greatly from a complication of diseases which wasted her physical powers, all of which she has been enabled to endure, as seeing him who is invisible.

From our first acquaintance with our dear departed sister, she has appeared to us to be one of the most spiritually minded christians we have ever known. Her theme was uniformly of heavenly things. Searching the scriptures, meditating the wonders of redeeming love and saving grace; always ready to converse on experimental things; and above her chief joys delighting in the social worship of God, esteeming the moments when in the company of the saints too precious to be wasted in talking on worldly matters. For several months before her departure, though suffering the most intense pain, and reduced to almost helpless weakness, her constant prayer was for patience to wait the Lord's appointed hour for her deliverance. When able, it was her delight to attend the meetings of the church, and she expressed the strongest solicitude for the well-being and prosperity of Zion. The last privilege she enjoyed with the church was on the Sunday after our association in June last. Although extremely weak and suffering, she expressed a most ardent desire to once more attend the celebration of the Lord's Supper with the church. She was so very weak that it seemed doubtful whether she could survive the effort, but as she could not be denied the privilege, she was carried to the place of meeting, and her inexpressible desire was realized, in partaking, for the last time, of the broken body and flowing blood of her adorable Redeemer. In her last hours, between paroxysms of excruciating pain, the opening heavens disclosed to her faith the beatific glory of that state into which she was so soon to enter, and she repeatedly desired to be able to describe what she saw and felt; but human language is inadequate to express unspeakable things. She took leave of her children and their families, her only surviving sister, and those of the brethren and sisters which were present, imploring the blessing of God on them, and charging those who were members of the church to appreciate their high privileges, and to keep the unity of the Spirit in the bond of peace, solemnly admonishing them with her dying breath to be lenient and kindly affectionate to each other, and careful to give no offense, nor to be easily offended with the imperfections betrayed by their fellow-members of the church of God. She leaves two sons and two daughters, with their respective families, and many other relatives and loving friends, with the dear church of which she was a member, to feel and mourn their bereavement.

We were absent at the time of sister Eggleston's death and burial, but our beloved brother, Eld. W. L. Benedict, of Warwick, was called to attend her funeral, by her special request, and spoke from a text by her selected, namely, Rom. iv. 25: "Who was delivered for our offenses, and was raised again for our justification." From these words, we are told, brother Benedict preached a very appropriate and comforting discourse, after

which her remains were carried by devout men to a peaceful grave in Hill Side Cemetery, in this town.

During her protracted illness our dear departed sister received the most unremitting, tender and affectionate care from her children and only surviving sister, and from their respective families, all of whom loved her dearly; and she was frequently visited by her kindred in Christ, whose visits she enjoyed and appreciated very highly. But she is gone to her inheritance above, to

"That home of sweet repose,
Where storms assail no more;
Where streams of endless pleasure flows,
On that celestial shore.
Where purity with love appears,
And bliss without alloy;
Where they who oft have sown in tears
Shall reap again with joy."

Ed.

It becomes my mournful duty to record the death of my precious mother, who died suddenly, of congestion, Friday evening, five o'clock, Aug. 30, 1878. May the dear Lord reconcile us to our great bereavement, and teach us to be "be still, and know that he is God," and ruleth all things in wisdom.

The subject of this memoir, **Mrs. Ann Johnson**, wife of Chilion Johnson, was born in Westfield, N. J., June 21, 1800, was baptized when quite young by Eld. Thomas Brown, and was a member of the Scotch Plains Baptist Church, near Westfield. She was married in 1821, emigrated to Ohio in 1823, and with the settlers of that new, wild country endured great trials and deprivations. I have often listened to her pitiful story, and once I exclaimed, "I wonder, mother, how you could endure so many hardships and live!" She, in her pleasant, cheerful way, with firm and abiding faith, responded, "I could not, child, if the Lord had not sustained me. He is a strong hold in the day of trouble. God is our refuge and strength, a very present help in trouble. Therefore the Lord has helped me, and, I hope and believe, will continue to help."

Soon after my parents arrived in Ohio, they lost their first-born, a son, one year old, and afterwards two others. In this severe trial, I find written, in my mother's well-known hand, on the margin of her bible where these deaths are recorded, these words:

"Though stern, unpitying death, with fearful frown,
Cuts all my rising expectations down;
Though thrice my fond paternal heart has bled,
To see my offspring numbered with the dead;
Yet, still, I bow to my Creator's will,
And, though he slay me, trust his goodness still."

For eight years my parents were members of the Elk Creek Church, in Trenton, Butler Co., Ohio, Elder Guard being pastor. They passed through seasons of sorrow and trouble with that church but afterwards were refreshed by a very great revival, when over fifty united with the church in one year. O how my mother loved to talk of that joyful time. Her heart was inditing a good matter; she spoke of the things touching the King: her tongue was as the pen of a ready writer. O my beloved mother, how can I go on my weary pilgrimage without her sweet sympathy and soothing words of advice? My poor old father is very desolate without his faithful companion of 57 years. May the tender Shepherd, who tempers the wind to the shorn lamb, gently lead him beside the still waters, and keep him under the shadow of his wing, in these his declining days.

My parents moved from Ohio to Crawfordsville, Ind., in 1831, and have lived here ever since—47 years. They joined the Old School Baptist Church called Sugar Creek, under the pastoral care of Eld. John Lee, and enjoyed the christian love and fellowship of many dear brethren and sisters in Christ. I know there are many readers of the SIGNS who were personally acquainted with my mother, who know her conversation was in heaven. Jerusalem was her chief joy. She often quoted, "I have esteemed the words of his mouth more than my necessary food."—Job xxxiii. 12.

On the first day of September we took the remains of our beloved mother and went once more to our house of worship. It was the time of our regular meeting, and most of the church were together. There was a large, sympathizing assembly, and Elder Southard preached a comforting sermon from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints." They sang the hymn,

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep," &c.

My parents commenced reading the SIGNS with their first publication, in 1832, and have taken them ever since. My mother often said, "I cannot do without them; they are next to my bible."

LINA W. BECK.

DIED—Near Fairfax Court House, Fairfax Co., Va., Feb. 24, 1878, sister **Frisella Kidwell**, a member of the church at Frying Pan Spring, Fairfax Co.

The deceased was born in February, 1809, and was baptized by Elder Samuel Trott in 1842. She was highly esteemed by her brethren, and respected in the community. She leaves two children and other relatives to mourn her death, but we have bright evidences to rest in the assurance that it was "her eternal gain to die."

A discourse in connection with her death was preached by the writer, the 27th inst., at the residence of her daughter, from the last five verses of the 8th chapter of Romans. There was present a large and attentive congregation of relatives, friends and acquaintances of the deceased, who could bear witness to her estimable character.

The Lord is gathering his children unto himself. We are made to rejoice in bright prospect of deliverance from "the body of this death," and "in hope of the glory of God."

Yours in gospel fellowship,
WM. M. SMOOT.

OCCOQUAN, Va., Aug. 28, 1878.

DIED—August 9, 1878, in Hickman County, Tenn., **Minnie Gertrude Green**, daughter of R. F. and Sarah E. Green, aged 3 years, 8 months and 2 days. She was a lovely child, mild in her disposition, of deep thought and remarkable expression. She would sometimes ask her mother if she could do without her. She often sang, "I want to be an angel," &c., and at other times, "I never would be weary," &c. She seemed to have some forebodings of her disease. She was taken from the kind embraces of her affectionate parents, to be associated with angels, where she will never be weary.

"So fades the lovely blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasures only bloom to die."

Darling Minnie, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Y. J. HARVILL.

August 28, 1878.

BY request, it becomes my solemn duty to announce, through the SIGNS, the death of **Mr. Stephen Baggett**. He was born in Martin County, N. C., Dec. 29, 1785, and died Feb. 19, 1877, aged 92 years, 1 month and 21 days. I have had several conversations with him he being a near and good neighbor. He was a firm believer in the doctrine of Election and Predestination, having no confidence in the flesh, nor faith in the modern and popular plans of salvation, nor the new religious institutions of the day; but he believed in the only one true plan, "By grace are ye saved, through faith," &c., feeling himself unfit and unworthy. He never made a public profession of his faith, but his doors were always open and his house was a home for the saints. He leaves a wife, (our sister) aged 86 years, a large and respectable family of children and grandchildren, and a circle of warm friends, to mourn their loss.

Farewell, old father, fare thee well;
We hope with Jesus you shall dwell;
In this world we have trouble and sorrow,
But hope to be ready when called thee to follow.

J. B. DANIELL.

DANIELL'S MILLS, Ga.

DIED—On Sunday afternoon, Sept. 22d, at his late residence near Delmar, Sussex Co., Del., **Daniel Culver**, aged about 73 years.

Brother Culver was baptized in the fellowship of the Little Creek Church, in June, 1833, and continued a worthy, faithful and devoted member until his death, being over forty-five years. He was quiet and unassuming, but steadfast in the truth, enjoying the christian love and confidence of the brethren, and the respect and esteem of all who knew him. He leaves an aged widow and a large family of children to mourn and sorrow, but not without a blessed assurance. His departure was peaceful and triumphant. "Mark the perfect man, and behold the upright, for the end of that man is peace."

E. RITTENHOUSE.

ASSOCIATIONAL.

The Salisbury Old School Baptist Association has appointed to hold her next session with the church called Little Creek, in Sussex County, Delaware, to commence on Wednesday before the fourth Sunday in October, 1878.

J. L. STATON, Clerk.

Brethren and friends contemplating attending the Salisbury Association, if coming by public conveyance, will take tickets for Laurel, on the Delaware Rail Road, if coming from the north; and for Delmar, if coming from the south, on Tuesday, the day before the meeting. It is rather desirable that the morning train should be taken, leaving Philadelphia 8 a. m., Baltimore 6.45 a. m., and Wilmington 9.30 a. m. A cordial invitation is extended to all, and especially we desire a full attendance of ministers.

WINDER HASTING, Church Clerk.

The Kehukee Association is expected to be held with the church at Kehukee M. H. Halifax County, N. C., one mile east of Scotland Neck, and nineteen miles east of Enfield, on the Wilmington & Weldon R. R., on the 5th, 6th and 7th days of October, 1878.

Persons coming by rail either from the north or south should be at Enfield on Friday, so as to be taken in time by friends to the meeting.

C. B. HASSELL.

The Juniata Association will convene on Friday before the first Sunday in October, 1878, with the Wells Valley Church, Fulton County, Pa.

Those coming from the south will stop at Hancock, Md., where they will be met by brethren. They must come on Wednesday before. Those coming from the east must leave the Pennsylvania Central Road at Mt. Union, and take the East Broadtop Road to Scottsville, where they will be met and conveyed to the meeting.

A cordial invitation is extended to brethren and sisters to meet with us, especially ministering brethren.

BENJ. GREENLAND, Clerk.

YEARLY MEETINGS.

By permission of the King in Zion, our yearly meeting of the church at Otego will be held on Wednesday and Thursday, the 16th and 17th of October. An invitation is given to all the household of faith.

Teams will be at the trains at noon, afternoon and evening, to meet the brethren that may come.

By order of the church,
G. M. FRENCH, Clerk.

The yearly meeting of the Old School Baptist Church of Olive & Hurley, in Ulster County, N. Y., will be held at their meeting house on the 16th and 17th of October, 1878. Brethren and friends are cordially invited to attend. We hope the ministering brethren will not forget us.

All coming from the west will be met at Shokan, and those from the east at Olive Branch, and conveyed to the meeting and to the homes of brethren and friends.

By order of the church,
A. BOGART.

The Ebenezer Old School Baptist Church of New York City will hold a yearly meeting

at their meeting house in West 36th Street, between Seventh Avenue and Broadway, on Wednesday and Thursday, Oct. 30th & 31st, to commence at ten o'clock a. m. All friends of our faith and order, especially ministering brethren, are invited to attend.

M. H. TUTHILL, Clerk.

The yearly meeting of the Old School Baptist Church of Columbia, Jackson County, Michigan, will be held at their meeting-house three-fourths of a mile north of Woodstock Depot, on the Detroit & Hillsdale Road, to commence on the first Saturday in October, 1878.

All coming from the west will come to Bankers, and change cars for Woodstock. All coming from the south and east will come to Neapolitan, where they will be met by the brethren and conveyed to the meeting.

Elders Seitz and Thomas are requested to attend, and all others that can come.

WM. S. CARPENTER, Clerk.

The yearly meeting of the London Tract Church will commence at two o'clock on Saturday before the third Sunday in October, when we shall be glad to meet with as many of our friends as may find it convenient to visit us at that time.

Friends coming from the east by the morning train from Philadelphia, as well as those coming from Baltimore, will be met at Newark, on Saturday morning, and conveyed to places of entertainment.

By order of the church,
JAMES McDOWELL, Clerk.

The Old School Baptist Church of Schoharie have appointed their yearly meeting at their meeting house on Schoharie Hill, to be held Nov. 6th and 7th, 1878, at 10½ o'clock a. m. each day. All friends of our faith and order are invited.

Teams will be at the station at Howe's Cave, morning, noon and evening, the day previous, to bring all who may come by the cars. By order of the church,

G. W. GUERNSEY, Clerk.

TWO DAYS MEETINGS.

The Old School Baptist Church of Gilboa have appointed a two days meeting at their meeting house in Gilboa, to commence at 10 o'clock a. m. on Saturday, Oct. 12th, 1878.

Those coming by the cars will be met by the friends on the day previous, at Moresville Depot.

All the friends of our faith and order, especially ministering brethren, are invited to attend.

By order of the church,
B. COLE, Clerk.

HOME SCHOOL.

WARWICK, ORANGE COUNTY, N. Y.

Situated on the Warwick Branch of the Erie Railway, sixty-four miles from New York City.

Coming School-year opens Monday, September 2d, 1878.

This School, owned and conducted by the sister and daughters of Elder Wm. L. Benedict, commends itself to favorable notice, for superior educational facilities, and a careful regard for the health and comfort of its pupils.

All the English Branches, Music, Drawing, Painting, and Ancient and Modern Languages, taught by experienced and competent teachers, in the most thorough and approved manner.

For circulars containing terms, references, &c., address

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Warwick, Orange Co., N. Y.

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THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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.

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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By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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Signs of the Times.

Casper G. Fetter 15 Dec 78

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., NOVEMBER 1, 1878. NO. 21.

POETRY.

LIFE'S TURMOIL.

BY AN ASYLUM PATIENT.

Tossed on the ocean's restless wave,
Life's bark compared has often been,
While o'er the deck the billows lave,
And all are tempest-tossed within.

To guide our craft from hidden shoal,
We need a chart divinely wrought,
Our compass true to every pole,
If not, we ne'er can enter port.

An arm of strength to guide the wheel,
We'll in our Pilot's skill confide;
Though 'mid the storm we often reel,
We're safe, whatever may betide.

Let doubts and fears forever cease,
Our haven coming into view,
Welcome, welcome, home in peace,
They're furling sails, the story's true.

No more to toss upon the deep,
No more to murmur or complain,
But life eternal, joy to reap,
Our crowns receive in Jesus' name.

Middletown (N. Y.) Press.

A HYMN.

Hail, Prince of Peace, Immanuel!
We welcome thee with us to dwell.
God in our nature, born to be
Of godliness the mystery;
To thee, from age to age, belongs
The praise in all thy people's songs.

Hail, sweet Redeemer, sinner's Friend,
Whose love is fervent, without end!
'Twas love that brought thee down to earth,
Here to partake of human birth.
To thee, from age to age, belongs
The praise in all thy people's songs.

Hail, precious Savior of the lost!
We bless thee for the price we cost—
'Twas with the price of thy dear blood,
Our far-off souls were brought to God.
To thee, from age to age, belongs
The praise in all thy people's songs.

Hail, blessed Conq'r or o'er the grave,
Mighty to ransom, strong to save!
Through thee we live, no more to die,
And soon shall live with thee on high.
To thee, from age to age, belongs
The praise in all thy people's songs.

Hail, risen Lord of glory thou!
Before thy face we humbly bow:
With all thy favored ransomed tribe,
We glory to thy name ascribe.
To thee, from age to age, belongs
The praise in all thy people's songs.

Jesus, we celebrate thy birth,
And hail thy advent down to earth;
Thy name with all our hearts we bless,
Our Ransom and our Righteousness.
To thee, from age to age, belongs
The praise in all thy people's songs.

Yes, we thy wondrous works would praise,
To those who live in after days,
And to their children's children tell,
That Jesus has done all things well.
To thee, from age to age, belongs
The praise in all thy people's songs.

Lord, set thy children's hearts on fire,
That they may sing and touch the lyre:
Thy hand can put their hearts in tune,
To sing of what thy love has done.
To thee, from age to age, belongs
The praise in all thy people's songs.

Gospel Standard

CORRESPONDENCE.

THE SECOND COMING OF CHRIST.

A brother in Georgia has requested me to write him "frankly" my views upon this subject, in response to these questions: "1. Do you think the holy scriptures teach that Christ will make his second advent into this world? 2. Do you think his advent will be pre-millennial?"

It is unquestionably the duty of every servant of our Lord frankly to communicate whatever views the Master has given him for the benefit of the household of God; and therefore, as a professed servant, it is my duty, to the extent of the ability bestowed upon me, to respond to all such requests as are presented in the spirit of earnest inquiry for gospel truth; and it is certain that the Spirit of Christ will never dictate any views but such as are honestly held and frankly given.

The subject proposed involves considerations too important and complicated for a direct and unqualified answer, either affirmative or negative. If, in his first question, the popular notion of the coming of our Lord to reign as an earthly king over a natural empire, is the advent referred to, then I fail to find scriptural authority for such an idea; but his express declaration to the contrary is recorded John xviii. 36. The blindness of scientific teachers of religion is very manifest in their readiness to accept and inculcate a theory so palpably opposed to the plain words of the Lord. In this is verified the word of inspiration, that "He taketh the wise in their own craftiness." "For the wisdom of this world is foolishness with God." The inspired record is not a school-book, to be mastered by dint of study and mental labor; else the wise and prudent would have great advantage over the simple and the unlearned. Even the children of God, whose understanding is enlightened by the gift of divine grace, only know the glorious truth therein contained by the revelation of the Spirit, who takes of the things of Jesus and shows it unto them.—John xiv. 15. Hence, when we suppose that one whom all agree in regarding as favored with correct views on one point of gospel truth, must consequently be so favored on other points, we are liable to be grossly mistaken; for the most favored saint can only "know in part," and for the little view he has he must be dependent alone upon the special revelation of the Spirit.

In the twenty-fourth chapter of Matthew the Lord speaks of the sign of his coming, of the overthrow of

the temple at Jerusalem, and of the end of the world; and in the 34th verse he says, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." From the striking similarity of this expression to that used in Matt. xvi. 28, Mark ix. 1, and Luke ix. 27, where he evidently speaks of his coming to set up his visible church as his organized kingdom, as fulfilled on the day of pentecost after his resurrection, it is my understanding that the same event is referred to; and that in that wonderful display of his divine power he did then come in his power and great glory; and that coming was in the clouds of heaven, not in the clouds of earth. The testimony of all the prophets, and the experience of all the saints, constitute those clouds of heaven in which he then appeared as the exalted King in Zion, set upon his holy hill, and glorified with the glory of God. To him give all the prophets witness, the scriptures testify of him, and each subject of his redeeming grace joins in the sacred harmony of praise to him as the only name under heaven given among men, whereby we must be saved. In Heb. xii. 1, these witnesses under the old dispensation are called a great cloud, and as the saints are compassed about with them, and yet they are invisible to the wisdom or science of the world, they are well designated "the clouds of heaven." Then by his authority were his angels, that is, his called and qualified ministers, or messengers, sent with a great sound of a trumpet, that is, the preaching of the gospel, by which they shall gather together his elect from the four winds, from one end of heaven to the other. No longer were they confined to the Jews; for the hand-writing of ordinances, which had previously walled out the Gentiles, was now broken down, and all were nailed to the tree of the cross, where the Captain of our salvation by one offering had perfected forever them that are sanctified.

In the last chapter of Peter's second letter allusion is made to the coming of the Lord, as being tauntingly questioned by scoffers in the last days, who shall appeal to the natural witness of their reason, and who are willingly ignorant of that word of God by which the heavens were of old, and the earth standing out of the water and in the water. The literal destruction of the old world by water is referred to, and cited as illustrative of the destruction by fire to which the then existing world is reserved; and the certainty

of that impending doom is declared as an incentive to diligent watchfulness on the part of the saints, that they may be found of him in peace, without spot, and blameless. If the final consummation of the dispensation of created things were the only reference in the admonition of Peter, then it is not clear why the saints in that age in which he wrote should have been so solemnly charged to look for that event; since the Spirit by whose direction he wrote could not have been ignorant that long centuries must intervene before that expectation should be fulfilled. But to each individual saint the day is hastening wherein all that is written in this connection shall be accomplished, so far as each of us is personally concerned. Hence, it is of the utmost importance to each of those to whom this charge is addressed, that they should continually bear in mind that the end of all things is at hand, and be sober, and watch unto prayer. Those of former generations have realized individually the receding and dissolving of their temporal heavens and earth; and while their survivors still see the same material elements remaining, to those who have left this earthly existence these things are all forever departed. So, also, those now beholding earthly things shall soon be called to join their predecessors in their silent, changeless home. Then the saints, who look and long for his appearing, shall see him as he is, and shall be satisfied in their full release from the vanity of the body of this death, and in the unveiled presence of our glorified Redeemer shall be changed into the same image from glory to glory, even as by the Spirit of the Lord. This is sufficient for faith to feed upon, as with full assurance it sees the answer of all spiritual desires, in perfect conformity to the likeness of our gracious Lord. Hope can expect no greater joy than this, for then we shall be filled with all the fullness of God. To my mind, this revelation is enough to support in every trial; and when by faith the sweet assurance is given of my personal interest in this blessed hope, there is nothing more to desire. It is true, the bodies of the saints, like those of all sinners, return to the earth; and carnal reason cavils as to "How are the dead raised up? and with what body do they come?" The natural mind can no more comprehend this mystery, than it can know how a man can be born again; but the faith of the saints is satisfied with the inspired assurance that "God giveth it a body as it hath pleased him, and to every

seed his own body." To faith it is revealed that the saint himself is glorified with the Lord, and that the natural man in his enmity against God is turned into hell; yet the finite mind cannot comprehend how these things can be, and it is folly for even the saints to indulge in vain speculation on the subject. What God has been pleased to reveal is all that it is for our good to know, and all else only tends to confusion and discord; for the views of one are worth no more than the views of another, unless revealed in the inspired record.

The hope of the coming of the Lord without sin unto salvation is the strong consolation of all who hope for mercy through his grace. This hope is fully assured by his own gracious words, John xiv. 3, 18, 28, and in the testimony of all the inspired writers in the New Testament; and the comfort of this promise belongs to every individual saint, in whatever period of natural time they sojourn on earth. He comes to them experimentally in every trial and temptation, for their support and deliverance, and in the close of their earthly pilgrimage he comes and receives them to himself, that where he is, they may be also. This is the promise of his coming in which we are personally interested, and to this promise each saint, as led by the Spirit, fervently responds, "Even so, come, Lord Jesus." But for this assurance of faith and hope, the tribulation of their earthly life would be insufferable, and they would sink in despair; for the apostle spoke truly, that "If in this life only we have hope in Christ, we are of all men most miserable." When beset with troubles on every hand, and overwhelmed with the afflictions they are called to endure, faith, looking on their glorious rest in the presence of their Lord, sees that far more exceeding and eternal weight of glory which they inherit in him; and the view renews their strength and encourages them to rejoice in hope, and press to the mark for the prize of their high calling of God in Christ Jesus, esteeming the reproach of Christ greater riches than the treasures in Egypt.

While the individual concern of every Christian should be to be found of him in peace, without spot, and blameless, at his coming to us experimentally, as already stated, his coming in the final deliverance of his people from this earthly state of existence, as stated 1 Thess. iv. 16, 17, is certain. Yet it does not necessarily follow that the fulfillment of that declaration will be in a manner tangible to the natural senses of men, nor even that the natural mind of the child of God can comprehend the wonderful mystery of this glorious truth. The veil of carnal sense forbids us to see or know anything beyond the boundary of nature and time, except as the Holy Spirit shall take of those things and shew them unto us. Neither is it proper for us to indulge in vain speculations in regard to those secret things which God has concealed in the unsearchable depths of his unrevealed coun-

sel. That which is revealed in the inspired scriptures is all that would be profitable for us to know. The effort to know more will ever prove a signal failure, and the child of God who engages in such an effort will invariably realize the result of his presumption in the bitterness of darkness and sorrow. Our minds cannot contain the wonderful display of infinite wisdom as it appears in the natural world; much less could they comprehend the full display of the unsearchable mystery of godliness in the hidden purpose of his grace, which shall be fully revealed only when freed from the veil of our flesh we shall see as we are seen and know as we are known. The day of the final dissolution of the material universe is among those secret things which God has reserved in the sacred counsel of his own sovereign will; and all theories and speculations on the subject are vain, and arise from the carnal mind, which rebelliously aspires to know the times which the Father hath put in his own power. I would not wish presumptuously to inquire into the awful secrets which are in the infinite love of God withheld from the weak sight of those who dwell in dust; but rather let us heed the solemn charge of our Lord, to watch and pray, lest, coming suddenly, the Master find us sleeping.

The reign of the saints with Christ, Rev. xx. 4, I understand to signify the liberty they enjoy under the gospel dispensation, as being no more subject to the bondage of sin. This is all the millennium I know anything of experimentally. The coming of Christ constitutes this glorious season with every saint. Many of the brethren doubtless have clearer and more extensive views, which to them are satisfactory. It is not my wish to controvert their views, but simply to comply with the request of my brother by submitting such thoughts as are consistent with my own views, for which no infallibility is claimed; neither do I wish any one to receive them, unless in their own sight they are consistent with the revealed testimony of Jesus; therefore none need apprehend controversy if they present a different answer to the questions of our brother. No lover of truth need fear an investigation in the light of scripture, of any subject; for truth is all that is worth cherishing, and error will not be correct even though it is not controverted.

Hoping the brother who requested it will be able to gather my views on the subject, I will summarize in conclusion:

1. The scriptures certainly teach that "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 11. That final coming is to every saint when he is glorified with the Lord, and shall see him as he is.

2. The millennial reign of our adorable Redeemer extends from his exaltation as triumphant over death and all enemies, till the whole mystery of godliness shall be revealed, and the whole body of Christ shall

be delivered from corruption and tribulation; and they shall realize the answer of his prayer, as recorded John xvii. 24.

With earnest love to all who love the appearing of our Lord, as ever, I am in that hope, the willing servant of all,

WM. L. BEEBE.

LONGWOOD, Ontario, Canada, Oct. 1, 1878.

[The following letters written by our highly esteemed, yet deeply afflicted sister, A. M. Fuggle, of Delhi, Onondagua Co., N. Y., were put into our hands by the sisters to whom they are addressed, with a request that we should publish them in our columns for the perusal and comfort of those of our readers who can appreciate the spirit in which they were written by one of the tried and afflicted daughters of Zion, who has been left, as we understand, in widowhood with a family of children to provide and care for. If we mistake not, they will afford interest and edification to many of our readers.—ED.]

DELPHI, N. Y., Jan. 11, 1877.

MY DEAR FRIEND:—Mrs. Stoel wrote you, saying I received your letter, and by reason of illness did not answer it myself. I am now able to take care of my little ones, but do not feel as well as before. Now that they are snugly in bed, that dreaded loneliness creeps over me, and I will try to drive it away by writing to you. But O how vain are all my attempts to take away the gloom that hangs over everything, and make this life happy and joyous as it once was. Dr. Watts says,

"Afflictions rise not from the dust,
Nor troubles come by chance;
But we are born to cares and woes,
A sad inheritance."

How true. And there is but one who can raise me above these sad and sorrowful feelings, to a good hope of a better inheritance, which shall never fade away. Earthly possessions and earthly happiness are swept away in a breath; but if we are born of an incorruptible seed, then we are heirs to a "kingdom which cannot be moved," a far greater legacy than this world's goods, which I sometimes hope I have received an earnest of.

It has pleased the Lord to lay his hand heavily upon me, and while I have felt the crushing weight, he has, as it were, upheld me with the other; and while my flesh has smarted under the rod, he has graciously poured in the oil of consolation to my wounded heart, and many times have I felt to say, "Great is the Lord, and greatly to be praised." Surely no one has more cause for gratitude than I. He has promised me that I shall have all that is needful, without my taking thought. He knows all my wants, and I have often thought of what one writer for the SIGNS OF THE TIMES said, that she had not been left to beg of man. But notwithstanding my ingratitude and unthankfulness, he keeps sending all that I require. But the Lord reigns in heaven and earth, and where he puts it into the heart to give, he will himself reward.

May he prepare you for every event before you, whether in prosperity or adversity, for the one is set over against the other, that man should find nothing after him.

The little church here is again and again reduced, but when I read Mrs. Bundy's letter, saying how low the church in Otego was, I felt that the arm of the Lord was not shortened, and he alone can build Jerusalem. I have felt a desire that some one might find it in their heart to visit here and preach. If that desire is in accordance with the will of God, then it will be granted.

Mrs. Morris' health is very poor. I saw her a few days ago. Although feeble, I found her in a blessed frame of mind, willing to leave everything in the hands of him who doeth all things well. She felt her puny arm too weak to render any assistance in steadying the ark. How I longed, when hearing her talk, (as I have for many months past) for another manifestation of the Savior's love, as I trust I have felt it, if not deceived, when the blessed Comforter has brought to my remembrance some promise, accompanied with such assurance that it belonged to me, that banished every doubt; and it was as impossible for me to doubt, as it was before to believe; and though black as the tents of Kedar, in and through the righteousness of Christ I am as comely as the curtains of Solomon.

I do not know but I shall trespass upon your patience, writing so long a letter. I did not know my sheet was full until I found nowhere to write; but you may trouble me in the same way. Please give my love to your mother, and accept the same. Write again, if you deem this worth an answer.

From your friend in tribulation,
A. M. FUGGLE.

DELPHI, N. Y., Jan. 11, 1874.

MY DEAR FRIEND MATILDA:—I received your very kind letter, for which accept my warmest thanks, and best wishes for the welfare of yourself and family, and may you be of that number "who giveth, yet increaseth." We are all quite well, and are still remembered by him who has promised to care for the widow and the fatherless. Many tokens of his loving-kindness have we received since the new year, and may he, with all other blessings, give me a grateful heart, "from every murmur free." I do not feel hurt in the least from your reading my letter to those whose ears it was not intended for, but am greatly surprised that it should interest them. I cannot now call to mind its contents, but simply know it was the honest feelings of my heart; and if you or any others received any good from it, remember, "Every good and perfect gift cometh from above, from the Father of lights, in whom is no variableness, neither shadow of turning." If in my weakness I have been permitted to comfort any with the same comfort wherewith my own soul has been comforted, give the glory to whom it belongs. I feel that I have nothing but what I have re-

ceived, for in my flesh dwells no good thing. The disciples were commanded to speak often one to another, and so much the more as they saw the day approaching. Such communion I believe results in good to each. When we hear another tell the same feelings we have had, it calls forth a union of hearts; and if a work of the Spirit, a fellowship which is known only to the household of faith. We know it is good for the children of God to be afflicted, but O, how my flesh shrinks from the rod; yet "it is through much tribulation ye shall enter the kingdom." I know that I need the furnace of affliction to burn up the dross—the hay, wood and stubble that accumulates, and though I feel that I have been crucified to the world, nevertheless I live; and he that says the smoking flax he will not quench, still keeps my little hope alive, and enables me now and then to "read my title clear to mansions in the skies." To him be glory and honor now and forever.

In affliction, your sincere friend,
A. M. FUGGLE.

DELPHI, N. Y., May 5, 1878.

MY DEAR FRIEND:—Again I take my pen in hand to answer your welcome letter, which was received on the 2d, and which I think I appreciated more than you did; for sure I am that I am as glad to hear from you as you can be to hear from me. The letter you spoke of was written when I was very much cast down, mourning over the desolations of Zion, and my own wretched heart of unbelief, and I felt that I could not write as I would, but just penned down a little of my feelings, which I thought you could hardly be glad to receive. But in my own experience it is those that are low down, and know what darkness is, yes, darkness that can be felt, who can comfort me; for I go mourning most of the time, as the poet says, "for myself, or else for him." And here let me say, if you could get one crumb of comfort from such a poor source, give all the glory to whom it is due. I feel that I am nothing, yes, "less than nothing I can boast, and vanity confess."

Elder St. John has preached here to-day, and I have felt that the Lord is still mindful of us here in this place; and O that I could trust him more and serve him better. The Elder's text this morning was the 121st Psalm, and I felt ashamed of my fears. O that I could always say with the psalmist, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." I am glad mother Shepherd is able to go out again, and join with the dear ones at Waverly "in songs of sublime adoration and praise." When you write let me know which one of Elder Durand's sisters is sick, and if you know how Elder Bundy is. How dear they all are to me in every place. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." There is no prospect of any one from here

being at the association. Mrs. Stowell says she would like to go, but cannot see the way clear. I shall be sorry if you are disappointed in your visit this summer, but still hope the way may open; but if it does not, may you and I both feel to say, "My times are all within thy hand, and all events at thy command." How could the psalmist say, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling?" Because, "All things work together for good to them that love God, to them who are the called according to his purpose." Then let us drink the cup that our Father giveth us, for that cannot hurt that comes from him.

Give my love to all who may inquire after me, especially mother, and keep a share for yourself, and believe me your ever true friend,

A. M. FUGGLE.

DELPHI, N. Y., March 17.

MY DEAR FRIEND:—Your welcome letter was received in due time, and although a heavy cloud seems to obscure my vision, I will try and reply, hoping you will cast over it the mantle of charity.

We are at present in usual health, for which I desire to feel grateful to the Father of all mercies; but I do sensibly realize that "the preparation of the heart in man, and the answer of the tongue, are from the Lord." How I am made to see and feel that without him I can do nothing, that I am but dust and ashes. I can still say that the Lord is mindful of me, in that he still continues temporal blessings, and I have a little hope that I shall yet praise him who is the health of my countenance and my God. But such a disquietude as I have felt for a long time, trying to say from the heart, "Thy will be done," believing that all things work together for good to them that love God, and who are the called according to his purpose; but my own will comes up, and I want to know why these things are so. If you know anything of such heart-wanderings, you also know that they bring no rest. Yet "There remaineth therefore a rest to the people of God." Am I deceived, or is it the flesh warring against the spirit? If so, then I may hope; though I fall, I shall rise again. If this poor, ignorant, unworthy one is one of the us of which Paul speaks, when he says, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," then I am sure to overcome all my inward foes, though they be legion. O what a desire I have that the Lord would spare this little branch of his right hand's planting. There are a few righteous ones, I firmly believe, who desire to see the name of the Lord magnified, who would continue in the apostles' doctrine, and in breaking of bread, and giving thanks. O that they may be kept by the power of God. And just now comes to mind the Savior's prayer, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from

evil." How I love to read this his will, which was the will of the Father which sent him. If you and I were embraced in that petition, then shall we as surely overcome the world as Christ overcame. "I in them and thou in me, that they may be made perfect in one."

"How long, O Lord, shall I complain,
Like one who seeks his God in vain?"

I want a fresh manifestation, some new token of his love to me individually. How clearly "A Friend" has told my feelings in the SIGNS for March 15th; what a union I feel to all such. Then comes the cheering words, "We know that we have passed from death unto life because we love the brethren." And with the poet, say,

"If endless life be their reward,
I shall possess the same."

Elder St. John was here two weeks ago, and we expect him again the first of May. How I wish the Lord would put in the hearts of some of his dear servants to come and see us, a poor and afflicted people, whose trust is in the Lord, that we might have preaching oftener. The enemy seems to be coming in like a flood.

Love to mother, and may she remember us as a church at the throne of grace. Yours in love,

A. M. FUGGLE.

MRS. EUNICE SHEPARD—DEAR SISTER IN CHRIST:—I have felt for several weeks an inclination to write a few words to you, but to-night my mind seems barren. Sometimes my mouth seems filled with good things, and I long to see some one, to tell the goodness of God to them; but I am made to acknowledge my dependence upon the Giver of every good and perfect gift. He opens, and no man shuts; he shuts, and no man opens. And what a sweet place, if we are ever enabled to say, "Thy will be done." O how many hopes and fears I have had in relation to our little church here; but I think I have sometimes been brought to that spot where I could feel to stand still and see the salvation of the Lord, knowing, as your daughter says, that he will prevail. A few weeks ago I felt willing to submit all into the hands of the Lord, not a desire to lift a hand to steady the ark, if it was the will of him to remove this little branch; for I felt sure that all things would work together for good to his people and honor to him, and that he will give his chosen strength for every trial which he sees fit to bring upon them, and finally bring them off more than conquerors through him that hath loved them. The Savior said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." These things are written for our comfort and instruction in righteousness, and I hope my heavenly Father is sometimes pleased to bring them to my remembrance, and enable unworthy me to walk about Zion, to count her towers and mark well her bulwarks, to behold her a quiet habitation, a kingdom which cannot be moved. My tongue and pen are not sufficient to

tell all which I sometimes feel; but if these feelings are such as belong to the family of God, you know them, though I am not blessed with a gift to tell what I feel. How much comfort I receive from the communications in the SIGNS, and how my heart goes out after the dear writers, who I shall never see in the flesh, and a desire arises in my heart that God will bless them.

Elder St. John was here one week ago to-day, and left an appointment to be here on the second Sunday in February. A great many changes have taken place since you were here, but we have the comforting assurance that God changes not; he is the same yesterday, to-day, and forever. He saw the end from the beginning; and though we know not now what he doeth, yet we shall know hereafter. May the God of all grace bless you in your last days, give you all needful things, and when you walk through the valley of the shadow of death may you be enabled to say, "I will fear no evil, for thy rod and thy staff they comfort me."

Unworthily, your little sister in hope,

A. M. FUGGLE.

DuBois, Pa., Oct. 6, 1878.

DEAR BRETHREN BEEBE:—I have a portion of the christian experience of my dear father and mother, as it was written for me not long since; and as they have never sent a communication to the SIGNS, to my knowledge, if you think best, after looking them over, you may give them a place in our dear family paper.

We are a long distance from our precious Baptist friends; and though we miss their loving greetings face to face, we are made to rejoice that we have a dear Savior who can be touched with a feeling of our infirmities, and in times of trouble and sorrow we can pour out our humble petition to him, knowing that he heareth the cry of the destitute, and will not despise their prayer. In the last few days I have been drinking cooling draughts from portions of the Psalms. One evening, while reading, I came to the 167th verse of the 119th Psalm, which reads, "My soul hath kept thy testimonies, and I love them exceedingly." I paused, and wondered if I could use such language, and found myself rejoicing in the Lord. O it is pleasant to sing praises unto the name of the Lord.

With christian love to all the dear saints, I am your unworthy little sister,

WATIE A. BEARD.

WAVERLY, N. Y., Dec. 16, 1877.

MY DEAR CHILDREN:—It is through the tender mercy of our just, wise and holy God that I pen these lines to you. My mind has been drawn to tell you of the way the Lord has led me, and tremblingly I attempt it. My first serious impressions were many years ago. I was by the side of a river. I had tried to be a christian, and had repeated some words that I thought were prayer; but this was the first time

that I really knew there was a God, and a strange sadness came over my mind. Every little weed, the trees, the sunshine, and everything around me was so very beautiful. I had a feeling that I cannot express: a feeling both of sadness and awe. I felt that I was standing before God, and he had made all these things. How wise, how wonderful it seemed to me. These beautiful things charmed me more than the works of art. There were times when I saw myself a great sinner, and then I would try to do better. I tried to pray, and to read the bible, and did all the good I could, until I thought I was very good; then I joined the New School Baptists, and thought as I had taken one step, now the Lord would bless me, not knowing that I was a Pharisee. The Lord showed me my heart, that I was a great sinner in the sight of a just and holy God. I tried to do something to get rid of this sense of sin, and when it would pass off I would be as careless as before for a time. But instead of getting better, I grew worse. I was a poor, helpless sinner, and finally saw that I could not save myself; nothing short of the power of God could save a sinner like me. I will relate a dream. I seemed to be in great trouble of mind, and felt as though I should die. I saw an unfinished building, and the foundation was a solid stone, and there were large pillars in front. I thought it took a great many people to fill the house, and they traveled or moved slowly towards it, until they reached it, when they went down into the ground. The Lord's people go to the grave, and arise in his likeness. As I was thinking it all over, a spirit of prayer seemed to rest upon me, and my heart seemed ready to break. I shut my eyes, and these were the words I spoke, "O Lord, God of heaven and earth! O eternity, eternity; where are thy boundaries?" I opened my eyes, and the house was finished, and the load that weighed so heavily upon my mind was gone. The foundation stone seemed a precious stone, a tried stone, a sure foundation for the church of Christ to rest upon. Christ says, "On this Rock I will build my church, and the gates of hell shall not prevail against it." After this I had many trials, for my sinful nature was shown me, and the Lord had opened my eyes. I then saw that I had been a sinner from my youth, that I was miserable, naked, poor, helpless, needy, destitute of anything good, and my heart was a sink of sin. I passed along, at times humbled in the dust, and would try to pray; but all I could say was, God, be merciful to me, a sinner. I felt alone, and thought no one was so helpless and miserable as I, and that I was an outside case, and I would have exchanged places with any creature. The troubles of a lifetime passed over my soul; no certain thing troubled me, but all rose before me, and my mind was like the boiling ocean in a storm. I could see how others could be saved, but mine was a different case. I tried to bow myself in the dust, and ask the

dear Lord to have mercy upon me, a poor sinner; but my great prayers were all gone, and filthy rags took their place. I gave up for lost, for I could not see how God could be just and save me. While here in the dust, without hope, these words came to me, "Be of good cheer; thy sins are forgiven thee." Everything had changed, and all things looked new to me; the scriptures came to my mind, and hymns. I saw how the Lord could be just and save me; for "he came not to call the righteous, but sinners to repentance." I felt no sin: I had no enemies. My dear children, this was the happiest time of my life. My Redeemer was the star of my existence, and I thought I could tell to sinners round what a dear Savior I had found. I thought my troubles were over; but doubts and fears came on every side, and I began to fear I was deceived, and did not wish any one to know my thoughts. Once in a great while I heard the Arminians preach, but there was no comfort for poor, sinful me. I wanted to hear the Primitive Baptists preach Christ the way, the truth and the life, and to hear the meek and lowly Lamb exalted, for he was all to me. I thought if I told my husband that I desired to hear them speak, he would know my mind. I went to covenant meeting, and dear brother Harding spoke first; and all who spoke told my feelings. When they told how poor and needy, helpless and dependent they were, and of their infirmities, I felt at home. They were strangers to me, yet I loved them, and thought I would like to be one of their number; but I was not worthy, for they seemed so happy; and I a poor, little worm. I was afraid to speak to such good people, for I still had doubts and fears; but I asked the Lord to give me some encouragement, in a dream or some way, for I was afraid of doing wrong. I felt drawn to the meetings, but why, I did not know. I tried in my feeble way to tell how the Lord had led me; but I could say but little, and nothing to the purpose, it seemed to me. But be that as it may, to my surprise I was received into the church, and was baptized by Elder St. John. May the blessing of God rest upon him. I can see how the Lord has led me with his guiding hand from childhood until the present hour.

Now, my dear children, I am a poor, unworthy creature, unworthy to take the name of Jesus upon my sin-polluted lips; still I hope in his mercy, and if I am saved, it is by his grace. Nothing but the power of God can save from sin. "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, that where I am, there ye may be also." These are precious promises to God's people. I sometimes try to look beyond the river to that mansion, and hope to meet all the blood-washed throng, and there sing praises to the King of kings and Lord of lords.

May the Lord bless you all. Farewell.

MARGERY E. VAIL.

WAVERLY, N. Y., May 20, 1878.

DEAR CHILDREN:—I will now try to give you the reason of the hope that I have to rest upon, with fear and trembling, and some of the history of my life to the present time.

I was the youngest of eleven children. My mother died when I was an infant, but my father lived until I was twenty-four years of age, they both being strict Baptists. I grew up to the age of twelve or fourteen a wild boy, as other children of Adam, unconcerned about myself or anything except worldly pleasure. I was about thirteen years old, I think, when there was an ingathering in the little church where I lived, and one of my brothers, with another young man, were baptized in a small lake, by Elder John Miller, a hole being cut in the ice for the baptism. This seemed to impress my mind to believe there was something of importance, and a reality that I knew nothing of. It seemed to make me sad whenever it entered my mind, and I could not be reconciled to it. It worked upon my mind until I became alarmed, yet I knew not for what. I could scarcely go to sleep on account of thinking of that baptism through the ice, and in such cold water. But as I went to sleep I dreamed I was on the shore of a great body of water, and it began to bubble, as in a heavy storm. I looked again, and it seemed there were millions of people swimming around. Soon one came up in their midst who seemed above them all, and said, "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Then the mighty host made obeisance to the one in their midst, and all began to exclaim, "Glory to God in the highest, and on earth peace, good will to men." Then the one in their midst came up out of the water, and placed one foot on the land and the other on the sea, and said, "Time shall be no more." I awoke in affright, and the awful horror and trouble I was in all that night none can describe, except those who have seen themselves poor, sinful, undeserving creatures in the sight of a just and holy God. My desire was to have an assurance that I might be like one of them. I tried to forget what I had seen in my dream by occupying my mind with the company of other children; but "Time shall be no more" would come in my mind. I did not fear death so very much, but I felt anxious to be one of that unnumbered host that was with the Lord, for I felt that I was not right in his sight. I went on for years the best I could; but wherever I went, or in whatever company I was, the same words would come, "Time shall be no more." Then my whole dream would come up fresh in my mind, causing me to weep, and I would leave my company and give vent to my feelings. A few years passed in this way, the remem-

brance of my dream many times destroying all my worldly pleasure. Four years later there was a meeting in my brother's barn, and Elder James Clark preached to a very large assembly of people, I sitting in their midst. While preaching he seemed to tell some of my feelings. He closed, and gave others an opportunity to speak, when one of my companions, who I thought was about right, arose and said, "My friends, I am a great sinner." His name was Shearer, and I saw his obituary in the SIGNS some years ago. I thought if he was so great a sinner, what was I? There was the first that I discovered my awful condition in the sight of God; he looked so pure and holy, and I such a wretched, wicked sinner. I could not see how so pure a Being as he could ever save a wretch like me; yet my prayer was, Lord, save, or I perish. The floor seemed to open, my whole nervous system was prostrated, and my nose began to bleed. I started through the congregation, went out, and traveled, not knowing where I was going, and praying continually, Lord, save, or I perish. I sat down on a log, and there, with my face in my hands, I was brought to say,

"Here, Lord, I give myself away;
'Tis all that I can do."

I was stripped of all my filthy garments, and I heard as it were a voice, saying, "Son, be of good cheer; thy sins are forgiven." I looked about, and I could see the plan very plain, that the Lord did save his people. Everything in nature seemed to be praising God, and I felt like a new creature. Then my dream was very plain to my mind, how these could sing, "Glory to God in the highest," &c. I went home rejoicing, and slept until morning. When I came out of my room there sat my father and Elder Clark, and the latter said to me, "Friend Vail, you are feeling pretty good, are you not?" I replied, "Elder, I am." My father's tears were flowing, yet he smiled, and said, "Praise God, from whom all blessings flow." It has now been forty-nine years, and I am still dependent, and feel to trust in that same God who revealed himself to me in a vision in the night, and as I humbly trust, has kept me in all my journey so far, and will lead me by his grace the remainder of my days. I am sixty-six years of age to-day.

DANIEL VAIL.

CARROLLTON, Ky., Sept. 26, 1878.

BROTHER BEEBE:—The psalmist says, "The Lord is my Shepherd: I shall not want." Amid the gloom, sorrows and afflictions that surround the children of the kingdom while here below, sometimes a ray of light bursts through the darkness, and with healing in its wings, lights up their pathway. When they, with David, are enabled to say, "The Lord is my Shepherd," it is then that sorrow vanishes, the cares of this world cease, and the Sun of Righteousness arises and shines upon them with healing in his wings. But how seldom it is the case with them that they can say from the deep recesses

of their hearts, "The Lord is my Shepherd." Oft the language of the poet is theirs,

"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?"

The blessed Jesus says, "I am the good Shepherd. The good Shepherd giveth his life for the sheep." Again he says, "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." His language is, "They shall hear my voice." This language is imperative: no condition in it. And he says, "I give unto them eternal life; and they shall never perish." His right to give them eternal life cannot be questioned; he has paid the highest consideration for them. He says, "I lay down my life for the sheep." Then they are his by purchase. Paul said to the Elders at Ephesus, "Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." They are a chosen generation, a royal priesthood, an holy nation, a peculiar people. For he gave himself for them, that he might redeem them from all iniquity; and they were chosen in him before the foundation of the world, and he is made unto them wisdom, righteousness, sanctification, and redemption. O what a glorious Shepherd they have. Well might David say, "He maketh me to lie down in green pastures; he leadeth me beside the still waters." But in their relationship to the first Adam, they were dead in trespasses and sins, but he, being their life, the apostle could appropriately say, "You hath he quickened, who were dead in trespasses and in sins." And he said to the weeping sisters of Lazarus, "I am the resurrection and the life." Then he is their wisdom, their righteousness, their sanctification, their redemption and their life. Then I repeat, What a glorious Shepherd they have. Well might David say, "I shall not want." And the apostle leaves on record, for the comfort of all God's people in all time, this precious assurance, "And ye are complete in him, who is the Head of all principality and power." And he says, "All power is given unto me in heaven and in earth;" and he has loved them with an everlasting love. Then what have they to fear? Do they fear death? The apostle says, "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." The victory over death is through their great Shepherd, for he laid down his life for the sheep, and he by one offering hath perfected forever them that are sanctified, (set apart.) They were sanctified by God the Father, preserved in Jesus Christ, and called; and they are called with an holy calling, not according to their works, but according to his own purpose and grace, given them in Christ Jesus before the world began. Then the

apostle could appropriately say, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then they are united to their Shepherd by an indissoluble union. He is their life, and their life is hid with Christ in God, and they are assured that "when he shall appear, they shall also appear with him in glory." David says, "He took me up also out of an horrible pit, out of the miry clay, and placed my feet upon a Rock, and put a new song in my mouth, even praise to our God." He takes all his people out of that horrible pit, and puts that new song into their mouths. John says, "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, stood on the sea of glass, having the harps of God; and they sang 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." They had obtained a victory over the beast, but that victory was through their glorious Shepherd, the Lord Jesus. And they stood on "a sea of glass mingled with fire." Ah, dear follower of Jesus, you are standing on that sea of glass, the righteousness of the Lord Jesus, but it is mingled with fire. You are suffering trials, afflictions and persecutions; they are part of your earthly inheritance. "For they that will live godly in Christ Jesus, shall suffer persecution." John says, "I saw as it were a sea of glass mingled with fire." Remember that it was not a consuming fire, but it was a refiner's fire. He says, "I will sit as a refiner's fire, and as fullers' soap; I will purify the sons of Levi." Then all those cares, sorrows, persecutions and afflictions are to purify you. "All things work together for good to them that love God, to them who are the called according to his purpose;" and they all sing the same song. The song put into David's mouth, and the song sung by those whom John saw standing on the sea of glass, was the same. It ascribed all the glory to God. It is now and ever has been the song of all the redeemed and regenerated sons and daughters of the Most High in all ages of the world. The prophet says, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Then they sing the same song, speak the same pure language, are heirs to the same glorious inheritance, and are destined to the same eternal home. Then O, how they rejoice when in the full exercise of faith, and are enabled to say, "The Lord is my Shepherd; I shall not want."

But hark, another sound I hear. The spirit of inspiration proclaims, "Dust thou art, and unto dust shalt thou return." O yes. "That which is born of the flesh is flesh;" and

flesh and blood cannot inherit that glorious kingdom. Hence it must yield to that inexorable decree, "Dust thou art, and unto dust shalt thou return." But the blessed Jesus says, "Verily, verily I say unto you, The hour is coming in the which all they that are in the graves shall hear the voice of the Son of God, and come forth; they that have done good, to the resurrection of life." Then he is the resurrection and the life. The apostle says, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming." Again, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." Then their Shepherd has deposed death of its sting and the grave of its victory, and proclaimed liberty to the captives, and the opening of the prison doors to them that are bound. The Master says, "There shall be one fold and one Shepherd." And Peter says, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Then he is coming again; coming, not as a man of sorrow and acquainted with grief, not to pass through the dark and gloomy scenes of Gethsemane and Calvary, but, Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." The two celestial messengers at his ascension announced his second coming in this clear, forcible and unmistakable language, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." It was this same Jesus who was nailed to the cross, who laid in Joseph's new tomb, who arose from that tomb on the third and appointed morning, who convinced doubting Thomas of the great and glorious truth of his resurrection, who then ascended up into heaven; and he will in like manner come again. The apostle says, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, and fashion it like unto his glorious body." And 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." Then he will come a second time without sin unto salvation, and call from the cold embrace of death, from the dark caverns of the tomb, all those for whom he laid down his life, and will fashion their bodies like his own glorious body which ascended up on high, and then he will re-

ceive them unto himself, that where he is, there they may be also. Yea, he will say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" enter into the joys of your Lord.

Then, dear followers of Jesus, may you day by day be enabled by faith to say, "The Lord is my Shepherd; I shall not want." And may you have a bright and glorious hope of a blessed immortality beyond this vale of tears, till you are called to lay your armor by, and dwell with Christ at home, is the sincere prayer of the writer of this scroll.

Brother Beebe will dispose of this as his better judgment may dictate, and believe me affectionately yours,
H. COX.

CHAMBLISSBURG, Va., Sept. 30, 1878.

BROTHER BEEBE & SON:—Having to write to you on business, I thought to drop a few lines for your consideration, should you think them worthy of room in our beloved family paper, the SIGNS, which comes to me regularly, and well filled with rich communications and able editorials, for which I feel so thankful that I desire to cast in my mite, and say to the brethren and sisters, Write on, for by so doing the poor bleating lambs of God are fed, and greatly encouraged to press forward to the mark of their high calling in Christ Jesus our Lord. How wonderful it is that the chosen in Christ see eye to eye and speak the same things; but they are all taught of the Lord, and the school of Christ has but one way, and that way can be learned in no other school, although men have invented Sunday schools, and call them nurseries to the church of God. But these only make such men as told the impotent man (which Christ healed on the Sabbath day, and told to take up his bed and walk) that it was the Sabbath day, and not lawful to carry his bed. But Christ told that character to "Search the scriptures, for in them ye think ye have eternal life." For he says he knows them, and knows they have not the love of God in them. We have a great many of that order in the present day, who are very strict in regard to the Sabbath, and are great beggars for the Lord, for they claim that he is in great need of filthy lucre to carry on his work. They seem to have a great zeal for God; but not according to knowledge; "for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." "For Christ is the end of the law for righteousness to every one that believeth." These people are great enemies to the Old School Baptists, and talk about them as they did about Christ; and I have had some of them tell me that they would get a great deal more money than they do if it was not for the Old School Baptists. But this only encourages me to persevere in my Master's cause, seeing the promised blessings which he has left on record, say-

ing, "Blessed are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceedingly glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."

Since commencing to write I have concluded to write you a sketch of my travel (as I trust) from nature to grace, and also a few of my trials since that time in regard to my duty, hoping your better judgment may correct me if I have gone into error. I grew up to manhood a very careless sinner, having but little thought on my future destiny, but never intending to be lost; for I was like all of Adam's family, believing I had the power to get religion at any time I wished. I thought it suited the condition of the old, but the young had plenty of time, and it would deprive them of many worldly pleasures. But it pleased the Lord, I trust, in my twenty-second year, to quicken me into life, and to make me feel that I was a lost and ruined sinner; and like all others in that condition, I flew to the law for justification, believing by my many tears and good works that I would bring God under obligations to save me. I begged day after day and night after night for the Lord to pardon my sins, but got no relief. I now began to wonder if I had not sinned away the day of grace by refusing so many invitations to serve the Lord. My sins rose before me like mountains, and I made pledge after pledge to the Lord, promising to do thus and so if he would only spare me; but to my astonishment they were only made to be broken, and that contrary to my will. I finally concluded I had done all that any one could do, and that the changes which I had heard christians speak of were nothing more than a big yarn. I now decided to live a pious life, and thought the Lord would save me, for my good deeds would overbalance my bad ones, and to work I went. I now had many thoughts in regard to my duty, and believed I ought to be baptized, and the Missionary Baptist was my choice of churches; but I could look around and see them doing things which I was too good to do, and as there were so many things that I could not do, I kept my feelings from them. I think I lived in this condition a year or two, when it pleased the Lord to make me believe that my time had come to die, and my portion was to be with the wicked, and now I would have changed conditions with the brute creation. I thought of all men I was the worst, and thought of the little ant that runs upon the ground, and wished for its condition. I was sinking down, and thought I would try once more to pray God to have mercy upon me; but I could not have even one good thought, much less pray, and I gave up all for lost, and sank on my bed in despair, believing that hell was my portion, and that it was only just. But to my surprise, the first thing I knew it seemed as if a light shone around me, and I was caught up as a

feather, and was praising God for his mercy. I now loved everybody, and every thing that God had made, and wondered why I had not been changed long since. It was so easy: only believe and live. My works had all amounted to nothing, and they appeared before me as filthy rags. It was now all free and reigning grace, and I thought my troubles all gone in this life. But the tempter soon came, and told me I was acting the hypocrite in praising God, and that all to myself, for I was alone. I then thought I would get that great load of sin back again, and the next time would be more careful to find how it went; but when I would try, I would find myself meditating upon the goodness of God. This scripture then came to my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." I now for the first time in my life realized that scripture. My mind was soon exercised upon christian duty, and the bible, which I had, scarcely ever read, was my choice book. I went to hear different denominations preach, so that I might decide where to go; but food was very scarce. One day I resolved to go about nine miles distant and hear two Old Baptists preach, and to my astonishment they told my feelings better than I could myself, and I decided that they were my people. After preaching the doors of the church were opened, and I offered myself to them, and was received, and baptized the Saturday following by Z. Angel, the pastor of the church. Before this time I looked upon the Old Baptists as a low grade of people, and thought they would soon all be gone, as I had heard it all my life, and still hear it; but I think now when they are all gone there will be no more time upon this earth, for they are the salt of the earth, or at least christians are, and I view them as the true christian church, following the commands of their blessed Redeemer, keeping themselves unspotted from the world, not running after every wind of doctrine, a chosen generation, a royal priesthood, a peculiar people. The correctness of this does not trouble my mind, but the question with me is, Am I worthy of a name with them? Have I been taught in the school of Christ, or did the devil transform himself into an angel of light and deceive me? These are questions of grave importance to me, and I have longed to know of myself that which I cannot allow in others; that is, to know that I am a christian. If memory serves me right, it was about four years from my first conviction until my deliverance, since which time I have had many doubts and fears, but never have been willing to exchange it for the whole world. Not many years after I joined the church I was exercised in regard to speaking publicly, but felt so incompetent to the task that I resisted with all my power, and put up every excuse possible, and kept it to myself. The impressions

would wear away for a time, and then come again, and continued in this way until about three years ago, when returning from meeting alone these lines passed through my mind with great force,

"Shall I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

I thought of the poor ministers of the gospel, and viewed myself as living perfectly at ease for the first time in my life. I could not think of them without shedding tears, and those lines rang in my ears until my trouble was so great that I thought I would find them, and sing them until my trouble wore off. But I had not seen the hymn for years, and had forgotten where it was. My wife discovered my hunting, and inquired what I wanted. I told her, and she found it for me, (without knowing anything of my trouble,) and I sang it over and over until it left me. Then these words came in their stead, which only made the matter worse with me, and harder to control my feelings: "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 unto the end of the world." These words were my daily thoughts and nightly dreams, even when conversing on other subjects, and all my excuses would not relieve me of one minute's trouble. I would think sometimes if I could talk a little, and no one say that I was trying to preach, that it would perhaps give me relief. I felt so incompetent to the task, that I wondered why God did not make choice of some other members in the same church, who I thought more fit. Thus I wandered with my broken heart until I was compelled to tell my wife of my trouble, to keep her from thinking I was deranged. I would make this a very strong point: I am in my forty-seventh year, and if my troubles were of the Lord, I could not have resisted the work so long. Then the parable of the laborers in the vineyard (Matthew xx.) would come to my mind, and they all received the same wages. I often viewed myself as a poor, doubting Thomas, notwithstanding I resisted the work, feeling my weakness to address those so much my superiors in quality and intellect. Great crowds would appear before me in my sleep, and I could get no rest night nor day. The aforementioned scripture was on my mind all the time, and I finally concluded to tell the church my trouble, which I think was on the fourth Saturday in last November. After talking a while to them, to my utter astonishment the voice of the church was taken for me to use my gift in the bounds of the same. It was a blow to me, and I arose and said I did not want them to think that I was trying to preach, when a brother arose and said I had already preached. This was what I had so much dreaded, the word preach. After this I

tried to talk a little at every church meeting, and between them would try to quit. I thought if I could speak like some of our able preachers, I should have no doubt about my call. I viewed myself as the poorest that ever tried, and finally I thought I had my excuses all fixed up. I had not for nearly a week any particular scripture upon my mind, and meeting day was drawing nigh, which had not been the case with me before. I thought I would go and tell the church that my impressions were gone, and that I was mistaken in the whole thing, and just let it pass for naught. But on Friday evening before our meeting day on Saturday, while alone in my room, nursing my sick babe, suddenly these words came into my mind, "Let the dead bury their dead." I had not read that portion of scripture for some time, and did not remember any of the connection. In a few minutes I was in great trouble over the words, and got my Testament to see what the connection was, and to my utter surprise, (notwithstanding I had so often read it) I found that Jesus had called one to follow him, and he answered and said, "Suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." My excuses now rolled before me like mountains, and in a moment of time I was in tears, and saying, "Lord, not my will, but thine be done." Now, instead of going to the church the next day and telling them that I was mistaken, I went and used the 60th verse of the 9th chapter of Luke, as a text, and after preaching the voice of the church was called for, by brother Hilton, to license me to exercise my gift wherever my lot might be cast. This took place last spring, since which time I have tried to talk a little, in my feeble way, once or twice a week, and have not been able to fill all the calls at that. There is not a Primitive Baptist preacher within twenty miles of me. The harvest truly is plenteous, but the laborers are few. I have never had the opportunity of expressing my feelings to any of the ministering brethren, save two, since my attempt to speak in public.

Now, brother Beebe, I have merely attempted a sketch of my feelings, in my imperfect way, and my article is a great deal too long at that; but viewing you as one that has come through great persecution and trials, such as no man could have stood without the grace of God in the heart, and the watchcare of the blessed Redeemer, I feel perfectly safe in submitting it to your better judgment, knowing your tender care for the household of faith, and your faithfulness to point out error to those who are so unfortunate as to go therein.

If there are any who have traveled the rugged road that I have passed through, a word from them on that subject would be very consoling.

Your unworthy brother,

P. M. WRIGHT.

DEAR ELDER BEEBE:—The following experience was written by Mrs. Shute sixty-four years ago, for her children. Her daughter wishes it inserted in the SIGNS OF THE TIMES, if you think best.

I thought of writing a few words of my experience, how the Lord awakened my heart of sin. I often felt alarmed for my salvation, when quite young, and made many promises that I would do better, but as often broke my good resolutions, till I was in my twenty-fifth year, and the Lord called me by his Holy Spirit. Then I thought it was too late, that I had sinned away my day of grace, and there was no mercy for me, which was awful indeed. I was an old sinner. I used to go to meeting, and I thought that every one in the house would know I was the very one the minister was preaching to, for he pointed out so plainly my case. I read my bible, and it seemed plain that the sinner must be born again, or he never could see the kingdom of God. I was such a great sinner, it seemed as though I could not be forgiven, and I had made so many promises, and broken them all. I tried to pray, but I thought the prayers of the wicked were an abomination in the sight of the Lord. O the anguish of my heart! The preaching in those times was election and reprobation in full. I thought I never need try to pray again, for if I was a reprobate it was no use. But before I was aware, I would be humbly calling on the Lord for mercy, in my distress. Sometimes I would try to think I was as good as my neighbors, but I could not believe that, though I did not many things that I knew they did. It was not the outward actions, but it was the heart that God looked at. I could truly say with the poet,

"My spirit searched for secret crimes
That might withhold thy grace."

I had a good christian neighbor, and I thought I would go and tell her my distress of mind. When I got there I could not tell her a word; I could not begin the subject. I went home with a greater burden than ever. O how many sleepless nights passed away, in thinking of my lost situation. One night it seemed a greater burden than ever. I thought when the light dawned in the east I would arise and go out to a secluded place and give vent to my feelings in prayer to God for mercy, once more. I went, but did not find peace. It was Sunday, and I went to meeting. O the anguish of my heart! These words ran through my mind constantly,

"While thousands make a wretched choice,
And rather starve than come."

I was one of those wretched ones in very deed. I felt, Lord, what shall I do to come aright? I knew not the way. All I could do was to ask. Monday came, and my burden was the same. I went to my daily labor, but could not work, when these words came to my mind,

"How lost was my condition,
Till Jesus made me whole;
There is but one Physician
Can cure a sin-sick soul."

Next door to death he found me,
Then snatched me from the grave,
To tell to all around me
His wondrous power to save.
The worst of all diseases
Is light, compared with sin;
On every part it seizes,
But rages most within."

How true these words are. Never before did I feel as I then felt. My very heart was pained within me. I thought I would get the book and read the hymn, when I came to these words,

"A dying, risen Jesus,
Seen by an eye of faith,
At once from anguish frees us,
And saves the soul from death.
Come, then, to this Physician,
His help he'll freely give;
He makes no hard conditions,
Tis only look and live."

I cannot describe the joy that I then felt. After being weighed down for five months with a load of guilt, in a moment my load of guilt was gone, and I could rejoice in the sin-pardoning God. I did believe in God. He did set my soul at liberty, and I felt happy in him. Every thing I saw seemed to rejoice. The very trees seemed to speak forth the praises of God. I thought I should never do wrong again, but should always live in this happy frame of mind. Whereas I was once blind, now I see. One of my neighbors came to see me, and she asked me how I felt in my mind. I told her, and when she was gone the temptation came, O there, you have tried to make her think you are a christian, and you are a hypocrite. Then I was in such trouble as I had never felt before. O, I thought, if I could only have that conviction again, what would I give? But I could not. My case was desperate. I attended meetings sometimes, and felt well in my mind. But O the thought of being a hypocrite. The greatest woe was pronounced against them. These words of the poet came to me,

"Is there ambition in my heart?
Search, gracious God, and see;
Or do I act a haughty part?
Lord, I appeal to thee."

My mind was troubled on every subject. Something said, If you were a christian you would be willing to die at all times. I found I was not, by searching my heart. Yes, and you would like all christians alike. Well, it may be that is right, and it might be right that I should not. We have fathers and mothers, brothers and sisters. I loved them all, but there was a nearness in some that there was not in others. I thought if I had my conviction again there would be hope in my case. I went to meeting, and I believe I went praying if there was any mercy for me that it might be made known to me through the preaching, or in any way the Lord would have it, for my mind was sorely distressed. This day the minister read the hymn composed on the 61st chapter of Isaiah—

"'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."

I then had a view of the Savior, and of his goodness in clothing us, poor mortals, with that heavenly robe of righteousness. I could say with the poet,

"How far the heavenly robe exceeds
What earthly princes wear!
These ornaments how bright they shine,
How white their garments are."

I felt as though my soul was clothed with that heavenly robe, the garment of salvation. I could rejoice in God my Savior once more. I thought about the Samaritans who believed because of the saying of the woman; but now I believed and knew that this is indeed the Christ, the Savior of the world. My soul was happy in God. From that day till this I have never doubted my acceptance with my God. Although I have to mourn over my unfaithfulness and my mis-spent time, yet I feel to trust in the merits of my Savior Jesus Christ. His mercy is over all who put their trust in him. I pray that I may prove faithful, and live to his honor and glory.

ANNA SHUTE.

INDIANAPOLIS ARSENAL, Ind., Oct. 13, 1878.

ELDER G. BEEBE & SON—DEARLY BELOVED BRETHREN:—This and the day preceding are the days of our regular monthly meeting; but on account of my duty as a soldier in the Regular Army, I am not able to meet with the little and much-loved flock at our place of meeting, at the forks of Buck Creek, Marion County, Ind., which is often the case. But whenever a leave of absence can be taken, I am fond of meeting with those of God's choosing, and of hearing the word from our able and much esteemed brethren and pastors, Elders George W. Weaver and P. K. Parr, who have charge of the little flock. I say little flock, as we are few in number, but I hope are firm in faith, and may we ever receive a cheering word through your esteemed sword, the SIGNS. May your prayers ever ascend in our behalf, that we may grow in strength and number in the name of the Lord. I am a feeble member, and have not the pleasure of being at all our regular meetings. I appreciate the value of the SIGNS OF THE TIMES, through which I get so much light upon the weighty points of the scriptures, when not able to get them from the mouths of our pastors at their appointments from time to time. The last number contained "The Natural Man," by Elder William J. Purington, and also your own words on "Election," both of which subjects I have dwelt upon this day with perfect satisfaction, and may I still find such food. I desire to be fed with the pure milk of the word, though some would say that is strong milk; but if we search the word we find it readily digested by him who gave it so freely to his lambs. I feel much in need of such food, and may I ever find some sweet morsels in the SIGNS. In my present occupation I am among men who are in general of a roving mind, and think not of the future. I am as one in a flock of wolves, (spiritually speaking,) though among friends

otherwise. I have none of my comrades to spend my odd hours with in cheerful religious converse, for those who are not of the Catholic faith, are wild for the world and the lusts thereof.

Dearly beloved, ever remember me in your prayers. You will find inclosed the price of the "Everlasting Task for Arminians," which you will please send me.

Ever a brother in faith,
DANIEL H. MERRYMAN.

BATH, Maine, Sept. 13, 1878.

DEAR BRETHREN AND SISTERS:—I feel as if I would like to tell you of the goodness of God in permitting a few of us to meet at our association, and hear the gospel preached in its purity, to speak one to another of our joys and sorrows, of what great things God has done for us, whereof we are glad. How pleasant it is to meet with the saints, and to hear them all say, If ever I am saved, it is all of grace from first to last; not by works of righteousness which I have done, but I hope the reason is because Jesus Christ came into this world to save sinners. How often the thought comes to us, Can it be possible that such a great sinner as I am can be saved? We have to learn again and again that we are less than nothing; and when we have a view of God's power, and that all his children were chosen in him before the foundation of the world, and nothing can separate them from him, that there is none that doeth good, all have sinned, and come short of the glory of God, and that Christ is formed in the soul the hope of glory, we lose sight of our sinfulness, and feel to rejoice that salvation is of the Lord, and that all his children will be conquerors, and more than conquerors, through him that loved them. Love and harmony prevailed throughout the meeting. We missed the faces of two of our ministering brethren, who have met with us in years past, Elders Hartwell and J. A. Badger; but we feel that our loss is their gain. Elder Chick came to us bearing the precious truths of the gospel, and did not shun to declare the truth as it is in Jesus; and I feel to say that we were fed and comforted while listening to him. We had the privilege of gathering at the water and seeing three buried in baptism, but words fail to express the joy and satisfaction we felt. Our dear pastor, Elder Campbell, has been sick for a long time, and unable to meet with us once a month; but we had the pleasure of seeing him at the association, and hearing his welcome voice once more proclaim the unsearchable riches of Christ. I hope, if it is the will of God, that he will be spared to us many years.

Dear brethren and sisters, I feel that I have written a very uninteresting letter about our good meeting, but I felt, although our numbers are few, as if I wanted you all to know about our pleasant meeting; but half has not been told.

May God enable us to realize that he will be with us in every condition in life, is the desire of your unworthy sister,

ATTIE A. CURTIS.

BLAKEVILLE, Iowa, Sept. 20, 1878.

DEAR BROTHER BEEBE:—I have been thinking of writing to you for a long while, but my time has been much taken up lately. I am glad you are well, and still contending for the faith once delivered to the saints. Your valuable paper is a welcome visitor, not fearing to declare the whole counsel of God. Dear brother, go on, and encourage the downcast, feed the lambs, tell them of Jesus Christ and him crucified. I feel he is precious to me, the chief of sinners, for he has been with me for thirty years. I was born in England, and came to this country in 1850, and resided in New York State about six years, where I had the privilege of hearing the gospel preached by the late William Brown, at Clyde, Wayne County, where myself and wife were baptized by him. But he is gone to receive his reward, nevermore to suffer in this world. From here I moved to Black Hawk County, Iowa, in 1856, where I was shut away from the sound of the gospel, except the SIGNS, and the *Gospel Standard*, sent by my dear father from England. Here I was surrounded by the enemies of truth, and counted as the offscouring of all things. But Jesus, bless his dear name, left the glory he had with his Father, and came down to this sinful world to suffer, the just for the unjust, to redeem us from the curse of a broken law. My eyes fill with tears while I am writing, for I am so sinful; but I can say, "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." I can look back to the time and place when he spoke peace to my soul, and then and there I felt that my sins were taken away, and never expected such trials and troubles as I have passed through from a sinful heart. It seems that I am destitute of love to him who loved me and gave himself for me.

Excuse these broken remarks, and may the God of Abraham, of Isaac and of Jacob be with you and bless you, and encourage you to speak and write for the edification of the scattered family through the length and breadth of this country; and may the great Head of the church receive you at last, to praise him through all eternity, is my prayer. If you think this worthy a place in your valuable paper, publish it; but if not, cast it aside.

Yours truly,

THOMAS BLAKE.

P. S.—Should you or any other of the despised ministers come this way, and could preach for us, our house and hearts are open to receive you. We should like to have brother Vanmeter come, as he is nearer to us.

T. B.

CHANGE OF RESIDENCE.

DEAR BROTHER BEEBE:—I have moved to Paris, Lamar Co., Texas, and desire to have all communications of friends addressed to me at that place.

ELIAS NEWKIRK.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1878.

QUICKENED SPIRITS.

It has been slanderously said of us, and some have affirmed that we have said, that in the new birth, only the spirit which is born of God is quickened, and that only quickened spirits are saved, or will be received into heaven.—That these quickened spirits are sent down from heaven, and when we are born again they enter into the man and remain there until the death of the body, and then go back to heaven, and that nothing is done for the Adamic man.

Who has ever heard us advance such absurdities, or in what volume or page of our publication has anything of the kind ever appeared? We challenge our most inveterate foes and malignant slanderers to prove that we have ever held or uttered a sentence in the forty-six years of our editorial life, that can by any fair construction, or without a willful and studied perversion of our words, convey to the weakest mind anything to justify the charge. Yet, if it were not that some of the Lord's dear children are liable to be misled by the false reports which are being circulated, we would not waste our time in repelling the vile aspersions on our own individual account. Truly, we think we can say, none of these things move us, neither count we our own (natural) life dear to ourselves, so that we may finish our course (which is now near its termination) with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. We have to some extent realized, that "If any man will live godly in Christ Jesus, he shall suffer persecution;" and if not deceived, we have known something of the blessedness of suffering persecution falsely for Jesus' sake.

We have indeed differed with some brethren whom we highly esteem and love, in our understanding of the new birth, as to what it is, what is produced or born by it, and as to what are its effects on those who are the subjects of it; but we have not denounced them as heretics, nor harbored malicious feelings against them. If we are right in our views, and they are wrong, yet what have we that we have not received? and if light is given to one and withheld from another, is it not that the light so given should be set upon a candlestick, that it may enlighten all who are in the house? Surely, there is no cause for anger, vindictiveness or vaunting.

Now to those honest inquirers after truth, who wish to hear and to judge candidly of our views in regard to the spirit which our Savior told Nicodemus is born of the Spirit, and therefore is spirit, we will say that we understand it to be a quickening spirit, because it is life; but it is not a quickened spirit, because it never was dead, nor in a condition requiring to be made alive. It is communicated to those who receive it by a

birth; but we trust there are none so dull as to need to be told that a birth is not a quickening of that which is born. Nothing in nature receives life by birth; for unless that which is born was alive before its birth, it would be still-born, for the birth can only develop or bring into manifestation a life which existed before the birth. The natural life of all the human family was created of God, and given to us in the earthly Adam; were it not so, the offense of Adam could not have caused death to pass upon all his posterity. Only on this ground could many be made sinners. Only on this ground could Levi have paid tithes to Melchisedec, when in the loins of his great-grandfather Abraham. The life of all mankind was embodied in Adam, when "man became a living soul."—Gen. ii. 7. And an apostle has assured us that Adam is the figure of him that was to come. Also, that the first man Adam was made a living soul; the last Adam a quickening (not quickened) Spirit. And as all natural or earthly life of all the earthly descendants of Adam was embodied in him who is the figure, so all the spiritual, eternal and heavenly life of all the sons and daughters of the Lord Almighty was given them and secured to them in Christ, the second Adam, who is the Lord from heaven, before the world began. The origin of this spiritual, eternal life of all the saints was with the Father, and was manifested.—1 John i. 3. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. As the earthly Adam is the seminal head and progenitor of all that ever have or shall descend from him, so the second Adam, the Lord from heaven, is the seminal Head and embodiment of that seed which shall serve him, and be counted to the Lord for a generation.—Psa. xxii. 30. God, by the prophet, has said, "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."—Isaiah liii. 10. We all know that Christ was not the natural parent of any fleshly seed; but his seed is "a chosen generation."—1 Peter. ii. 9. And when made manifest by the new birth, they are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13. For "That which is born of the flesh is flesh;" it is like its progenitor, of the earth, earthy, descending from an earthly parent, and involved in that depravity and death into which Adam by transgression fell. Thus our earthly, depraved nature was and is born of the flesh. Now, as the seed of Christ are partakers of flesh and blood, to redeem them from the sins in which they were involved in their fleshly nature, he, their spiritual progenitor, also likewise partook of the same; he took on him the seed of Abraham, was made under the law, to redeem them that were under the law. And as Christ, to redeem us, partook of our nature, and was put to death in

the flesh, (not in the Spirit, for that could not die,) so we, to participate in his glory, are made partakers of the divine nature.—2 Peter i. 4. As we are made partakers of the fleshly nature by being born of the flesh, so we are made partakers of the divine nature by being born again, of incorruptible seed, by the word of God, which liveth and abideth forever. All that is or can be born of the flesh is Adam, in his multiplication, and all that is born of the Spirit is Christ; for, "for me to live is Christ." "I am crucified with Christ: nevertheless I live; yet not I," (my "body is still dead because of sin, but the Spirit is life because of righteousness."—Romans viii. 10,) "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. Now if this spiritual life which is in us by virtue of the new birth is Christ, then it is not Adam revised and improved. Our flesh is still Adam, with his mortality and opposition to the spirit still retained and still warring against the spirit; and still "In me, that is, in my flesh, there dwells no good thing." I am still being brought into captivity to the law of sin which is in my members.

Now this spirit which is developed in us by the new birth is not a quickened spirit, for it never was dead; but it is a quickening spirit, for it is Christ, the last Adam, the Lord from heaven, who is a Quickening Spirit, as saith the apostle, 1 Cor. xv. 45. By this spirit which we received by the new birth, after we believed, we were sealed; for it is the Holy Spirit of promise, and this sealing is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. ii. 13, 14. This purchased possession we understand to be the possession which by a redemption purchase Christ has bought with a price, or redeemed from under the law, with his precious blood, and which is sealed unto the day of redemption, or unto the day of perfect deliverance from mortality, as it shall be when raised from the dead in the likeness of Christ's glorious resurrected body; and then our mortal shall put on immortality, and our corruptible shall put on incorruption; then shall the last enemy, which is death, be destroyed, and the saying which is written shall be brought to pass, Death is swallowed up in victory.

Our blessed Savior has attributed a quickening power to the Spirit which was in him in the days of his flesh; but he has nowhere called it a quickened Spirit. He says, "It is the Spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life."—John vi. 63. These words which are spirit and life, Christ has given to his heaven-born children; for he has said to his Father, "For I have given unto them the words which thou gavest me, and they have received them."—John.

xvii. 8. These are "words of eternal life."—John vi. 68. All who are born of God must have these words of eternal life, which are spirit and which are life; for, "If any man have not the Spirit of Christ, he is none of his. And if Christ be in you," (by his Spirit,) "the body is dead because of sin," (it has not yet put on immortality, but still retains all the elements of the old, carnal, earthly nature; and the death which by the offense of one man, Adam, has passed on all his posterity, still holds possession of the old, Adamic nature, and will continue to lust against the spirit until it shall be changed from corruptible to incorruptible, and from mortal to immortal,) "but the spirit is life because of righteousness." Both of these elements, with all their antagonism, dwell in the saints, as they dwelt in the apostle Paul, while here on the earth, and are called flesh and spirit, old man and new man, outer man and inner man. The old man, which is carnal and corrupt, with its affections and lusts, is born of the flesh, and is flesh, and as such, cannot inherit the kingdom. But the new man, which after God, not after the earthly Adam, is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Everything that is born must develop a life and nature which was in the parent of whom it is born before it was made manifest by its birth. The personal pronouns, *I* and *me*, are used by the apostle to identify each of them respectively, and sometimes both elements as existing in the same person. For example, read, "For I know that in *me*, (that is, in *my* flesh,) dwelleth no good thing; for the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Here are two personal pronouns, *I do*, and yet it is not I that do it. Now, how can this be? Let Paul explain: "I find then a law, that, when I would do good, evil is present. For I delight in the law of God after the inner man: but I see another law in my members, (of the flesh, in which he could find no good thing; the members of his outer man,) warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. So then, with the mind, I myself serve the law of God; but with the flesh, I (the same 'I myself') serve the law of sin."—Rom. viii. 15-25. Thus Paul was in possession of two identities, to both of which the Holy Ghost, by whose inspiration he wrote, applies the personal pronouns, *I*, *me*, and *I myself*. And in all his writings he is careful to distinguish the one from the other. Hear him again, "For I through the law am dead to the law, that I might live unto God. 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. 19, 20. "For to me to

live is Christ, and to die is gain."—Phil. i. 21. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 4. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."—Col. i. 26, 27. Thus we find the children of God, while here in the flesh, have two natures, Adam and Christ: the flesh, which is born of the flesh, and the Spirit and life of Christ, which is born of God; and with the one nature they serve the law of sin which is in their members, which are upon the earth, and with the other they serve the law of God.

Now we are called on to say what is done for and what will become of the Adamic man. So far as the children of God are concerned, we reply, It was and is in their Adamic nature that they have all sinned, and in that nature are children of wrath, and required to be redeemed with the precious blood of Christ. They were predestinated "to 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; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 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: that we (who are called from the Jews) should be to the praise of his glory, who first trusted in Christ. In whom ye (Gentiles) also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest (or pledge) of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 5-14.

That eternal life which was with the Father, and was given to and preserved for the children of God in Christ, was not defiled with sin, and needed not to be redeemed; but it was in their earthly nature they transgressed the law of God. They are not redeemed out of Christ, but out of every tribe and kindred of men; and to accomplish this redemption, Christ, in his incarnation, took on him the seed of Abraham, and suffered for them in the flesh, and was put to death for them in the body of his flesh, and was quickened from the dead for them in the spirit,

and was raised from the dead by the glory of the Father, and exalted far above all principalities and powers, and above every name that is named, either in this life, or in that which is to come. The redeemed sinner of Adam's race, who by his first birth is a partaker of flesh and blood, and a child of wrath, being redeemed by Christ, is, by being born again, of incorruptible seed, by the word of God, which liveth and abideth forever, made a partaker of that divine nature which is born of God. In this new and spiritual birth he receives the Spirit of Christ, as by his birth of the flesh he had received the spirit of the flesh, and is sealed by this heaven-born spirit, until God shall change his vile body, and fashion it like unto the resurrected and glorious body of his risen and exalted Redeemer. This spirit and life which is developed in the saints by the new birth, is called the spirit of adoption, implying that vital relationship whereby they cry, Abba, Father, and it is called the first fruits of the spirit in them; and Paul says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." The bodies of the saints are not yet adopted, but those of them who are born of the Spirit are sealed to this final adoption. "For we are saved by hope; but hope which 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."—Romans viii. 22-25. The first fruits clearly imply a subsequent harvest; and we are told in the same chapter, at verses ten and eleven, "And if Christ be in you, the body is dead 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." "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. 29. "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."—Col. i. 18. Hence the apostle John says, "Beloved, now are we the sons of God," (having already received the spirit of adoption, whereby we cry, Abba, Father,) "and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."—1 John iii. 2. This we think will be enough; it will fill the measure of our desire, when we shall behold his face in righteousness, and awake with his likeness.—Psa. xvii. 15.

This, we think, is doing something for the redeemed sinner, the Adam man of the saints. The spirit within them, which is born of the Spirit, is

the Spirit of Christ, is born of God, and dwells in those who are the subjects of that new birth; and it is not a quickened Spirit, but it is a quickening Spirit, for it is the same Spirit of immortal life which quickened and raised from the dead the crucified body of Christ, and by which God shall quicken into immortal life the bodies of all in whom it now dwells.

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APPOINTMENTS.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please give notice through the SIGNS OF THE TIMES, that Eld. S. H. Durand will be with the church at Utica, N. Y., on Saturday and Sunday, November 2d and 3d, 1878.

Yours in Christ,
J. M. BOES.

Providence permitting, Eld. S. H. Durand will preach at the meeting house of the Primitive Baptist Church in Middletown, Orange Co., N. Y., on Monday evening, Oct. 28, 1878. Services to commence at 7 o'clock.

"THE EVERLASTING TASK."

We have exhausted our supply of the "Tasks," but will print another edition as soon as possible, when we will fill all orders on hand.—EDS.

MISCELLANEOUS.

DEAR FATHER:—Inclosed I send you an editorial article from the *Toronto Globe* of October 4th, which I think worthy of preservation in the columns of the SIGNS OF THE TIMES. The *Globe* is the most influential paper of the Reform political party in the Dominion, and its sentiments are generally indorsed by a very large part of the most intelligent people of this country. If you approve, please insert it.

As ever, your son,

WM. L. BEEBE.

Questionable Plans for Securing the "Needful."

"The end does not always sanctify the means, though some have strongly contended that it does. It is more than doubtful if ever murder were more hideous than when excused under the plea of religious zeal, or when defended as a work for God. Truth requires no such help. Heaven smiles on no deed of infamy, however good the cause in whose support that infamy was perpetrated. If one might judge from their conduct, the advocates and promoters of many a religious and benevolent enterprise have come to a different conclusion. They will take assistance from any quarter. They are always ready to 'spoil the Egyptians' for the glory of God, and for the construction of some tabernacle. For the furtherance of their favorite enterprise they will stoop to what the world calls meanness, and will thankfully accept a gift from hands which have even been stained with crime.

"We don't say that there is anything positively sinful in the system of religious begging only too popular in the present day, when, armed with pencil and pass-book, males and females sally forth in the greatness of their zeal, to practice a sort of 'stand and deliver' persuasiveness in the name of heaven. It is possible, to be sure, even then to say 'No' with a good deal of firmness, but the effort involves the utter sacrifice of one's good name for anything like either religion or liberality, and the grieved, somewhat disgusted look of both matrons and maidens proclaims that one, at any rate, has been handed bodily over to the 'uncovenanted mercies' of the Most High. One does not like this, but why should there be any need for it? The gifts so extracted are not free-will offerings. Instead of the heart indorsing the doings of the hand, it silently protests against the whole proceeding as a kind of nineteenth century ship-money tax. It is even worse when little schemes are resorted to in order to entrap the unwary, and thus raise the wind. Soirees, bazaars, and garden parties may perhaps pass muster, though why people should be pestered by tickets for these meetings being thrust into their faces, and earnest and endless canvassings for their presence or their cash be carried on at the street corners, does not appear. Many can testify that during the past and other summers they

have been stopped on the streets, not merely by chits of girls, but by elderly ladies they never saw before, in order to be coaxed into the purchase of some soiree or excursion ticket, which was meant to subserve some good purpose. Such zeal altogether outruns sound discretion. But when this same zeal proceeds to lay under contribution members of Parliament, either *in esse* or *in posse*, and asks this public man, or that because he is such, if he would not like to have a brick or two in a church which we propose to erect in the thriving village of Kennaguhair, it assumes a character darker still. The black-mailer then stands confessed. What right has any one to take it for granted that the parliamentary representative of a county or a town has cash he does not know what to do with, and has it always ready for every church, lodge or theatre within the circuit of his constituents? It may not be so regarded by those who like to lead off a subscription by \$10 from 'our member,' but it is in reality of the nature of a bribe; and those who ask such things intimate that they regard their political representative as morally bound, in return for the honor conferred, to lead in every religious or benevolent enterprise, both by purse and active endeavor. We have known individuals so pestered with this sort of thing, that had they given to all who asked, there would have been nothing left to themselves; while to give to one and refuse another, was to offend all round. All this sort of work is as mean as it is injurious. Not less so is the the votings on the relative popularity of this man or that. The dressing-gown, or cane, or watch, is duly handed over to the fortunate individual whose praise and worth have been proclaimed by so many hundred votes; but it has come to be so expected that he, in acknowledgment, 'give his mite' to help on the good cause, and thus please his devoted admirers, that that man would be thought both shabby and selfish who should take the offering without giving a corresponding *quid pro quo*. It comes after all to be but a round-about way of making an assault on certain pockets, and it is not creditable either to those who devise or to those who carry out the scheme.

"To all who may be tempted to try any of these varied plans of religious blackmailing, we say with the greatest earnestness—DON'T. If a good cause can only be sustained and advanced by such instrumentality, then let it go down. It is worth neither the effort nor the sacrifice, for it makes religion look mean, and benevolence positively contemptible."

ORDINATIONS.

Pursuant to a call of the Chemung Old School Baptist Church, brethren from sister churches met in council to consider the gift of brother MARVIN VAIL, and, if thought expedient, to set him apart to the work of the gospel ministry. The following brethren were present:

Burdett—Henry Ayers, C. J. Shelton.

Pleasant Valley—Wm. Wheat.

Charleston & Sullivan—L. H. Elliott, J. Cudworth.

Canton & Columbia—A. Garrison.

Asylum—Eld. S. H. Durand, H. W. Durand, L. D. Chamberlain, Wm. Porter.

Chemung—All the brethren.

New Vernon—Eld. G. Beebe.

Ebenezer—J. Prior.

Utica—R. Alexander, Eli Cartwright,

Schoharie—Ezra Guernsey.

Otego—Eld. Balas Bundy, James Bundy, H. Cator, W. J. Luce.

Hopewell, N. J.—A. S. Cook.

The council organized by appointing Eld. G. Beebe Moderator, and Eld. S. H. Durand Clerk.

The candidate then gave a relation of his christian experience, his call to the ministry, and his views of doctrine and order.

The council unanimously agreed to proceed to ordination. The following order was observed:

Eld. S. H. Durand preached from Mark xvi. 15.

Eld. Balas Bundy prayed while the presbytery laid hands upon the candidate.

Eld. G. Beebe gave the charge, and concluded by giving the right hand of fellowship.

Eld. Marvin Vail then read the 613 hymn, and dismissed the congregation with a benediction.

The congregation was large, and characterized by solemnity and close attention.

G. BEEBE, Mod.

S. H. DURAND, Clerk.

AT the regular meeting of the Regular Predestinarian Baptist Church of Jesus Christ called Red Oak, situated in Henry Co., Ill, on Saturday before the fourth Sunday in September, 1878, in regular order of business a reference was called up from July calling for a council to take into consideration the propriety of ordaining to the office of deacon, brother Wm. David, one of her members. The churches requested to send helps responded as follows: New Hope, Deacons A. W. Simmons and John Vandever. Henderson, Elder John M. Brown, Dea. Moses Hahn and brother Ira B. Hahn. Harmony, Deacons E. D. Varnes, Isaac Thurston and J. W. Riner. Barren Grove, Elder S. Ketchum, Dea. M. West and brother L. Brasel. Eld. S. L. Dark, of New Bethany Church, and Eld. Cyrus Umphrey, of Friendship, and T. D. Jordan, of Cloe, being present, were added to the council, which was organized by choosing Eld. S. L. Dark Moderator, and Elder C. Umphrey Clerk.

Examination of the candidate by S. Ketchum. Prayer by Elder Dark. Laying on of hands by the Elders. Charge by Elder Umphrey. Right hand of fellowship by the council and church. The council then arose and dismissed in order.

S. L. DARK, Mod.

CYRUS UMPHREY, Clerk.

CIRCULAR LETTERS.

The Elders and brethren, messengers of the churches composing the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, in session with the church called Sugar Creek, Buchanan County, Missouri, on the 4th, 5th and 6th days of October, 1878, to the several churches whose messengers we are, and to all with whom we correspond, even to the church of God which is among us, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

DEARLY BELOVED AND KINDRED IN CHRIST:—Again it becomes our duty to write an epistle unto you, in which we desire "to stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of the apostles of the Lord and Savior." And to this end we will call your attention to the words spoken by the psalmist (who was a holy prophet of the Lord) in the 133d Psalm, as being words that ye should be "mindful of," being given by inspiration of God, and therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." There is a singular yet beautiful combination in this short but comprehensive expression. The opening word is of wonderful meaning and power, directing as it does the attention of the subject addressed to the complete fullness of the words that follow. There is something to "behold," and that something is "good and pleasant," and the subject addressed must behold it; and the same is also the subject of address, or those that realize and enjoy that which is good and pleasant, and they must also "behold" the greatness, glory and wonder of it. That something is, "for brethren to dwell together in unity." Brethren, children of the same parents, partakers of the same nature, heirs to the same inheritance; surely, they must be "the household of God" the children of Zion, the kindred of Jesus, he being the first born among many brethren. For it is written, "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, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Here is a heavenly family, bound together by a glorious relationship: spiritual, vital and eternal. And the home or "dwelling place" of this heavenly family or royal priesthood is *God the Lord*, who has been their dwelling place in all generations. Glorious, wonderful dwelling place! "God is love; and he that dwelleth in love, dwelleth in God, and God in him." This "dwelling" expresses the thought of being, existing, or living; and "place" expresses that in which it is developed or made manifest. "God was manifest in the flesh." Christ is our life; and when "our life shall appear, (or be manifest,) then shall ye also appear (or be made manifest) with him in glory." Christ was manifested to take away our sins; and though he knew no sin, "was made sin for us, that we might be made the righteousness of God in him." So, then, "no flesh shall 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." Now, if we love him because he first loved us, it is equally clear that we glory in him because he first gloried in us; or in other words, gave his glory to us. And the Father, who gave Jesus to us, gave us also to Jesus, and made us the glory of Jesus; and the manifesting forth of this glory was his errand into the world, even the doing of his Father's will which sent him, and the realizing of his own will, as one with that Father, to be glorified by the Father with that glory which he had with the Father before the world was, which is, "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. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 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." The oneness and the unity set forth in this quotation of the psalmist are the same; and those couched in the language of Jesus are identical with the "brethren who dwell together in unity." Then unity, or oneness, is the place where the saints are to dwell. There is the house of God and the gate of heaven: there is the Father's house, with its many bright mansions and heavenly places; surely, it must be good and pleasant to dwell there. And while the unity of life in Christ of all God's people in its spirituality and eternity is here, the unity of the Spirit is also shown, and the unity of the faith expressed. Hence, the saints and faithful in Christ Jesus are spoken of as "endeavoring to keep the unity of the Spirit in the bond of peace;" and for this reason it is said, "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."

Dearly beloved, we address you as the saints and faithful in Christ Jesus, and we have an abiding faith that you can see the perfection of beauty in this glorious unity; that you can "behold how good and how pleasant it is" to dwell there; yea, that you are the "brethren that dwell together in unity;" and if so, "Thine eyes shall see the King in his beauty," and you shall see that "Out of Zion, the perfection of beauty, God hath shined." And now we exhort you to consider the sweets and benefits of the communion of saints.

"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." Its unctious savor yields a rich perfume, that greatly refreshes the saints on their pilgrimage, and revives them along their toilsome journey; its light brightens up their pathway through the dark way, and its power strengthens them for the burdens they must bear, the labor they must perform, the tribulations they must endure, the trials and dangers they must undergo, the enemies they must meet and encounter, and the conflicts they must engage in. Without it, all is dark and gloomy. Let us consider it in its effects. To dwell together in unity is to live with Christ in God, to live with the saints in Christ; having received Christ Jesus the Lord, it is to walk in him, to learn of Jesus and be taught by him, as the truth is in Jesus; to forbear one another in love, and forgive one another, as we hope God for Christ's sake hath forgiven us. It quickens us in the discharge of our duty in the house of God; it makes us desire above everything else the peace and prosperity of Zion, and the welfare of her children. It is the "unction which ye have from the Holy One, by which ye know all things." And as the precious ointment upon the head, ran down upon the beard, even Aaron's beard, and went down to the skirts of his garments, so this "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." "And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Dearly beloved, to "abide in him" expresses something more than a mere passive state of existence. It is said, "As he is, so are we in this world." He is hated of the world, therefore the world hateth you, because he has chosen you out of the world. And now your enemies are the same as his; that is, they are his enemies, which are the world, the flesh and the devil: and these are mighty enemies. The world captivates and attracts "the old man;" "the flesh lusts

against the Spirit," and leads us astray; and the devil, that archenemy and accuser, the very spirit of all sin and iniquity, operates through the world and the flesh to lead us captive at his will, making us do his bidding by transgressing the law of God, and then shows himself our terrible adversary and accuser. Yea, even does worse, by making us to become accusers, enemies and opposers of our brethren; and in this is the two-fold or complex nature of the believer shown, and proved in his experience; for in the one nature, which is the "divine nature," he is of God, and "Whosoever is born of God doth not commit sin, for his seed (which is Christ) remaineth in him; and he cannot sin, because he is born of God." Yea, and "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Now as that which is born of the Spirit of God, they are the sons of God;" and "they that are after the Spirit, do mind the things of the Spirit," living according to the Spirit, bearing the fruit of the Spirit, and that is "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law." But in the other nature, which is human, earthly, carnal, he is of the flesh, and "That which is born of the flesh is flesh," and is sure to develop its carnal nature; for "The works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. Now they which do such things shall not inherit the kingdom of God." This testimony was not intended exclusively for the unbeliever, or one in outer darkness and in utter ignorance of the truth; but certainly has an application to the believer, warning him of the deceitfulness of his carnal mind and fleshly nature, which will certainly lead him astray if listened to or yielded to. How often has it been the case that the "precious ointment" has been entirely lost sight of, and instead thereof the monster self, with its fancied goodness, has appeared, never failing to cause divisions and contentions, to bring in wars and fightings? And whence do these

Of your lusts that war in your members;" for "the flesh lusteth against the Spirit." "Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." So then, if "the spirit that dwelleth in us lusteth to envy, where envying and strife is, there is confusion and every evil work." Here are evil speakings, railing accusations, perverse disputings, and grievous charges of heresy or disorder, of wrong in faith or discipline, and self magnifies itself as being very zealous for truth and order: says in substance, "Stand by thyself: come not near to me; for I am holier than thou." That is to say, I am sound in the faith, I am right in doctrine, I am correct in practice, I know what is order, I understand what is discipline, I cannot err; if therefore you would be right, and go right, take pattern by me. But where is the spirit of brotherly love? Where is the "precious ointment" of charity, meekness and peace? The saints "delight in the law of God after the inward man;" and that law requires that they (or we) seek to reclaim the erring brother, restore him that is overtaken in a fault, and bring back him that has wandered out of the way. And this is to be done, not after the manner of the formalist or hypocrite, but in love; for we are commanded to "Let brother love continue." Again, "My little children, let us not love in word, neither in tongue, but in deed and in truth." Now, how can we do this, but by heeding the admonition of the apostle? "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." And further, "Bear ye one another's burdens, and so fulfill the law of Christ." But, dearly beloved, we cannot fulfill the law of Christ by walking in the flesh, that is, according to the pride and haughtiness of a fleshly religion. "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." So then, if the

Spirit of God, which is love, dwell in us, we also dwell in him; and as Christ, our elder Brother, said, "The Father that dwelleth in me, he doeth the works," so we can say, The Lord that dwelleth in us, hath wrought all our works in us; for it is he that worketh in us to will and to do of his good pleasure. And we have confidence that he will ordain peace for us, according to his promise to give us peace; for he is the Prince of peace, yea, he is our peace. Hence it becomes us to "endeavor to keep the unity of the Spirit in the bond of peace," and "to study the things which make for peace, and things whereby one may edify another," and thus in lowliness and meekness prove there is "one body and one Spirit, even as ye are called in one hope of your calling." And, beloved, "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." How humbling, but O how sweet the assurance, "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." And again, "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." By these it is shown that it is "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." "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It comes as the dew, without voice or tumult, but with commanding power and irresistible influence. It builds a monument to the glory of God, in the salvation and final glorification of every son and daughter of Zion. And thus it is said, "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 distil as the dew; as the small rain upon the tender herb, and as showers upon the grass. Because I will publish the name of the Lord: ascribe ye greatness unto our God."

"The grace of our Lord Jesus Christ be with you all. Amen."
P. J. BURRUSS, Mod.
R. M. THOMAS, Clerk.

CORRESPONDING LETTERS.

The Western Corresponding Association of the Old School, Predestinarian Baptists of Missouri, in session with our sister church called Sugar Creek, Buchanan Co., Mo., on Friday before the first Saturday in October, 1878, and the two succeeding days, to all with whom she corresponds, sends greeting, with the salutation of love in the Lord: to them who are sanctified by God the Father, preserved in Jesus Christ, and called.

DEARLY BELOVED:—It is needful that we write unto you of our welfare, as we are passing in our sojourn through the tribulations of the flesh, as it is needful for us to speak to each other by way of encouragement; and we can truly say, great is the mercy of God to usward. We are now in session by divine permission, as we trust. We have been favored with pleasant weather, and there has been a goodly attendance of the brethren and sisters from the various churches composing the association, together with quite a number of messengers from corresponding associations. We have been blessed with a good meeting, and have felt the divine presence. Indeed we feel to say, "It is good to be here." The attendance of the ministers is good, and they have come to us in the fullness of the blessing of the gospel, their earthen vessels being filled with the precious treasure of God's love and grace to sinners, and we have been made to rejoice as they declared unto us that "Salvation is of the Lord," by grace, and "not of works, lest any man should boast."

We desire a continuance of the correspondence, hoping the dear Lord may prosper your way, and that at our next meeting we may have the pleasure of welcoming many of your messengers. We refer you to the Minutes accompanying this letter for information as to the state of the churches, &c. Our next meeting is appointed to be held with the Three Forks of Nodaway Church, Page Co., Iowa, ten miles north-west of Hopkins, Mo., to commence on Friday before the first Saturday in October, 1879, where we hope again to meet you.
P. J. BURRUSS, Mod.
R. M. THOMAS, Clerk.

OBITUARY NOTICES.

BELOVED EDITORS:—Another of your patrons has received his discharge from this world of sin, suffering and death, and has entered into that rest prepared for the children of God, who are kept by his almighty power, ready to be revealed in the last time.

Our dear brother, **Dea. Caleb Ratliffe**, departed this life on Friday, July 13, 1878, after a protracted illness of some months, in which he suffered extremely for some months, (the nature of his disease being cancer) but under all his suffering affliction he bore it with a calm resignation and true christian fortitude, giving the strongest evidence, by his manner and conversation, that he was what he had professed to be, a poor sinner saved by the grace of God. When I last visited him, he talked very freely on the subject of the christian religion, and of his approaching dissolution. In that conversation he remarked, "I know if my eternal salvation depends upon a single condition to be performed by me, I am without hope and without God in the world; for I am the same poor, old sinner yet. All the hope I have in this world, and in that which is to come, is through the blood and righteousness of the crucified, but now risen and exalted Savior."

The subject of this notice was born in Prince Wm. Co., Va., in 1794, and when nine months old moved with his parents to Madison Co., Ky., and when eighteen months old came with them to this county, (now Bath, then Montgomery) where he lived until his departure. He was married in 1819, to a highly esteemed lady of the Baptist Church, with whom he lived happily for near fifty years. Her death occurred about eleven years ago. He was baptized in the fellowship of the church at Bald Eagle, in this county, by the late Eld. Samuel Jones, with whom he lived on the most intimate terms until his death. His parents and grandparents were all Old School Baptists. In the division that took place among the Baptists in this state some years ago, he stood firm and unwavering in the doctrine of God our Savior, as taught by his apostles and prophets, Jesus Christ himself being the chief corner-stone. He remained a faithful member of this church for about forty-five years, a considerable portion of which time he served as deacon, much to the satisfaction of the church. Living as he did, close to the church, his house was always open to receive the brethren and sisters, of whose hospitality and kindness many can testify. He was the father of eight children, seven of whom survive him, all of whom kindly administered to his wants in his last sickness. Although we deeply feel the loss of our dear brother, yet we confidently believe our loss is his eternal, unspeakable gain. May God almighty bless this dispensation of his providence to the comfort and consolation of his bereaved children, and to his own name's declarative glory, is my prayer for Jesus' sake.

The writer of this tried to preach what is commonly called a funeral discourse, to a large and attentive audience, on the 22d day of this month, from these words: "The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

SPENCER F. JONES.
SHARPSBURG, Bath Co., Ky., Sept. 25, 1878.

DIED—At Franklin Forks, Susquehanna Co., Pa., at the residence of her son-in-law, (brother W. J. Luce) August 19, 1876, sister **Samantha Webster**, aged 65 years, 5 months and 13 days.

The subject of the above notice was the widow of brother Joseph E. Webster, whose obituary, together with three of his grandchildren, appeared in the SIGNS, Vol. 31, No. 23. They both joined the Baptists in early life, and at the time of the division they were all of that church who chose the narrow, apostolic way, in that they stood firm. Sometime between 1845 and 1850 they united with the New Milford Old School Baptist Church, and were baptized, being dissatisfied with the former administrator. He was a member of said church at the time of his death, and she continued a consistent member until said church lost its visibility by the death and removal of its members. It had been

reported, some three or four years before her death, that she had forsaken the truth, but I found while talking with her, while she was making us a visit a few months before her death, that she remained firm in the faith once delivered to the saints. About a week before her departure I asked her how she felt in her mind, and she said she was established. (I think that was the expression.) She received the kindest attentions of her son-in-law and his family, to the last. She left four daughters and one son, with numerous relatives and friends, to mourn her departure from this life, which we hope was but the opening of a brighter and more glorious life beyond, the glory whereof consists in being like, and forever with the Lord.

ALSO,

DIED—At the same place, her residence, on Dec. 24, 1877, sister **Wealthy R. Luce**, wife of brother **W. J. Luce**, and daughter of the above, aged 41 years, 7 months and 4 days. She died of neuralgia, being sick only twenty-four hours.

The subject of this notice experienced a change in her 20th year, of which she wrote a short account, and it was published in the SIGNS dated Aug. 15, 1875. The Lord permitted her to look on the tents of the Babylonians, but never to put on any of their so-called goodly garments. But in his own good time he brought her to the church, at the yearly meeting of the Osborne Hollow branch of the Otego Old School Baptist Church, in December, 1873. She and her husband related some of their exercises to the church, and were received as candidates for baptism, and were baptized on the second Sunday in June following, together with three others, our much esteemed brother **Bundy** being the administrator. She was a faithful wife, a loving mother, a consistent christian and an orderly member, ever ready to defend the truth, to minister to the comfort of brethren calling at her house, and apparently never so happy as when having the opportunity of doing the same. In her last hours she repeated the greater portion of the hymn commencing,

"Jesus, lover of my soul,
Let me to thy bosom fly."

We miss her sadly in our little meetings, but we have the blessed assurance that our loss is her eternal gain.

When we think of the departure of those with whom we have went to the house of the Lord, and taken sweet counsel together, we feel somewhat as the brethren did when parting with Paul, sorrowing most of all to think that we shall see their face no more. It causes the unbidden tear to start, and to dim our natural vision; but the eye of faith, undimmed by tears, can look away and behold them who have fallen asleep in Jesus, with the innumerable company which John saw while on the isle of Patmos, in white robes, which is the righteousness of Christ, and with palms in their hands, forever ascribing glory, honor, dominion and power to him who sits upon the throne.

May God grant us grace to say, Thy will be done, and especially to her little family whom she has left to mourn, consisting of a husband and three daughters. May God in mercy care for and watch over them, is the prayer of the writer.

W. M. B.

BROOKDALE, Pa.

OUR highly esteemed and dear brother, **Dea. J. K. Goodwin**, departed this life June 25, 1878, at his residence in Lafayette County, Miss. His disease was an affection of the kidneys. Though his sufferings were not long, yet they were intense, but he bore them with christian fortitude. He was born Jan. 1, 1806, joined the Old School Baptist Church at Antioch in 1853, and was baptized by Eld. E. A. Meaders. He was chosen deacon in 1855, which office he filled with honor to the cause and to the satisfaction of the brethren until the day of his death. He was a noble man, highly respected by all who knew him. His dear, bereaved companion has lost a kind and affectionate husband, his children an indulgent father, the church a useful and worthy member, and the neighborhood a generous and highly respected citizen; but we mourn not as those who have no hope, believing that our loss is his eternal gain. He was

gifted with a peculiar watchcare for the peace of the church and the necessities of his pastor. He always filled his seat at meeting, unless providentially hindered, and was ever ready to contend for the faith once delivered to the saints. He was married twice, and leaves two sets of children. He was interred on his own premises, near his dwelling, and a very comforting discourse was delivered on the occasion by Eld. E. A. Meaders, to a large concourse of weeping relatives and friends.

May the blessed Lord sanctify this heavy affliction to our dear, bereaved sister and the weeping children, is our earnest desire.

A. B. MORRIS.

DIED—August 9, 1878, six miles south-west of Mason City, Iowa, brother **Isaac Stevens**.

Brother Stevens was a member of the Old School Baptist Church called Lime Creek. He was born in Vigo County, Ind., October 5, 1827, where he lived until October 20, 1852, when he moved to Winnebago County, Ill., and in 1854 moved to Lafayette County, Wis. On Saturday before the first Sunday in March, 1863, he was received by the Mount Pleasant Church, and baptized by Eld. A. J. Norton. In 1872 he moved to this state, and with his wife and four others was constituted Lime Creek Church, now a member of Turkey River Association.

The deceased leaves a wife and eight children, mostly grown, to mourn their loss. A host of brethren found a welcome stopping place with him whenever occasion required. He has been confined to his bed most of the time for two years, but endured it quite patiently. He had many friends, both in the church and out of it.

WM. C. BROWN.

NORA SPRINGS, Iowa.

ELD. G. BEEBE & SON—DEAR BRETHREN:—Please publish the sudden death of my brother's daughter, **Bettie Denton**, which occurred August 13th, 1878, aged 10 years, 3 months and 10 days. She was a stout, hearty girl, and never knew what it was to be sick. She was out playing, a few minutes before sundown, and was taken with some kind of fit or congestion, and lived only about three-quarters of an hour. She leaves a father, a brother and sister, with a large number of relatives and friends to mourn their loss, which we humbly hope is her eternal gain. Her sudden death has cast a shade over us all, and has caused a vacancy that cannot be filled.

"Dearest Bettie, thou hast left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

CATHARINE DENTON.

NEAR SHERIDAN, Placer Co., Cal.

YEARLY MEETINGS.

The Old School Baptist Church of Schoharie have appointed their yearly meeting at their meeting house on Schoharie Hill, to be held Nov. 6th and 7th, 1878, at 10½ o'clock a. m. each day. All friends of our faith and order are invited.

Teams will be at the station at Howe's Cave, morning, noon and evening, the day previous, to bring all who may come by the cars. By order of the church,
G. W. GUERNSEY, Clerk.

The Ebenezer Old School Baptist Church of New York City will hold a yearly meeting at their meeting house in West 36th Street, between Seventh Avenue and Broadway, on Wednesday and Thursday, Oct. 30th & 31st, to commence at ten o'clock a. m. All friends of our faith and order, especially ministering brethren, are invited to attend.
M. H. TUTHILL, Clerk.

The yearly meeting of the Old School Baptist Church of Lexington, Green Co., N. Y., will be held at their meeting house on Saturday and Sunday, Nov. 2d and 3d, 1878. Brethren and friends are cordially invited to attend, especially ministering brethren.

By order of the church,
C. HOGABOOM, Clerk

The "Signs of the Times,"

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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The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

Our assortment of the small books embraces

First Quality, Turkey Morocco, full gilt, very handsome, \$2 75 single copy, or per dozen, \$30 00.

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We have just received from the bindery a lot of our large type books, handsomely bound in a variety of styles, which we will mail to any address at the following prices:

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"THE EDITORIALS,"

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are now ready, and for sale at the following prices for each volume, viz:

Plain Cloth Binding.....	\$2 30
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J. F. JOHNSON'S WRITINGS.

The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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.

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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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.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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Signs of the Times

D. J. Blackwell
HOPEWELL
MERCER COUNTY
1878

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., NOVEMBER 15, 1878. NO. 22.

POETRY.

OTEGO, N. Y., Oct. 20, 1878.

DEAR ELDER BEEBE & SON:—The following lines were composed by a dear friend of mine, whose consent I have obtained to send them to you for publication in the SIGNS OF THE TIMES.

B. BUNDY.

SALVATION BY GRACE.

Salvation by grace is the song of the saints;
How sweetly they all do agree!
They join in full chorus and swell the glad strain,
Salvation through Jesus is free.

CHORUS.

All glory to Jesus' name,
Who suffered and died on the tree,
And laid down his life for his own chosen flock,
And taught them salvation is free.

When sin and temptation had sunk them so low,
No strength in themselves they could see,
'Twas then he revealed his own lovely face,
And taught them salvation is free.

All glory to Jesus' name, &c.

His love it is matchless, the half can't be told,

What he's done for his dear family;
They love him because he first loved them,
And taught them salvation is free.

All glory to Jesus' name, &c.

RESIGNATION.

Grace does not steel the faithful heart,
That it should know no ill;
We learn to kiss the chastening rod,
And feel its sharpness still.

But how unlike the christian's tears
To those the world must shed!
His sighs by grace are tranquilized,
E'en while his heart has bled.

The saint may be compell'd to meet
Affliction's saddest blow;
His bosom is alive to feel
The keenest pang of woe.

But ever as the wound is given,
There is a hand unseen,
Hastes to obliterate the scar,
And hide where it has been.

The christian would not have his lot
Be other than it is;
For while his Father rules the world,
He knows that world is his.

He knows that he who gave the best
Will give him all beside;
Assured every good he asks
Is evil, if denied.

When clouds of sorrow gather round,
That bosom owns no fear,
Which knows, whate'er the portion be,
Its God will still be there.

And when the threaten'd storm has burst,
Whate'er the trial be,
Something yet whispers soft within,
"Be still, for it is he."

Poor nature, ever weak, will shrink
From the afflictive stroke;
But faith disclaims the hasty plaint
Impatient nature spoke.

His grateful bosom quickly learns
Its sorrow to disown,
Yields to God's will, and then forgets
God's choice was not its own.

CORRESPONDENCE.

REISTERSTOWN, Md., Oct. 16, 1878.

DEAR BRETHREN:—A few weeks since I noticed in the SIGNS a request from "A Friend" for my views upon Rom. i. 20: "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." If I knew precisely what questions were in the mind of the writer, I might be able to write more to the point, and in a more condensed manner: or if I knew the name, I would respond by private letter; but as it is, I will suggest a few thoughts through the SIGNS, and leave the result.

In this wonderful epistle to the Romans, the writer, Paul, seems to have been led to pen down a complete system of gospel truth in regular and systematic order. Accordingly, he first lays down and enlarges upon the doctrine of man's total depravity, embracing the first three chapters; then, in the next three chapters, he argues the doctrine of justification by faith, through the atonement of the Lord Jesus Christ, and shows that since man is totally depraved, and already condemned by a broken law, he cannot be justified by his own works; then, in chapters seventh and eighth, he presents the daily conflicts and deliverances, the hopes and expectations of him who is justified by faith. From chapter ninth to twelfth he answers objections, which men then and now bring against these sublime yet soul-humbling truths; and then, to the end of the epistle, speaks in the language of exhortation, and instructs his brethren as to how they ought to walk in the world. Thus we have a complete and perfect model of christian doctrine and christian practice laid down in this epistle. First, sin and its fruits, and then salvation; its method, and the resulting fruits. And here, too, is a good pattern for the minister of the word to follow. Total depravity, man's inability, salvation by grace, and exhorting to a consistent walk, are splendid parts of every gospel sermon.

Now in the course of enlarging upon the doctrine of total depravity, in the first of this epistle, Paul would meet with a variety of objections on all sides, and just such objections as are alleged to-day. The language of the text is an answer to one of these objections or cavils. Paul had declared that all men are condemned for sin, and that the anger of God had been incurred thereby. From

this curse there were none exempt. In this respect the Jew is no better off than the Gentile, and the Gentile has no advantage over the Jew. But neither Jew nor Gentile were inclined to admit this. The heart of man is deceitful, as well as wicked, and will not let him believe that he is so totally corrupt as he is. Rather than admit this, man has the fearful temerity to arraign the justice of God, and the unblushing effrontery to seek to shield himself under the plea of ignorance on the one hand, or of outward obedience to forms on the other. Man is judged according to what he is. The fountain is corrupt, the tree is evil, the heart is depraved; therefore the works are evil. His works are of the flesh, and show the state he is in. Both Jew and Gentile are the fallen sons of a fallen father. The condition of man is no worse in the sight of God, or in reality, after a long life of sin, than it was when he was born. He was born totally depraved; he is no worse at the end. His evil works are the proof of his depravity. Two texts, which I will quote, settle forever the condition of the unquickened sinner. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. "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. This is the doctrine laid down in these first three chapters of Romans by the apostle, and in proof of its truth, he appeals to the fearful abominations which prevailed everywhere in the world. And thus he boldly vindicates the justice of God in condemning the whole world of mankind. But the Jew hates this doctrine. The Pharisee is perfectly willing to believe that the wrath of God abides on the Gentile; "but I," he says, "am a keeper of the law; God has favored me. I am good and holy; surely I shall be saved." But Paul says to the Jew, "Ye shall be judged by the law which has been given you." "The law in which you trust does not justify you; it can only condemn you." "Outward tithing of mint, anise and cummin, praying, alms-giving, and reading the scriptures, will not save you. The law is love to God with the whole heart, soul, mind and strength, and to your neighbor as to yourself. Therefore your outward works are barren and unprofitable; you cannot be saved by them." It has been the case in all ages of the world, that the man who thinks to be saved by his

good works, rests in the law. He does not see its spirituality, for if he did, how soon would his boasting be stopped, and he tremble with terror. Paul had this experience, and he knew whereof he spoke. In this manner does the apostle silence the objection of the Jew to his doctrine, that all men are under the curse; that the Jew is no better off than the Gentile. But now the Gentile comes up with his objection, (and this is what Paul meets in the text.) The Gentile says, "It is not just that I should be condemned. No law was ever made known to me; I did not know any better." Now this is precisely the argument that men use to-day when assailing the truth of God. The argument is, "If God does not give men a chance to be saved by sending them the gospel, he is unjust to condemn them." Thus the principle of total depravity is entirely ignored. The logical conclusion from this would be, that the more ignorant of the truth men are, the better chance they would have to be saved, a conclusion too monstrous to be entertained for a moment. If men are judged according to the light they have, and, if they have no light at all, must not be condemned: and if men are condemned for not receiving the gospel, and are saved only when they receive it: then it follows that Missionaries are the means of damning seventy-five per cent. of the heathen who hear them. For upon the above principles, all the heathen would be saved if left in ignorance; while of those who hear the word, not more than twenty-five per cent. profess conversion and are saved. Thus error is always self-condemned. But Paul, in the text, fairly and squarely meets this objection, and shows that the fault is not in God or his revelation, but in their own carnal hearts. God has revealed enough of himself, but their blind and impatient hearts could not comprehend him. Men love not the light, but cleave to the darkness, because their deeds are evil. The heathen now have precisely the same revelation in the works of nature that the Gentile had then, but he does not comprehend him that speaks, because of sin. The man who reads the bible to-day has the same revelation that the Jew had; but, like the Jew, he does not comprehend it. The truth is, both Jew and Gentile, both he who reads the bible and the heathen, must have an unction from the Holy One ere they can understand the word of God, either in nature, in providence, or in the scriptures. Much is said about teaching the bible; but a knowledge

of the letter of the word leaves a man just as ignorant of the truth as the Jew was in his day, and no man knew the letter of the word better than he. All human teaching in divine things leaves its subjects just where it found them. We must be born again. The fault is in man.

Now, Paul says the Gentiles are without excuse before God; that is, they have no plea to turn aside the overwhelming tide of God's judgment against them for sin. When a Cornelius is brought to the bar of God's judgment in his experience, he never feels like pleading ignorance to shield him, or as an excuse. He must acknowledge that he is justly condemned. He feels, "I have loved sin and run after it, my heart is depraved, and God is just when he judges me. I am without excuse." The self-righteous and the worldly man may cavil and find fault at the law of that God who says, "The soul that sins shall die;" but the convicted sinner has not a word to say. The wonder to him is, not that he is condemned, but that there should be salvation for such a guilty wretch. Like Isaiah, he sees God in his temple, and hears the seraphim thrice proclaiming his holiness, and is constrained to say, "I cannot speak, for my lips are unclean, and I have seen the Lord." Or like Job, he says, "Though I wash myself with snow water, and make my hands never so clean, yet thou (God) shalt plunge me in the ditch, and my own clothes shall cause me to be abhorred." Thus neither his righteousness nor ignorance will save him from death.

And, also, let it be noticed that in this connection Paul is not talking about salvation or the gospel being offered to men, and so they are without excuse, because they have been given a chance to be saved, and have rejected it; but he is showing the state of man under the law, irrespective of the gospel, and before the gospel comes in, and he asserts that man is already condemned, and abides in death. Man is already lost and cursed. The law has doomed him to everlasting destruction, and in it there is no remedy. God is not bound to provide a remedy for any man; and we all must say, If my soul were sent to hell, his righteous law approves it well. No man is or can be condemned for rejecting the gospel, because all are already condemned by the law. The fact that men do not love the gospel, but reject it, does not condemn them, but shows that they are already condemned, and dead in trespasses and sins. And in the first three chapters of Romans Paul shows conclusively whence man's condemnation arises, and that it is not of the gospel. Men are without excuse, because they have sinned against God, and have disobeyed his law; and not because they have rejected Christ or his gospel. The condemnation is, that men love darkness rather than light, because their deeds are evil. But Paul gives, in the text under consideration, the reason why the Gentiles are without excuse. "For the invisible things of him from

the creation of the world are clearly seen, even his eternal power and Godhead." The invisible things of God, which from the creation of the world are clearly seen, are "his eternal power and Godhead." The very first words of the bible are, "In the beginning God created the heavens and the earth." The heavens and earth, then, testify to the power and supremacy of God. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no place where their voice is not heard." Such is the testimony of inspiration. God's sovereignty, omnipotence, omnipresence, omniscience and wisdom all appear in the things which his hand has made. How blind, how hardened, by sin must man be, when all this makes no impression upon him, and he still lives on regardless of God, neither knowing him nor desiring to know him. Yet such is the state of mankind, and in this state he will die, unless it should please God to call him by his grace, and make him alive from the dead.

Let it be noticed that Paul does not say that the pity, love or mercy of God is here revealed, neither does he say that life and immortality are brought to light here, neither is a way of redemption pointed out; but "his eternal power and Godhead." Only this was revealed, and even this they did not receive. They loved the creature more than the "Creator." They changed the image of the incorruptible God into an image made with men's hands. They did not like to retain God in their knowledge, and so were given up to work all iniquity. And this they did willingly. Men to-day are not only ignorant of God, but are willingly ignorant. The true born child of gospel grace feels that he is ignorant, but he is not willingly ignorant. Therefore the Gentiles could not say, "We ought not to be condemned, for we did not know any better." If they did not know any better, it was because of their own evil hearts, which hated the ways of God, and loved sin rather than holiness. God had spoken forth his eternal power and sovereignty in every thing that their eyes looked upon. Thus is every mouth stopped, and all the world is brought in guilty before God. To this rule there is no exception. Human reason cannot lead a man into the truth. "No man by searching can find out God." Human obedience cannot justify a sinner; all human righteousness is as filthy rags. So neither the Jew with his legality, nor the Greek with his wisdom, can climb to heaven. The one is dishonoring to God, the other is foolishness.

The summing up of this sublime argument of the apostle is, that God cannot be charged with foolishness or injustice in his dealings with men, and that man cannot reply against the decree of condemnation passed upon him; for no matter how many revelations God makes, nor how he

only serves to throw out into clearer view the blackness and deformity of the heart of man, as light reveals more clearly the darkness amid which it shines. That the Gentiles heeded not God's works around them, which showed his power and Godhead, proved that their hearts were blind and vile; and the clearer light given by Moses and the prophets to the Jews, proved that between them and the Gentiles there was no difference. And so man must admit that he is vile, and has no goodness and no light in him, and that God is just, and that he cannot excuse his sin on any ground whatever before God.

I leave these suggestions for the consideration of my unknown friend, hoping they may not darken understanding as words without knowledge.

As ever, your brother in hope,
F. A. CHICK.

HARE'S CORNER, DEL., Oct. 18, 1878.

BROTHER BEEBE:—If I have ever been in the school of Christ at all, I have been there long enough to have learned many things that are not taught elsewhere. One thing particularly seems to be fastened upon my mind, and that is, how entirely limited is our knowledge of divine things to what the Lord is pleased to reveal. In looking over the communication of Elder Purington in the last number of the SIGNS, on the subject of the natural man, and his not receiving the things of the Spirit of God, my mind ran on to contemplate the counterpart of the subject, viz., what the things of the Spirit of God are, what the method of revelation, and who or what it is that receives the things of the Spirit of God. The scriptures sometimes speak of the Spirit being received, and at others of the things of the Spirit, evidently implying the same thing in both instances; so that receiving the things of the Spirit is indeed receiving the Spirit itself. The Spirit was sent in the name of Christ. He had no authority or commission only in connection with the work of Christ. "He shall receive of mine, and shall show it unto you." Christ is "appointed heir of all things." He himself declares, "All that the Father hath are mine." The showing or revealing of these things tends continually to glorify Christ. If there are among the things that God hath prepared for them that love him some that he hath not yet revealed, our business is not with them. We have received the Spirit which is of God, that we may know the things that are freely given us of God.—1 Cor. xi. 12. If these premises are correct, then the things of the Spirit of God are the things of Christ. What Christ is unto his people, the spiritual and heavenly blessings treasured up in him, and that his people receive by virtue of their redemption in him. There is so much of every kind of thing passes for gospel in this religious age, that to say that gospel preaching, as its blessed theme and substance, embraces these things of the Spirit of God, would still leave

the matter rather vague and indefinite to some readers. Let me say, then, that the grand theme of the scriptures, running in one unbroken chain throughout, is the revelation of Jesus Christ; or in other words, the setting forth of that redemption and salvation which is in and through him, beginning with that eternal purpose and grace which was given his people in him before the world was, through all the details of its accomplishment, until one by one, and one after another the subjects of it are made partakers of Christ in a personal experience. The scriptures are the record of God's dealings with his people. I know of nothing that he has prepared for them that love him, that is not recorded in the scriptures. The experience of his people will be in accord with the scriptures; it will indeed be a transcript of them. The laws and ordinances are written in their hearts. There never has been anything else to preach but these things; nothing else is gospel. It would not be pretended that anything else would be the things of the Spirit of God. If we could get at and comprehend at a glance all the spiritual and divine consolations that ever have been preached, the waters that have been drawn from the wells of salvation, the hidden manna that is even now being extracted from the dews of heaven, the unfathomable riches never yet dug from gospel mines, then we might safely say that the gospel of Christ embraces and embodies as its essence and substance the things of the Spirit of God. And by the gospel these things are preached unto you. How many thousands have received a witness in gospel preaching with the exercises and distresses of their own hearts, of which no mortal knew, and the comfort and joy of which no language could ever describe. There is a heart trouble, a hungering, laboring, thirsting, &c., that no earthly provision will satisfy. There is but one gospel for such; its word has a place in them. The way in which God reveals these things by his Spirit, I understand to be by experience. We are brought to experience the truth and power of them, and to know their truth in that way. God does not debate or argue with the sinner to convince him of his guilt and just condemnation, but shines in his heart, and gives him to see and feel it all for himself. The Spirit of God quickens. He convinces of sin, of righteousness, and of judgment. But he does not stop here; he guides into all truth. Many points of truth are exceedingly unpalatable to the flesh. Our pride will be mortified, and confidence in self destroyed, and contrition and broken-heartedness will result. We need not suppose that the things of the Spirit are all comfort and joy and sunshine, everything in harmony with our wishes and feelings, else we might wonder why the world should not receive him. The Spirit of God brings a full redemption to view, a perfect and all-sufficient righteousness, a whole and complete Savior. But he reveals this

salvation and this Savior to the sinner in his own lost, helpless and deplorable condition. The instructed sinner sees and feels what a measure of grace, of condescension, of pity, of tender mercy, and of absolute pardon he needs. A whole gospel is opened up to view in this one sinner's wants; and it never has been opened up to anybody in any other way. The Spirit comforts, but the mourning and sorrow have been first. The comfort comes to those who are in condition to be comforted with the things of Christ. But for the blessed truth declared in the scriptures, we should have nothing to preach. But for the experience of the people of God, there would be nothing to which to bear witness, no place for the preaching. The natural man (the man as yet unquickened and untaught by the Spirit, receiveth not these things. If you preach these things, and he has never experienced anything of the kind, he may hear what you say, but it comes in word only; he cannot know them, because they are lessons not taught in any other way. The Spirit of God alone teaches them. If the Spirit of truth be manifest and fully set forth in your preaching at any time, the record is that the world cannot receive him. . . And why not? Has God laid any hindrance in the way? Not at all. *Because it seeth him not, neither knoweth him.* "But ye see him, and he shall be in you." With all the carnality that a christian has about him, he will find himself receiving and drinking in the things of the Spirit of God. No matter if they should fall from the lips of a penitent at the mercy-seat, they will find the way to the heart. A life of faith is fed upon evidence. "We are his witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that obey him."—Acts v. 32. He that hath the Spirit, receives the things of the Spirit. The word comes as John came; not to be that light, but to bear witness of that light. All teaching of the Spirit throughout the christian travel tends to glorify Christ in his view, while self is humiliated and set at naught. We may be conscious away back in early life of germs of desire and longing to be a child of grace, and to have an humble place among the people of God, while as yet there was no hope. This desire and interest may have risen, struggling for life against testimony that seemed continually crushing it. Things that were supposed to be unto life, are found continually to be unto death. But the struggle goes on, and withal the desire and longing gain strength. I think the entrance of a gospel hope is generally, if not uniformly, with the evidence that this is indeed the Lord's work, and that what appeared to be ordained to death, was indeed unto life. The whole volume of scripture is testimony; there is no point in the christian exercise to which the word bears no witness. There is no point in the testimony that has no counterpart in the christian travel. These things are revealed unto babes. They may

be made known to babes literally, but all are babes when these things are revealed to them.

If any witness can be obtained from any quarter for the poor outcast, now ready to perish, with these exercises and this penitent spirit, that he or she is a child and an heir, and that this is the way the saints are called to travel, how eagerly will they drink it in. "As the hart panteth for the water-brooks, so panteth my soul," &c. This, then, is the sincere milk of the word, that enkindles and nourishes a hope. It is the dew of heaven, that revives famishing plants about the mountains of Zion. These things are hidden from the wise and prudent among men, just as everything else is hidden from everybody until it is revealed or made known. Let me not be understood as dissenting from or objecting to a word or syllable of Eld Purington's communication. Confined for several days to the house, now for the first able to write a little, I have penned these thoughts to you all in token of remembrance.

In hope of a better life, yours,
E. RITTENHOUSE.

THE MEEK.

"Blessed are the meek, for they shall inherit the earth."

This is the third of these most wonderful expressions that ever fell upon the ears of men; these strains of heavenly melody that announce salvation for the poor, and attune the hearts of all who hear it to sing praises unto God; these blessed beams from the rising Sun of Righteousness, which break up the darkness of the legal night in the hearts of the poor and sorrowful, and bring health and joy to the sin-sick soul. Even now, as I repeat these precious words in my mind, I feel that they do cheer and refresh my heavy and almost fainting heart, that has been so oppressed by a sense of my own vileness; and by this taste that is mercifully given me of the new wine of the kingdom, I am enabled for a season to forget my poverty, and to remember my misery no more. As I said when contemplating "The poor in spirit," and "The mourners," these appear to be descriptions of character by which the Savior designates his people, and they are placed in the order of experience. Poverty of spirit causes mourning, and produces or manifests meekness. This is a term by which the Lord's people are often designated in the Old Testament. But how can I esteem myself to be one of the meek? For that word means mild, gentle, submissive to God's will, not proud, self-sufficient or refractory, not peevish, and apt to complain and murmur; and I am the opposite of all this in my nature, as I daily feel, to my grief. And yet, strange and paradoxical as it may appear, I think I have the definition of this sweet word experientially in my heart. A feeling of guilt alone produces hardness of heart, rebellion, murmuring and fretfulness against God. But when the fear of the Lord, which is "to hate evil," begins to exert its power, then

begins true mourning on account of our vileness and poverty of spirit, a godly sorrow for sin, and this has a softening and humbling effect upon the heart. "The Almighty maketh our heart soft." When we find that we are miserably poor in all spiritual goodness, destitute of all that is right in the sight of God, and in our own sight, too, since we have his fear and love in our hearts, we cannot any longer think well of ourselves, but on the contrary must esteem ourselves as very worthless and undeserving. From this painful experience arises meekness in our hearts, for our desire for the honor of God is in direct proportion to our sense of our own unworthiness in his sight. So we feel humble and submissive to his righteous will, while we still long and beg for his favor. Moses was more meek than any man on the face of the earth. Even when the Lord said to him, "Let me destroy this people, and I will make of thee a great nation," he could not take so infinite a favor in a way that would seem to bring reproach upon the name of the Lord. He cared not for his own glory, sought nothing for himself, but desired that the Lord's name might be glorified. So it is with all the Lord's people in their spirit. They have implanted within them a desire for God's honor, which will not let them rest in any hope that is not perfectly consistent with the claims of divine justice. Meekness in the dear Savior was manifested in his making himself of no reputation, humbling himself, and becoming obedient to the claims of the law against his people unto death, even the death of the cross; in suffering without complaining; in seeking not his own comfort, but the comfort of others; in becoming poor, that they might be rich; in dying, that they might live; in not doing his own will, but the will of him that sent him. His Spirit in his children will bear the same blessed fruit. But those who feel that they experience that fruit of the Spirit, can give themselves no credit for it, any more than for feeling poor in spirit. Both are experienced contrary to nature, against our carnal will, and the one necessarily follows the other. When this sense of spiritual poverty and wretchedness comes upon us like an armed man, and we are filled with tender but deep sorrow on account of sin, we cannot help feeling meek. We lie down in the dust before the dear Lord, who is so holy. We do not want to be taken out of his sight, though we feel he must hate us. We say, humbly, "O Lord, thou art just when thou judgest, and clear when thou condemnest." Yet we keep begging for mercy, for we cannot help it. Our desires will not let him go. We cannot withdraw them, for he has fastened them forever to himself. We cannot let him go from our wrestling longings, until he bless us. But whenever we are in this state before God, are we not also meek before men? Do we not feel like yielding to our brethren, and desiring their good rather than our own? We are then tender-hearted, forbearing

one another in love, and forgiving one another, even as God has for Christ's sake forgiven us. We cannot think well of ourselves, try as much as we may. When pride and self-seeking and vanity lift up their heads in our carnal minds, we hate ourselves the more for them, and because we cannot put away these vile passions and propensities of the flesh. And so when unjustly assailed, even, we feel (when under the exercise of the spirit) to answer not again. Moses, when accused by his brother and sister of taking too much upon himself, was silent, for it was not his business to vindicate his character as a servant of God. From the first he had a deep sense of unfitness and unworthiness, which would make him silent when thus assailed. It is so with all of the Lord's servants when under the working of the Spirit of Christ. They are not sent to proclaim their own names and fight on their own behalf, but to proclaim the name of Jesus, and fight with their spiritual weapons in defense of his name. And he will defend them. Moses had no anger, but prayed for his accusers when God would punish them. So the dear, suffering Savior prayed for the vile wretches who crucified him, that they might be forgiven. O what a spirit is that.

"O may his meekness be my guide,
The pattern I pursue.
How can I bear revenge or pride,
With Jesus in my view?"

And was not his prayer answered? He never prayed in vain, for he said, "I know that thou hearest me always." Truly, here is hope for even the vilest of the vile.

These, then, who think nothing of themselves, who cannot make any claim for themselves, because they plainly see that they do not deserve anything, these are the very ones who were blessed in the everlasting covenant with all spiritual blessings. And how wonderful is the expression of this blessing in its fulfillment to them in this particular place. How exactly suited to this particular character as the meek. "They shall inherit the earth." Can the needs of a man call for anything more? They claim nothing, yet possess all things. This may apply to the truth that the Lord's people have all that they need of the things of this world, because their Savior is their Shepherd, and will supply them. The silver and gold and the cattle upon a thousand hills are his, and all that is his is theirs. In this sense all things are theirs, to have as they need them. And they are received by inheritance. "They shall inherit the earth." Heirs of God, and joint heirs with our Lord Jesus Christ. "All things are yours, and ye are Christ's, and Christ is God's." This is better than to be in the place of the richest and most powerful king, for he may fail to get what he stands in need of; but the children of God cannot fail.

But my mind is directed more especially to the new earth, wherein dwelleth righteousness, as that which is to be mainly considered here. For the present earth shall fail, and even while we remain in the flesh, and so

hunger for the fruits of this sin-cursed earth, how unsatisfying do we find them. And how trifling do all the attractions and glories of this world appear even now, when we are enabled to contrast them by faith with the blessings of the new earth. For the new heavens and the new earth which the Lord hath made shall remain forever before him, (Isa. lxvi. 22,) and the abundance of the precious things of this new earth, and the fullness thereof, shall never fail those who inherit it. This is that better country, the spiritual Canaan, the gospel land, which flows with milk and honey, whose fruits are rich, abundant, always relished by those who dwell there, always satisfying their souls, and never cloying them; whose wine is "the best of wine, that goeth down sweetly, causing the lips of those that are asleep to speak." The earth in this place evidently is intended to represent an abundant supply of all that can be for our spiritual comfort, as this literal earth furnishes all that the natural man can require. When the new heavens and the new earth are both spoken of, the heavens are Jerusalem, the holy city, which signifies the fullness of the blessing of the gospel of Christ, the doctrine and order and all the precious precepts and promises thereof, together with the gifts that are like stars in this spiritual firmament; and the new earth is the spiritual people of God, who live and move and have their being in these heavens. "For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. lxv. 17, 18. In this view the new earth would signify the new nature which the meek inherit through Jesus Christ our Lord. And from this spiritual nature spring all our comforts and joys under the blessing of him from whom we inherit it. Consider its precious fruit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." What a rich cluster is here, weightier than that which was borne by two from Eschol, sweeter far than the figs and pomegranates that were gathered there. "See," said Isaac, when blessing Jacob, "the smell of my son is the smell of a field that the Lord hath blessed." It was long after this that Jacob inherited that field which Isaac's faith had discerned, and with it received the new name that befitted the new earth, the new nature. Do we need anything more than this blessed field will produce? It is not bounded by our mortality. Its breadth and length expresses all the fullness of God. There not only grow all pleasant plants and goodly trees and precious fruits, but there are springs and fountains abounding with water, streams from the river of the water of life, flowing from the throne of God and the Lamb, which make glad the city of our God. Consider the one fruit whose nature is a part of all the rest, love. When we

taste that, do we want anything else? It casts out all fear; it causes perfect joy, and peace that passeth all understanding to fill the heart. What can all of this poor world give to add to the joy of one who is tasting of this heavenly fruit? Can it even, with all its griefs and troubles, take anything away from this inheritance of joy? 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, is to be filled with all the fullness of God.

When the Lord first gives us to know and feel our sins forgiven, then we first inherit this new earth, first receive the inheritance into our possession to enjoy. But how many and many a time during our pilgrimage do we seem to be almost or quite dispossessed of this precious inheritance by our natural enemies, pride, vanity, unbelief, and all the vile passions that are hidden in the carnal mind and heart. They rise up in their might at times, and drive away this spirit of meekness from her place, and then we are at once turned out of the enjoyment of this inheritance. Then we wander in a wilderness, in a solitary way, in a desert land, where no water is. Hungry and thirsty, our souls faint in us. Then we cry unto the Lord in our trouble, he hears us, drives back our foes, brings meekness again to her place, and again in sweet humility and tender contrition we inherit the earth. How many a time, when we are thus wandering in desolate ways, do we have to look back to the time of our first love, to the time when the Lord first gave us undisputed title to this goodly land.

O it is precious to my soul to see the dear children of our God taking possession of this precious, glorious inheritance; to hear the expressions of glad wonder and thankfulness; to see their trembling advance into the wonderful gospel field, their timid touch upon the rich and lovely gifts which are handed them, like a wondering child that cannot believe that such wonderful things are for him. It has been my blessed privilege to see a number of these dear meek ones of late in the enjoyment of their earliest love, and bear their expressions of comfort and gratitude. Some have spoken in my hearing, and some have written to tell me of these joys, because of my former acquaintance. How my heart has been comforted by these sweet communications. As they rejoice with exclamations of surprise over the wonderful things they find in the bible and hymn book, the precious truth in all its varied forms of expression, the sweet promises, the communications from others who have gone the same path of experience before, my heart swells, and is drawn towards them with love and sweet fellowship, as I go back in memory to the days, bright and glorious days, when this was new and wonderful to me, and when every step in the new earth called forth expressions of wonder, and songs of sublime adoration and praise. And is it not all as new to me to-day,

when I can enjoy these spiritual things? But O how many hours and days I have when I can hardly see the new earth at all.

Yes, it is as wonderful to me now, dear child, when I can say, "Amazing grace! how sweet the sound! that saved a wretch like me," as to you, who for the first time in your life have seen the beauty of those lines. How sweet to your soul is the word of God, sweeter than honey and the honey comb. Truly, you think; only he can know the pleasure you have in reading it. But a whisper from you opens up the fullness of your heart's joy to those who have experienced the same. And what precious fellowship is thus awakened, a fellowship full of satisfying and lasting comfort.

Well, dear friends, we have trials yet to endure, but we can trust that our dear Savior will support us through them all. Through great tribulation we must enter the kingdom. Through a painful experience of our own weakness and ignorance and vileness from day to day, we come to a more and more perfect knowledge of Jesus as our strength and wisdom, and enter more fully into the power of his salvation. And thus growing in knowledge of our needs, we grow in grace, and in the knowledge of our Lord and Savior Jesus Christ, until through the last painful experience which rends the veil of mortality, we shall enter into his everlasting kingdom, to go no more out forever.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Oct. 25, 1878.

KELLEY'S CORNERS, Mich., Oct. 2, 1878.

DEAR ELDER BEEBE & SON:—At the close of the Mad River Association I was requested by a brother from Ohio to write for publication in the SIGNS OF THE TIMES how I had attended the association, what were my thoughts concerning it, how I enjoyed it, &c., which I promised to do. But upon reflection I am somewhat at a loss to know why such a request should be made of me, and also why I should promise to comply, seeing I only attended two days, reaching the place of meeting on the second day, after riding something more than three hours, which was indeed a long ride for me, and being much wearied and overcome with the journey, I could not pay as good heed to what I saw and heard as I could wish to have done; yet I can remember being treated with the greatest of kindness and attention, of which I felt myself unworthy, though not ungrateful. I also met with those with whom I was truly glad to meet. On Saturday I witnessed the baptism of two candidates by Elder Peters, of Ohio. It has never been my privilege to attend a meeting of the Old School "Predestinarian" Baptist order away from home but once before; that was with the Fairfield Church, in Lenawee County, Michigan. And although my perception may not be very good, and my understanding dull, yet I could see no particular difference in the preaching from that which I have

been favored with hearing for many years. And I am certain I heard them sing the same songs, and heard Jesus preached as the only Savior of sinners, the word of the Lord, that endureth forever, which by the gospel is preached unto us. I also heard predestination preached, to which I have no objection, neither to the word nor to the doctrine of predestination, although there are but few of the inspired writers who use the word. Yet I think we can trace the doctrine throughout the scriptures, though I profess no great understanding of it, and I would not wish to exercise myself in matters too great for me. I know it is mortifying to the fleshly nature to confess to ignorance and weakness, especially on points where others profess to be very wise and strong; but that which mortifies the flesh can do us no harm. Often has my mind been exercised upon the subject, and in all my studying and reasoning about it I always arrive at this conclusion, that I know but very little about it, and that God knows all about it. I glory in his wisdom, yet in myself will I not glory, save in my infirmities. We know that the earth is the Lord's, and the fullness thereof, the world, and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods; that the heavens declare the glory of God, and the firmament showeth his handiwork. We know that in wisdom he hath made them all; and while contemplating these things, I have been made to ask, like David, "Lord, what is man, that thou art mindful of him? or the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Often have I looked upon the wonders of creation, and thought what a matchless hand has fashioned all this, even the grass of the field, for it is God that does so clothe the earth; and I used to be fond of repeating to myself the hymn containing these lines,

"There's not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that grows,
But God has placed it there."

Yet the wonders of his grace manifested towards the children of his love surpass all things else. The Savior said unto them, "The very hairs of your head are all numbered. Are not two sparrows sold for a farthing? Yet not one of them shall fall to the ground without your heavenly Father. Are ye not of much more value than many sparrows?" He speaks to them of their heavenly Father, for they are his children; and forasmuch as the children are partakers of flesh and blood, he himself also took part of the same. "For he was made of a woman, made under the law, to redeem them that were under the law." Though in a fallen state, yet they were his, chosen in him before the foundation of the world, that we should be holy and without blame

before him in love. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. 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: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Often have I asked myself, Can it be possible that I, even such as I, am one of his chosen sheep? Has he called me by name? "For he calleth his own sheep by name, and leadeth them out." Can it be that I was chosen in him before the foundation of the world, predestinated unto the adoption of a child, according to the good pleasure of his will?

"A child of Jehovah, a subject of grace;
I'm of the seed royal, a dignified race.
An heir of salvation, redeemed by blood;
I'll own my relation: my Father is God."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. And it doth not yet appear what we shall be; but when Christ who is our life shall appear, then shall we also appear with him in glory." While we are longing to see him as he is, we are also longing to be like him, for not with our mortal eyes can we behold the Lord. Although while here in the flesh he was seen with the natural eye, yet the veil of flesh covered him, so that they knew him not; but when we shall be like him, then we shall see him as he is. For the crowning point is that he has predestinated those whom he foreknew 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." The promise is even that he shall raise and fashion these vile bodies like unto the glorified body of the Son of God; "and the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit, the redemption of our body." But, say some, did not God also predestinate the eternal, final destiny of the wicked? I can only say that I have nothing to do with judging them that are without, for them God judgeth, and we know that in righteousness he doth judge and make war; for justice and judgment are the habitation of his throne. And as for the powers of darkness, I really wish that I was more ignorant concerning them. I could wish that my acquaintance with the old adversary was altogether more limited than it is; but alas, I am not ignorant of his devices. Often have I asked, Are there any more temptations for me to bear, and in what shape will they come? sorely feeling that all the powers of the fleshly mind are in perfect harmony

with the workings of Satan, so that I often have to take up this reflection,

"I have been Satan's willing slave,
And his most easy prey;
He was not readier to command,
Than I was to obey.

"Or, if at times he left my soul,
Yet still his work went on;
I was a tempter to myself:
Ah, Lord, what have I done?"

When the Savior was led by the Spirit into the wilderness, to be tempted of the devil, after he had ended all his temptations, he departed from him for a little season. I have sometimes thought, Will his temptations with me ever have an end, or will he only depart for a little season? Yet we know there can no temptation befall us only such as we are able to bear, for God will with the temptation also make a way of escape, so we may be able to bear it. The thorn in the flesh given Paul was terrible to bear, so he besought the Lord thrice that it might be taken away. Though he was promised sufficient grace, yet he must bear the thorn. Often, like Peter, have I felt that I have been sifted as wheat. Many a time have I thought of Job, concerning whom the Lord said unto Satan, "He is in thy hand; only spare his life." James tells us to resist the devil, and he will flee from us. The only way that I know to resist him is to trust in a stronger power than his. There is nothing in the assembling of the saints together so pleasant to observe as the love and esteem they manifest to each other. I have sometimes thought that if there was any name for the Father's work in the forehead and in the right hand, it is love. There is love in the face of the child of God; there is love in the hand of fellowship. Love is of God, and every one that loveth is born of God. It is the mark by which we know ourselves, for "We know that we have passed from death unto life, because we love the brethren." It is the mark which manifests his disciples unto others, for "By this shall all men know that ye are my disciples, if ye have love one to another." Paul says, "As touching brotherly love, ye have no need that I write unto you, for ye yourselves are taught of God to love one another." Jesus said to his disciples, "If ye love me, keep my commandments. And this is my commandment, that ye love one another, even as I have loved you." And we know the manner of his love to them was such that he laid down his life for them; and how many of us would be willing to lay aside our views, our wishes, our interests, much less our lives, for one another? Are we ready to be in subjection to the rule which tells us to esteem others better than ourselves, and in honor to prefer one another? "Behold," says one, "how good and how pleasant it is for brethren to dwell together in unity." In order to be brethren, we must be born of one parent, one spirit; the spirit is a unit, or one. Endeavor to keep the unity of the Spirit in the bond of peace; strive for the things that make for peace, and the things wherewith

one may edify another. And in order to be edifying, charity is the most essential of all things else; for "Knowledge puffeth up, but charity edifieth." We are also told, "As much as in you lies, live in peace with all men." Are we indeed subjects of that kingdom, over which it was said a King should reign in righteousness, and princes rule in judgment? Do we love the law of the King? "Great peace have they who love thy law, and nothing shall offend them." There is one thing Paul tells us God is not the author of, although the words are supplied words; yet he tells us that God is not the author of confusion, but of peace. So when we find peace in the churches, we know God is its author; but when we find confusion, we know there is envy and strife there: "For where envying and strife is, there is confusion and every evil work." And as for our little church here in Columbia, it has seemed very peaceful to me since I have had a place there, although there may be some against us. We have no perfections, and are truly a poor and afflicted people; yet the Lord does cause us to assemble ourselves together in peace, and I trust he has commanded his blessing upon us. It has been a quiet habitation to me, and I can bring no evil report concerning the land. I would say that it is a country to be desired, the fruit thereof is good, and the old corn of the land is strengthening for one like me, faint with long journeying in the wilderness. Often has my mind followed the journeyings of the children of Israel there, and where they murmured, so did I, where they rebelled, so did I; yet it pleased the Lord to let me not fall in the wilderness. He hath brought me to a city of habitation; he hath done all things well.

And now, dear Elder Beebe, I especially request your judgment concerning the publication of this letter.
KATE SWARTOUT.

"Many are called, but few are chosen."—
Matt. xxii. 14.

ELDER G. BEEBE & SON—DEAR BRETHREN:—While at Georgetown, Ky., last spring, our dearly beloved sister, Lizzie Bean, requested me for my understanding of the above passage of holy writ, to be given through the SIGNS OF THE TIMES, but for the want of time and more satisfactory light upon the subject I have, till now, not attempted to write upon the subject, and even now I fear I shall not be able to edify the sister, or any one else.

The language of Jesus here closes the parable of the marriage of the king's son. He was at Jerusalem, the capital of the Jewish nation, and addressed this and other parables to the chief priests and Pharisees who had control of the civil and religious affairs of the nation to a great extent; especially had they control of the oracles of God, and the temple service. I understand that many of the parables of Jesus were uttered to them and about them as a nation, and were intended by the Savior to apply es-

pecially to their rulers, such as the priests, scribes, Pharisees and doctors of the law. "They perceived that he spake of them."—Chap. xxi. 45. The kingdom of heaven in this, and many other parables, I understand to mean the Jewish kingdom, or commonwealth, as it then stood, ready to be superceded by the gospel kingdom in the regeneration or reformation. The marriage of the Son of God and the gospel church was soon to take place, and he was now calling the guests to the feast. The field, or Jewish kingdom, was found to have many tares among the wheat, which were now to be gathered and burned, or destroyed by the judgments of heaven that were soon to fall upon them. They had about filled up the measure of their fathers, and the cup of their iniquities, and were soon to be judged with a fearful overthrow.—Chap. xxiii. 34–38. The wicked husbandmen were to be miserably destroyed, and the vineyard let out to others—the Gentiles.—Chap. xxi. 41. The Jewish net was now full, and was about to be drawn to shore, and under the infinite scrutiny of the King the good were going to be put into vessels, (churches) and the bad to be cast away.—Chap. xiii. 47–50. The wheat and chaff on the Jewish floor were both to be soon removed, the wheat into the garner, (gospel kingdom) and the chaff destroyed.—Chap. iii. 12; Mal. iv. 1. 2. The children of the Jewish kingdom, after the flesh, were about to be cast out, and others to fill their places.—Chap. viii. 11, 12. Five were wise and five were foolish; the former were ready to go into the marriage, but the latter were shut out.—Chap. xxv. 1–12. We see from the foregoing parables that many of the Jewish nation were unprepared to receive the Messiah, and to go to the gospel supper. "They made light of it," and went their ways, one to his farm, another to his merchandise.—Verse 5. The oracles of God were in their hands, and were committed to their care, but they fulfilled them in condemning the Holy One. They had received the law by the disposition of angels, and had not kept it, but, like some that came to John's baptism, were ready to claim a place at the feast and a right to the honors of the wedding. The servants brought in all kinds, both bad and good. The Israel after the flesh were not all Israel after the Spirit, neither because they were Abraham's children after the flesh were they counted for the seed. The wheat and tares grew together till the harvest, and the guests were all at the marriage, and had been called by the servants. The prophets had proclaimed to all Israel the coming of the King's Son, and John had caused his voice to echo along the banks of the Jordan, "Behold, the Bridegroom cometh," but many of the nation who came to John were rejected, and many of them were without oil, and none but those who were born of God received or believed on the Son of God. Many were called by the law to fill high stations in Israel, and in the providence of

God were permitted to occupy high seats in the kingdom of Israel till the time of the marriage, and were prominent among the guests in the reception room, but never entered into the marriage chamber to witness the solemn nuptials. The King comes in to inspect the guests before the marriage is solemnized. A certain Judas Iscariot is found to be a thief and a devil. He, it is true, was *chosen* to fill a place and an office, as an apostle, but was never a true believer in Jesus.—See John vi. 64. He was not chosen in Christ that he might be holy, or chosen to salvation. Five are found to be foolish, and have no oil—no divine life or grace. Many are like whited sepulchres, but the King in a moment discovers their hypocrisy. A fig-tree is found in the vineyard, but it is barren of fruit. These and many other instances might be cited where the Savior seems to be setting forth the condition of the unregenerate and self-righteous Jews in the kingdom of heaven as it then stood under the first covenant, and how utterly unprepared they were to enter the gospel church. The man found without a wedding garment will represent the nation who had all been *called* by the law and the prophets, by all the types and figures found in their oracles, and by the preaching of John, to meet the Bridegroom, and yet but *few were chosen* unto salvation, few there be that find the way to life. In Matthew xx. 16, Jesus says, "So the last shall be first, and the first last: for many be called, but few chosen." In this case he chose to show his distinguishing favor to certain ones, as well as his sovereign right to dispose of his favors. Many are called now by the letter of the word, either read or preached, but they are not spiritually benefited, because they have not faith.—See Heb. iv. 2. Much of the seed falls by the wayside, in its public proclamation, and was in the days of Jesus, and is yet, to the Jews a stumbling-block, and to the Greeks foolishness, and comes in word only; but to them that are *called* by the Spirit of the living God, with a holy calling, the gospel is the power of God. I do not understand, dear sister, that God is *calling many* by his Spirit, or calling *at* them, wishing to convert them, but failing, and *choosing* such only as yield to his overtures. No, God calls all his chosen ones out of darkness into his marvelous light. The good Shepherd calleth his own sheep by name and leadeth them out. "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," &c.—Isa. xliii. 6, 7. But few of the Jews, comparatively, were chosen unto salvation at the time of the marriage of the King's son; a remnant according to the election of grace, but "more are the children of the desolate, [the Gentiles] than the children of the married wife, [the Jews] saith the Lord."—Isa. liv. 1.

I remain your fellow-laborer,
I. N. VANMETER.
MACOMB, Ill., Oct. 15, 1878.

P. S.—I beg you, dear sister, to accept my love in the Lord, and name me in fellowship to brother Bean, to sister Fentie M. and her consort, to Elder Moore and his estimable lady, and to the church at Georgetown and her venerable pastor, Elder Dudley.
I. N. V.

PITTSBON, 1876.

DEAR BRETHREN BEEBE:—Feeling very lonely this evening, I concluded to write a few lines for the SIGNS, if you should see fit to publish them. My mind from time to time has been led to contemplate the difference between the faithfulness of God toward us. He is a Friend that sticketh closer than a brother, and he has promised, "When thy father and mother forsake thee, then will I take thee up." And he asks, "Can a mother forget her sucking child?" &c. "Yea, they may forget, yet will I not forget thee." How often our own familiar friends, in whom we trusted, seem cold and indifferent toward us, and how often the silent tear trickles down our cheek, when none but the all seeing eye of him who never slumbers nor sleeps sees us, when we are thus treated, and we sometimes adopt the language of the psalmist, If it had been an enemy that reproached me, then I could have borne it, &c. But we are chosen in the furnace of affliction; and the apostle says, "Our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." O if I could endure chastisement! But alas, how often my sinful nature rises up in rebellion. I have such a stubborn will, such a wicked heart, and that unruly member, that never yet hath any man tamed, that they often bring me low. It seems a christian should be more forbearing and forgiving than I am; but, my dear brethren, I have to look away from self and creature righteousness for a foundation on which to rest my hope. My mind goes back a little more than eighteen hundred years ago, to that dreadful night in Gethsemane's garden, and to Calvary, when the Son of Man cried out in his expiring moments, "It is finished!" There rests my hope, that his precious blood was shed for me. I believe it is a finished work, and upon that Rock the church is built, and the gates of hell shall not prevail against it. He says, "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 at the last day." Now if that is not a safe place to be in, where will you find one? But we must have an evidence that we are included in that number, before we can rest there; and as good an evidence as the apostle gives is love. Love is the fulfilling of the law. Jesus says, "A new commandment I give unto you, that ye love one another." So if we feel that love

in our hearts for the children of God, we keep the new commandment; and he says, "He that keepeth my commandments, he it is that loveth me." Then we have the evidence that we love him. The apostle says, "We love him, because he first loved us." And it is written, "I am God, I change not; therefore ye sons of Jacob are not consumed." So, taking these passages all in connection, I think we have a strong consolation who have fled unto Jesus for refuge. My mind expands as I write, and I feel that I am unable to touch the subject, and will leave it for abler pens; but I want to say, in conclusion, that God has ever been a present help in time of trouble, and he has done great things for me, whereof I am glad.

I did not intend to sign my name, but just now I have a feeling that I ought to do so.

A. MOODY.

PENN YAN, N. Y., Oct. 13, 1878.

DEAR ELDER BEEBE AND SON:—If you think good, permit me through the SIGNS to address a few lines to Elder W. J. Purington.

Dear Elder Purington:—I am entertaining some fears that you may think I endeavored to ask questions, thinking to puzzle you, respecting the natural man. To this I would say, I never had any such thoughts; no, not in the least. I have for a long time wished I could have this passage explained by some one who understood it, and my mind seemed to turn to Elder Purington, not setting aside other able ministers of the Old School order, who are able expounders of the New Testament, (made so of God,) so I ventured to submit this passage to you for explanation; and I do not know that I shall ever be grateful enough to you for the able manner in which you have explained it. I thought I could dimly see a good deal of subject in this passage. It looks to me that what constitutes the natural man was the infusing of the spirit of disobedience into the heart of Eve by the serpent, causing her to reach forth her hand to take the forbidden fruit, in disobedience to the command of God. It looks to me as though then and there the natural man, who cannot see the things of the Spirit of God, began, for the Lord drove them out of the garden.

I will not say more upon this subject, lest you may think I wish to instruct you; but I love to search the scriptures, that I may be able to give to them that ask me a reason of the hope within me with meekness and fear. I live in the midst of rank Arminianism, and I feel I am contending earnestly for the faith once delivered to the saints. I have often thought that Arminianism is to me what the husks are to an ear of corn: after the corn is matured, the husks are to be thrown away. I believe God is and has been and ever will be working all things after the counsel of his own will, and does not ask this natural man if he may come into the heart and make his abode there.

But God in his own good time, and according to his eternal purpose and grace, goes into the heart, takes possession, binding the strong man armed, spoiling his goods, and making that heart a habitation of God through the Spirit.

I will close, thanking you most heartily for your kind and able reply to my request. But this does not pay you, for I am aware that it takes time and a good deal of study to answer questions and give views. But I am persuaded that I am not the only one that is profited by this reply of Elder Purington, but all the readers of the SIGNS.

Very respectfully,

J. MAY.

WAYNE, N. Y., Sept. 3, 1878.

DEAR FATHER BEEBE:—I think you will pardon me for intruding upon your valuable time with my poor letters, when you hear of the affliction I have passed through during the past summer. The Lord has seen fit to afflict me in many ways. First I was taken with the lung fever, and was quite sick for some time, but had a great desire that the Lord would grant me health, that I might be able to attend the association at Burdett. The desire was granted me, and I enjoyed the meeting much, it being the first one I had ever attended all through. I returned home feeling much strengthened by the food that I received, as it fell from the chosen servants of our God. The sermon of Eld. Wm. L. Beebe has been food for me many days, while my body has been suffering with pain. That handful of corn on the top of the mountain was the sweet, evergreen kind. Of such can the child of God eat and be satisfied. After returning home I was about for a few days, and then was taken strangely ill. I went to bed at night feeling very strangely, and when I arose in the morning my voice was gone. I could not speak aloud, and it was very hard for me to whisper so as to make my family hear. Then did this wicked self feel to complain, and say, O Lord, why hast thou dealt so strangely with me? For twenty-seven years did he leave me to wander in Egypt, seeking bread, but finding none. And when every refuge had failed me, and I felt that I must die in the wilderness, in his own time and way he brought me to the promised land, and made me eat and drink of the wine and milk with which the land is bountifully supplied, and for two years did I enjoy peace that flowed like a river. I could then sing with the poet,

"Jesus all the day long
Was my joy and my song."

But now he has taken away my voice so that I cannot sing his praises. Surely,

"God moves in a mysterious way
His wonders to perform."

And he spake to me and said, "Be still, and know that I am God." Although he has laid the rod heavily upon me, yet he has not forsaken me. While with one hand he holds the rod, with the other does he uphold me. He does not remove one com-

fort without bringing one in some other form; for while suffering pain that I cannot describe, and am unable to speak aloud, and much of the time cannot read or write, nor bear the company of my own family, on account of my nervous condition, yet he brings to my mind many portions of his word, and makes them plain to my mind, and soon I forget my pain, and find myself rejoicing in his love, and can say, "Though he slay me, yet will I trust in him," knowing he doeth all things well. With the grace of God in our hearts, we can say, "Thy will be done." Yes, dear father, he can make us thank him for sickness, as well as for health. He that made the Hebrew children sing praises to him in the fiery furnace, can make his children rejoice while suffering pain. I can say with David that it has been good for me to be afflicted.

And now, dear father, may I have your prayers, that I may not murmur or complain. May I have the presence of my Savior to cheer me from day to day, in my lonely, yet happy condition. Do with this as you think best. From one of the tried ones of the Lord,

C. E. REED.

NOVEMBER 3, 1878.

After writing the above I laid it by, thinking I would not send it. Many times have I taken it up to consign it to the flames, but have not been allowed to do so for some cause, thinking it was written by the direction of my heavenly Father. Perhaps some of the little ones of the flock may be glad to hear from one who has been made to pass through deep waters. Although two months have passed since writing, most of the time has been spent in suffering, yet the presence of the Lord has been with me. The past summer has been a strange one to me, yet a pleasant one, for the dear Lord has been my strength.

"Since he is mine, and I am his,
What shall I want beside?"

But I find my health improving, and have regained my voice. I am able to speak aloud, but not so easy as before. The manner in which it came to me I feel too unworthy to speak of; but some who read this will remember how I was made to speak of the great things the Lord had done for me, while attending that wonderful meeting at Vaughn's Hill. The house seemed filled with the glory of God, and the faces of the saints shone as the brightness of the sun. What shall I render unto the Lord for giving me such a privilege? Truly, we were made to sit together in heavenly places in Christ Jesus. Since regaining my voice I have a great desire to see you and to visit you.

Please do not publish this if you see anything wrong in it. I leave it with you.

C. E. REED.

LIVERPOOL, England, Sept. 19, 1878.

DEAR ELDER BEEBE:—I cannot refrain from expressing my pleasure while reading the editorial on "Be-

ye wise as serpents," &c., in the June number of the SIGNS, which I received this month from my father. It did indeed, as you hoped in the conclusion, stir up my mind by way of remembrance. It made me look back at many a time when I made a fool of myself in taking carnal weapons for my warfare; and while the desire to be watchful and vigilant is needed, yet we need patience to wait the Lord's time to do battle. In my case I can see the truth of one of the poet's lines,

"Lord, direct us; we are fools."

I do not desire this published in the SIGNS particularly, unless it be to notice a letter from one of the brethren on the words, "Except a man be born of water and of the Spirit," &c. I have heard it said that the word *and* is the same in the original as *even*; and although I do not understand the original, yet on looking at the Greek there is the same word plainly put for *and* as for *even*. It might then read, "Except a man be born of water, *even* of the Spirit, he cannot," &c., which will show the oneness of the work which is spoken of in the epistle by Peter, "Begotten by the Word of God, which liveth and abideth forever." A man might hear the word of God preached, and yet not be begotten again; and so it indicates that "it is the Spirit that quickeneth; the flesh profiteth nothing." The word is the sword of the Spirit, and therefore it must be a complete work. This seems in accordance with the inspired oracles, and backs up the previous word, "Except a man be born again." You may have had an answer from one of your constant readers and writers; if so, cast this aside. I am thankful to the Lord for your use in the editorial afore-mentioned; he must have all the praise.

I am, as I trust, with christian love, yours,

J. CASSE.

TROY, Mich., Oct. 17, 1878.

DEAR ELDER BEEBE AND SON:—

As I have my pen in hand, I wish to say to the brethren scattered through the land, through the SIGNS OF THE TIMES, that I am much gratified in reading their communications, as I am forty miles from any Old School church, and in the midst of various religions, such as Seventh Day Adventists, Annihilationists, Spiritualists, and a host of others, and among these there is no food for me.

Yours in the bonds of christian affection,

BENJAMIN ELDRED.

"THE EDITORIALS."
FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

CIRCULAR LETTERS.

The Salisbury Association, in session with the church at Little Creek, Sussex County, Del., to the different churches composing the same, sendeth this as her annual epistle of love.

BELOVED IN THE LORD:—If not deceived, we feel thankful to our heavenly Benefactor for the privilege of speaking to each other through the medium of a Circular, and therein we wish to present something that will be of common interest to those who have been made to realize the sweetness of that liberty and rest that remains to the people of God; and we know of no subject, if properly considered, that will tend to the securing of the spiritual enjoyment and mutual comfort of those composing the family of God than that which is embraced in and throughout the fourth chapter of the epistle to the Galatians, wherein the apostle reasons with them from his own knowledge and experience, and sets before them their state of bondage under the law by reason of transgression, and their liberty when brought under law to Christ. In the introduction of the fifth chapter he gives them some special advice, because he had great love for them: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1. It is not difficult for us to ascertain who the apostle was addressing in language like this. It is evident that they could not stand in the liberty if they had not been led into it; so they are led out of bondage. The apostle illustrates the former and latter condition of the heirs of promises in this way: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, 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. So that these bodies might be adopted into the family of God, and therefore preserving the spirit or assurance of the adoption, whereby we cry, Abba, Father. So we see there is no difference in the fleshly birth of the heirs of promise from all the rest of mankind, nor in their condition under the law; for the law entered that sin might abound. So the whole world stood guilty, the church included, by reason of transgression; for the law was not given to have life in itself, but is a ministration of death: yet it is good and holy. And here, dear child, in this personal redemption, mercy and truth meet together, wherein the law was satisfied, and its damning power slain, but not its killing powers; for the law killeth, and the Spirit maketh alive. We have thought we might present three different laws or reigning powers covering the whole life

and experience of the people of God, for their life seems to be divided into three different periods from the time they go forth into the world; and there is a law by which they are governed, and through which they expect to obtain liberty and rest, but, properly speaking, it affords no liberty. This is the first period of the child of God, and with all men. But when the fullness of the time comes, God sends his Spirit, which is the life and light of his body, (and he is too wise to make any mistake where to send his Spirit,) and it reveals in them all the hidden corruption of their own heart, showing them that the heart is deceitful above all things, and desperately wicked. But not yet killed, they fly to the letter of the law of Moses, little expecting to be condemned by it; for the apostle labored a considerable time to justify himself by the deeds of the law, not feeling the spiritual force of its commands, but trusted what the letter seemed to say, not realizing his own weakness to do even what the letter said. The world finds liberty, they say, in their labor; but it is not so with them that the Spirit quickens, but like Israel in Egypt, they grow weaker and fainter. After they have done all they can, it brings no liberty, but like the woman in the besieged city, who was so distressed at the sight of the bottom of the barrel from whence her supplies came; not knowing that after the consumption of the last mouthful, liberty should be proclaimed. And as Jesus came in the flesh, when there was none to help, to secure liberty from the law, so he comes the second time to his dear people, when they, like David, have no sword in their hand, that is, no strength left them, so that his name may have the glory. He brings them into liberty, brings them by a way that they had not known, and puts their feet in a broad place. This is the people who desire liberty, and unto whom it is sweet, and they know how David felt when he said, "What shall I render to the Lord for all his benefits?" He (Jesus) then establishes another law in their hearts, which is the law of liberty. Then they are the Lord's freemen, and no more slaves to the law which he had brought them from under, nor under the dominion of sin. Now their labors are labors of love, and they look upon his service as a precious privilege. These are the characters that constituted the Galatian church, after they had received the law of liberty, organized upon that principle. We think that gospel ministers have ever been scarce, and that law dealers have ever been plenty, and anxious for filthy lucre; and the anxiety of these brethren led them to accept those law dealers, who had nothing else to preach, and with good words and fair speeches they succeeded in deceiving the hearts of the simple. Dear brethren, be cautious who you allow to be mouth for you in regard to the doctrine and order of the house of God. They soon began to urge upon these Gentiles the necessity of circumcision, which was a seal to the

law; for the apostle told them if they were circumcised, they were debtors to do the whole law. What must have been the yearnings of the apostle, who had them in his heart, and desired that they should enjoy the privileges of the gospel, when he said to them, "O foolish Galatians! who hath bewitched you, that ye should not obey the truth?" And he called their attention to the doctrine that he had preached, saying, "Before whose eyes Jesus Christ has evidently been set forth crucified among you." Can you anticipate the sorrow that these dear saints were plunged into by violating as it were their experience, and forgetting the voice of the dear apostle? But after the long forbearance and faithful labors of the apostle, they were able to recover themselves out of their horrible state. But remember, brethren, this may not always be the case, for death may take place, and the Lord remove the candlestick out of your midst forever. Remember how God-dishonoring it is, after having begun in the spirit, now to expect to be made perfect by the flesh.

The third and fourth chapters contain the substance of the apostle's labors upon that occasion; and then comes the text, in consideration of all that he had said, giving them the assurance that they were children of the free woman: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." They were not completely overcome, but entangled. Brethren, we will do well to consider the text as individual members, as well as churches. Let the law of Christ be the rule of your faith and practice. Depart from everything evil, religiously and otherwise; for the apostle, after arguing the necessity of standing fast in the liberty, says, "Use not this liberty as an occasion to the flesh. And obedience to this injunction will surely not be in vain; for the apostle saith again, "Whosoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer, this man is blessed in his deed." And the Savior has said unto his disciples, "Except ye abide in me, ye cannot bring forth fruit." So we see the necessity of continuing in this law. The words, "Stand fast," do not mean to stand still, for each individual member of the body of Christ should prove their liberty through and faith in their living Head by their works; for the apostle James tells us that "faith without works is dead." But good works are works of faith, and not for faith, for that would be falling from grace and dishonoring to God; for faith is the gift of God, and falling back again upon the principles of the doctrine that you left when you received Christ as the embodiment of them all, would be laying again the foundation of dead works. But to "stand fast" is to press forward for the mark of the prize, and not backward, for there is no prize there. Let us be careful about these things, in adhering to

the theories of modern deceivers, lest we like the Galatians be induced to take hold with them, and are bewitched, and our peace destroyed. For the modern yoke is more oppressive than the ancient one was; for they have attached so much to the ancient yoke, that its multiplication is like unto the locusts in Egypt. Let us remember, brethren, that the apostle Peter, in his first epistle, second chapter, has given faithful warning against the false teachers, who will endeavor to draw away the disciples from their liberty in Christ. And what an awful picture he draws, if they should be induced; for he says, "While they promise them liberty, they themselves are the servants of corruption. For of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled, therein, and overcome, the latter end is worse with them than the beginning." We should think of this, brethren and sisters, as individual members, as well as churches of Christ. You cannot sing the sweet songs of Israel while wearing the Babylonish yoke. You cannot honor God while denying the power of his grace.

In conclusion, let us say, "Little children, keep yourselves from idols." Walk in the Spirit, and ye shall not fulfill the lusts of the flesh, and the strength of Israel's God will surely sustain you.

E. RITTENHOUSE, Mod.

J. L. STATON, Clerk.

ELDER G. BEEBE:—Please publish the Circular and Corresponding Letters of the Indian Creek Association, by request of the association.

ALLEN HAINES, Clerk.

The Indian Creek Association of Old School Predestinarian Baptists, in session with our sister church at Paint Creek, Fayette County, Ohio, held on the 13th, 14th and 15th days of September, 1878.

DEAR KINDRED IN CHRIST:—Through the mercy of God we are favored to meet together again as an association, according to previous appointment. The time was when our brethren who have gone before us did not enjoy this privilege, but were hunted as wild beasts upon the mountains, and many suffered death for the faith of Jesus. Some were burnt at the stake, and others were scourged and their bodies mangled, and tortured in the most cruel manner, and all for the faith of Jesus Christ.

But God has provided some better thing for us in this respect, and how do we show our gratitude to God for this blessing and comfort? Do we do it by filling our seats at our appointed meetings, and seeking first the kingdom of God and his righteousness? or do we forsake the assembling of ourselves together, as the manner of some is? Let each one answer this before God.

As it is commonly expected that some subject shall be treated on in

our Circular Letter, we have chosen 1 Cor. xv. 56, 57: "The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

The *sting* of death; what is it? All insects and all reptiles that have stings use them to inflict pain. The sting is used against an enemy, and as a weapon of warfare. It is also charged with poison, that affects the whole system into which it is injected, and death often results from a venomous sting; and indeed always results when the poison is in sufficient quantity, or an antidote is not obtained. Sin has stung all of Adam's race with death; but how did sin obtain its power to sting to death? Paul answers, "The strength of sin is the law;" or as the poet has put it, "The law gave sin its damning power;" or as an inspired apostle has put it, "Sin is not imputed where there is no law." Sin was in the world before the law, (Rom. v. 13,) but was powerless to act or sting before the law was broken by our father, Adam. It was by his disobedience that many were made sinners, and "by one man (Adam) sin entered into the world," and death by sin; and so "death passed upon all men, for that all have sinned," and are consequently sinners. What is a sinner? It is a follower of sin, a lover of sin, and one that is under the dominion of sin; one in whom sin reigns as well as over him, and being in the power of sin, is unable to get free from its power. Moreover, sin has so corrupted him, and covered him with darkness and delusion, that he loves the service of sin. And they are defiled and unbelieving: they have nothing pure; but even their mind and conscience are defiled.—Titus i. 15, 16. Now some of these characters "profess to know God, but in works deny him, being abominable and disobedient, and to every good work reprobate;" and there they must forever remain and reap the wages of sin, (which is death,) if not rescued from their master (sin) by a competent and worthy power. Paul points to that power in the 57th verse, "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

The limits of this letter compel brevity. But what a wide field opens to our view here. Christ the Son of God comes forward and brings to our view an ancient covenant, ordered in all things and sure, declares himself the Covenant Head of his people, and now his grace appears, and says, "Deliver him from going down into the pit; I have found a ransom." Deliver him from what? Deliver him from sin and all its consequences. But he is filthy. Yes, but I will cleanse him from all his filth. But he is under sentence of death. Yes, but I will die for him. He is mine, my Father gave him to me, and I love him. He is a member of my body, and must fill his proper place in it." O death, where is thy victory now? where is thy sting? I have filled all his law claims, paid his debt, and taken the sting from death. I

have died for him, I was made to be sin for him, and now he shall cry, "Victory." Victory over the law, for it is satisfied; victory over sin, for it was the law that gave sin its power to sting; victory over death and hell; victory over every foe; and all this through our Lord Jesus Christ. The redeemed may well ask if the law claims are all satisfied, and if it has received full satisfaction in the person of our Lord Jesus Christ. Why am I thus plagued with sin, for I feel that I am a sinner now?

Rejoice, poor, distressed child of God, that you know that much. There are those who are not thus plagued with sin, for they are *dead in sin*; but you are dead to sin, and your rightful King has taken away the dominion of sin, and caused you to dislike your old master, and desire more of the comfortable presence of your new one, and indeed you would be like him now if you could. You *will* be like him when you see him as he is, but not in this life; for sin having corrupted your mortal body, it must see corruption, but it will be raised in incorruption. If the body God gave to Adam had not been corruptible, sin could not have corrupted it and defiled it; but because of this defilement, God has said, "Dust thou art, and unto dust shalt thou return." But, notwithstanding all this, the redeemed ones shall join with inspired Paul, and shout, "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

Brethren, farewell.

LEVI BAVIS, Mod.

Attest: ALLEN HAINES, Clerk.

The First Regular or Old School Baptist Association called Kansas, in session with West Union Church, in Atchison County, Kansas, on the 27th, 28th and 29th days of September, 1878, to the brethren and sisters of the several churches composing our body, and to all in every place who call upon the name of Jesus Christ our Lord, both theirs and ours.

DEARLY BELOVED IN THE LORD:—We are informed that in the olden time they that feared God spake often one to another, and the Lord hearkened and heard it, and it is the duty of the same characters at the present time to speak often one to another, for edification, but not for strife. And as the saints at the present time are so scattered that they can seldom meet to speak face to face, it seems good that they can write one to another of the goodness of God to them, and thus each can see, as it were, his own reflection as in a mirror. Under this view of the case, we offer a few thoughts on the christian experience.

Every one knows, by the reading of the inspired word, that all mankind are sinners by nature. "For by one man's disobedience sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." But so totally depraved are men by nature that they cannot comprehend the depth of their own depravity, but in the vani-

ty of their minds imagine that they can, by taking heed to their course of conduct, and guarding against all outward immoral practices, so bring themselves into favor with God that he will forgive all their past offences and save them for the good that they intend to do. But when it pleases God, who commanded the light to shine out of darkness, to shine in their heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ, that light reveals to them the corruption of their nature. Their Babel-building is prostrated, and they now go to work, still believing that they can do something. But every effort seems to be adding sin to sin. They go to the law to learn its demands, in order to comply therewith, and they find it written there, "The soul that sinneth it shall die." Cease from sin they cannot, for when they would do good, evil is present with them. Sin has now become exceeding sinful, and every thought of the heart is corrupt. The heart is deceitful above all things and desperately wicked, and a corrupt fountain cannot send forth pure water. They are made to cry to God for mercy, but their prayer seems but sin and blasphemy. Thus the poor soul is led along, until it has wasted all its living, (its rich store of good works that it thought it had power to do) and is brought prostrate in the dust, completely worked out, and can only say, "Lord, save, I perish." When brought to this point, unexpectedly Jesus reveals himself as the Savior of sinners, and the individual is enabled to view him as a sin-bearer, and to behold how God can be just and save the ungodly. Now, being made free from sin, joy springs up in the soul, and they feel to say like David, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." But, perhaps, before you have the opportunity to tell it, the old adversary comes along and says, "You are deceived; this is no christian experience." You begin to look back and examine your case. It is not as clear as you thought it was, and you keep it concealed, hoping to get a brighter evidence: but you wait in vain. Perhaps years roll by, and you keep your light hid under a bushel, because it is not as bright as you desire it to be. You find that you cannot live that pure and holy life that you think the children of God live. You examine your experience; you cannot entirely throw it away, and yet it is too little to depend upon. You will not tell it to any one, for fear you may deceive them. You examine your old nature, and find it still corrupt, and as prone to sin as ever. Therefore you become convinced that your hopes are all vain, and you wish for your burden of sorrow again. Dear brethren, we believe that these are in part the feelings of every one that is born of the Spirit. We find no perfection in the flesh, but our carnal desires are to some extent crucified, or brought under subjection to the spirit of holiness which we receive in the new birth, and are thereby restrained from

breaking forth as formerly; yet the struggle is often severe. The apostle Paul says, "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? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with my flesh the law of sin." This is a warfare from which there is no release, until we are called to lay our armor by and receive the crown prepared for us.

"The soul that would to Jesus press
Must fix this firm and sure,
That tribulation, more or less,
They must and shall endure.

From this there can be none exempt,
'Tis God's most wise decree;
Satan the weakest saint will tempt,
Nor is the strongest free.

The world opposes from without,
And unbelief within;
We fear, we faint, we grieve, we doubt,
And feel the load of sin."

Brethren, while you remain here in the flesh, you must expect to suffer the reproaches and scoffs of the world. But rejoice therein, because they reproached your Master before they reproached you; and you can boldly say, "The Lord is my helper, I will not fear what man shall do unto me." And, "If God be for us, who can be against us?" His promises are sure and steadfast. With him there is no variability, neither shadow of turning. If the Lord had not been on our side, our enemies would have swallowed us up quickly.

Dear brethren, stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. For if the Son has made you free, then are you free indeed.

W. F. JONES, Mod.
J. SCHENCK, Clerk.

CORRESPONDING LETTERS.

The Salisbury Baptist Association, to the several associations in correspondence with her, sends greeting.

DEARLY BELOVED:—The revolving wheels of time have brought us to another of our annual sessions. The present has been a session of much interest and comfort. We have not had many visiting ministers, but we had enough to occupy the stand, and bear earnest and faithful testimony to the truth as it is in Jesus. The churches composing this body report peace and harmony throughout, and fellowship in the Spirit. A general and increasing interest is manifest in nearly all the churches, while there have been considerable additions to most of them, and largely increased congregations. Some small interests have been revived, and show much promise, which were thought to be about to become extinct. Two brethren within our bounds have been regularly licensed to preach the gospel during the past year.

In view of all these things, we feel to thank God and take courage. It seems like as though the Lord would

build again the waste places of Jerusalem. The attendance during our session has been very large, solemn and attentive. The word has evidently been received with great readiness of mind, and many have felt that it is good to be here.

Appointed our next session to meet with our sister church at Snow Hill, Worcester Co., Md., to commence on Wednesday after the third Sunday in October, 1879.

E. RITTENHOUSE, Mod.
J. L. STATON, Clerk.

The Indian Creek Regular Old School Baptist Association, to the several associations with whom we correspond, sendeth brotherly love and greeting.

DEARLY BELOVED BRETHREN IN THE LORD:—By the sparing mercies of our covenant-keeping God we have been permitted to meet again at one of our much-prized annual meetings, where we can meet each other in the bonds of love and fellowship, and hear the glorious gospel of the grace of our God proclaimed by our Lord's Spirit-taught ministers, who come to us as Paul came to his brethren, not with excellency of speech declaring unto us the testimony of God, nor yet with enticing words of man's wisdom, but in demonstration of the Spirit and with power. Believing as we do that no man, however well taught in the wisdom of this world, is ever able to preach the gospel of Jesus Christ if they be not taught of the Spirit which our Lord says is the Spirit of Truth, whose office it is to lead his people into all truth; or, as Paul says to Timothy, "Know this, that the husbandman must first be partaker of the fruit." They must know by personal experience the word of life, and be called of God, as was Aaron, before they will be able to speak comfortably unto Jerusalem, to declare 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.

Dear brethren, we were made glad by the coming of your messengers, who by the ability which our God gave to them were enabled to preach the truth as it is in Jesus, much to our edification and comfort. It is our desire and prayer to our Lord and Master that the bonds of love and fellowship that are in our correspondence may grow stronger and more binding the longer it stands, while we are surrounded by all manner of delusion, error, and deception of worldly religion practiced in many ways. Our Minutes will inform you when and where our next association will be held. We desire a continuance of your correspondence.

Brethren, farewell.
LEVI BAVIS, Mod.
ALLEN HAINES, Clerk.

The First Regular or Old School Baptist Association called Kansas, to the several associations with whom we correspond, greeting.

VERY DEAR BRETHREN IN THE LORD:—Through the tender mercies

of our ever-faithful and covenant-keeping God, we are brought to witness another year, with all its changes that are incident to this sin-cursed world, which reminds us that time is ever on its flight, and we, poor, time-creatures, must soon put off this our earthly tabernacle. Seeing then that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness? Looking unto Jesus, the author and finisher of our faith.

Very dear brethren in the Lord, we are a little band of believers, bound together with strong cords of christian love and fellowship. Our churches report all in peace, for which we feel to thank and praise the name of the Prince of Peace. Our coming together on the present occasion has been to the edifying of one another in love. Your messengers came to us full of love, and bearing the glad tidings of life and salvation through the crucified Redeemer, to the praise of the glory of his grace, wherein he has made us accepted in the Beloved. Brethren, your correspondence has been sweet to us, and we desire a continuance of the same. You will see by our minutes the time and place of our next meeting. Hoping you will meet us then and there by letters and messengers, for the present fare ye well.

W. F. JONES, Mod.
J. SCHENCK, Clerk.

ORDINATIONS.

Pursuant to a call of the Regular Baptist Church at South Stotts Creek, in Johnson County, Ind., the following named council convened with the said church, on the third Saturday in October, 1878, to examine the gift and determine upon the propriety of setting apart by solemn ordination to the full work of the ministry our beloved brother, GEORGE S. RIGGS.

From Conn's Creek Association:
Conn's Creek Church—Eld. P. W. Sawin, brethren Joseph Henderson, John Powel and Gui Ivory, a licentiate.

Bethel—Elders Isaac Sawin, P. K. Parr, brethren James Atwood, Jefferson Mitchell and J. H. Sawin.

Forks of Little Buck Creek—Amos Morris and James Merryman.

Antioch—Elder Wm. P. Jones and H. Newman.

Gilgal—Jacob Easton, Moses Martin, John Womack and N. Vanmeter.

South Stotts Creek—S. T. Riggs, (a licentiate) James Terhune, Hiram Ketcham and Henderson Ragsdale.

From Lebanon Association:
Mt. Carmel—Elders Geo. Weaver, John Weaver, brethren W. P. Denny and D. W. Candell.

Mt. Gilead—Eld. W. H. Curtis and W. H. Dunn.

From White Water Association:
Little Blue River—Elder Harvey Wright, Matthew Zion and B. H. Goble.

Shilo—Jesse Allen, Joseph Everson, Amos Everson and Jas. Tynner.

The council organized by choosing Eld. Harvey Wright Moderator, and Eld. P. K. Parr Clerk.

The church was inquired of if she was of the same mind as when the council was called. She answered affirmatively.

Brother Riggs was called on to give a relation of his christian experience, his call to the work of the gospel ministry, and his views on prominent doctrinal points of the scriptures, which he proceeded to do in a very satisfactory manner. Whereupon the council unanimously agreed to proceed to his ordination, as follows, all the ordained ministers present to constitute the presbytery, to wit: Elders Harvey Wright, George Weaver, John Weaver, Wm. P. Jones, W. H. Curtis, Isaac Sawin, P. W. Sawin, J. S. Whitney, J. M. Demaree and P. K. Parr.

Laying on of hands by the presbytery, and prayer by Elder George Weaver.

Right hand of fellowship by the presbytery.

Charge by Eld. Harvey Wright, on the following day, from 2 Tim. ii. 1-3, in a practical, pointed and solemn manner.

The council unanimously request Elder Beebe to publish these proceedings in the SIGNS OF THE TIMES, and that the Clerk furnish him the manuscript for that purpose.

HARVEY WRIGHT, Mod.

P. K. PARR, Clerk.

ELDER BEEBE—DEAR BROTHER:—We have felt for a long time the need of additional ministering brethren among us, as our beloved brother John Bell has for a long time had the sole responsibility of all the churches composing the Cub Run Old School Baptist Association. We are thankful to say that we believe the Lord has raised another among us to minister to his needy ones.

The Cub Run Church, of the above named association, by a council of brethren held the third Sunday in October, at Cub Run meeting-house, Fairfax County, Virginia, set apart our brother, ABRAHAM WOODEN, to the christian ministry.

The trial sermon, and an examination of the candidate by Elder John Bell, being fully satisfactory to the council of our brother's call to the gospel ministry, the solemn ordination was administered according to the usual form.

JOHN BELL, Mod.

CAIN DUNCAN, Clerk.

APPOINTMENTS.

Providence permitting, Elder S. H. Durand will be with the Burdett Church Thursday and Friday, Nov. 21st and 22d. Meeting to commence at 10 o'clock a. m. and 1 p. m.

He will also be with Eld. K. Hollister, at Caroline, N. Y., Saturday and Sunday, Nov. 23d and 24th.

"THE EVERLASTING TASK."

We have exhausted our supply of the "Tasks," but will print another edition as soon as possible, when we will fill all orders on hand.—EDS.

INQUIRIES AFTER TRUTH

LAWYERS, Va., Oct. 22, 1878.

EDITORS SIGNS OF THE TIMES:—

If it is not asking too much, I would like to hear brother Wm. L. Beebe's views through the SIGNS on Malachi iii. 16: "Then 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." A compliance will greatly oblige a poor, lonely sojourner, who has been trying to follow the footsteps of the flock during the last forty seven years, but still have to grieve and mourn over my unprofitable life, my wretched, sinful nature, the indwelling and besetting sins of which cause me often to adopt the language of the apostle Paul, where he says, "When I would do good, evil is present with me, and how to perform that which is good I find not." Then Satan will suggest to me that if I were a follower of the blessed Savior, one of the "chosen seed of Israel's race," surely I would not find the way so difficult, and such a continual warfare within. Then again I take a little courage from the experiences of brethren and sisters in the SIGNS OF THE TIMES and *Zion's Landmark*, which constrains me to use the language of Ruth to Naomi, "Entreat me not to leave thee, or to return from following after thee." I often think that I do not deserve a name and place with the Lord's people. I desire the prayers of all the dear lambs of the fold for a poor, unworthy sister, if one at all.

MARGARET HORTON.

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EDITORIAL

MIDDLETOWN, N. Y., NOVEMBER 15, 1878.

MATTHEW XXIV. 19-21.

NEEDMORE, Pa., Nov. 1, 1878.

DEAR ELDER BEEBE:—Inclosed find two dollars for subscription to the SIGNS for the coming year.

My dear and precious brother, I cannot send you this without once more asking your views on Matthew xxiv. 19-21. When I sent my last remittance I asked for your views on the same passage, but you took no notice of it; now please be so kind as to not pass it silently by.

Dear aged brother, may it be the Lord's good pleasure to spare you yet many years as editor of our much-loved paper, is the prayer of your brother in deep affliction,

J. F. VARNES.

REPLY.

As our beloved brother is somewhat persistent in asking our views upon the portion of scripture referred to, although we have no special light upon the subject beyond the plain import of the words in which the subject is expressed by our Lord, we still have some view or apprehension of their design and meaning. Indeed we have never had any doubt that they were spoken by our Lord to solemnly impress the mind of his disciples with the importance of the admonition given them in this chapter, in regard to what should be their course when they should see the signs of the near approach of the impending judgments of God which, before the passing away of some who were then present, should take place.

The disciples in this chapter had asked Jesus privately to tell them when these things, (namely, the destruction of the buildings of the temple, and the tempest of wrath should be poured out upon that Jerusalem which had killed the prophets, and stoned them that had been sent unto them, and whose approaching overthrow was to be far less tolerable than was the destruction of Tyre and Sidon, Sodom or Gomorrah,) should be. In answer to their inquiries, our Savior informed them that it should be during the then present generation, and that it would be sudden, even as the lightning cometh out of the east and shineth unto the west. But to the saints signs should precede it, which he charged them to watch and heed; and the more fully to impress this charge upon them, and the importance of their rapid flight from the devoted place of destruction, he charged them, saying, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." The haste in which they were to fly from the ruin would make it the more difficult for those described in the text, as any impediment causing unavoidable delay would be exceedingly hazardous, so that those who were not in a condition to fly speedily might be involved

in the ruin. Those having burdens to bear that they could not leave behind, would experience the woe pronounced in our text.

They were also to pray that their flight should not be in the winter, or on the sabbath day; for then should be great tribulation, such as was not since the beginning of the world, nor should ever again be. The infatuated Jews, with all their abominable wickedness, were exceedingly tenacious for the observance of their perversion of the sabbath day; and should their flight occur on that day, it might prove an impediment to the flight of the disciples from the place of ruin to a place of safety.

We submit the foregoing remarks to the consideration of brother Varnes, and to our readers generally.

OUR LATE MEETINGS.

Although we have been laboring for several weeks under a severe cold, attended with hard coughing and hoarseness, we have been permitted to travel several thousands of miles, and to attend the Corresponding Association in Virginia, the Tygart's Valley River and the Red Stone in West Virginia, the Licking of Kentucky, to visit the church in Canada twice this fall, to attend the ordination of Elder Marvin Vail at Waverly, and the Yearly Meetings of the Olive & Hurley and the Ebenezer Baptist Church in the city of New York. All of the above named meetings were well attended, and were perfectly harmonious and refreshing. Not one note of discord or dissension was heard at any of them. Brethren and sisters met together from various states, many of whom had never seen each other before in the flesh, but all being, as we trust, taught of God, were of one heart and one spirit; and were graciously permitted to know by happy experience how good and pleasant it is for brethren to dwell together in unity.

We had greatly desired to attend the meeting of the Salisbury Association, and although suffering from our cold, we left home with that intention, and filled our appointment at Frankford, Philadelphia, on our way thither; but owing to a misunderstanding in regard to the time of the cars leaving Philadelphia for Laurel, we were unable to proceed. This caused us much regret, as we had failed to attend this association for the three preceding years.

We have great reason for gratitude to our heavenly Father, that we have been enabled to visit so many of the churches and associations, notwithstanding our impaired health, and the common infirmities of old age.

"E'en down to old age, all God's people shall prove His sovereign, eternal, unchangeable love; And when hoary hairs shall their temples adorn, Like lambs they shall still in his bosom be borne."

We shall now be compelled to remain at home, at least until we recover from our cold; but we are still able to attend to the labors of the editorial department, and shall, we trust, be able to devote more exclusively our attention to them.

MARRIAGES.

Oct. 2, 1878, by Eld. B. Bundy, at the house of the bride's parents, in Unadilla, Otsego Co., N. Y., Mr. Frank W. Weidman, of Unadilla, to Miss Lucy A. Brewster.

Oct. 2, 1878, by the same, at the house of the bride's parents, in Otsego, Mr. Ezra S. Brewster, of Unadilla, to Miss Fanny M. Bundy.

OBITUARY NOTICES.

"THE memory of the just is blest." It seldom becomes our duty to pen a last tribute of respect to one more esteemed and more deeply in the affections of all who knew her than was the subject of this imperfect sketch.

Mrs. Susan Meacham, whose maiden name was Morris, was born in Cabel County, Va., September 23d, 1815, consequently at the time of her death she was sixty-two years, one month and six days old. About the year 1831 she, with her parents, removed to Illinois and settled in Sangamon County, where, on the 11th day of September, 1832, she became the wife of Jonathan Meacham, who preceded her some three years to the christian's bright home above. In the early bloom of womanhood she embraced religion, and identified herself with the Regular Baptist Church. This was in the fall of 1842. In the winter of 1859 she moved to Waverly, where she resided the remainder of her natural life. The sad announcement of the demise of Mrs. Meacham will no doubt bring a pang of sorrow to the hearts of all who knew her, both in regret that she has passed away, and in sympathy for her grief-stricken children, for whom she felt so much concern. The world produces comparatively few persons who more completely commanded the respect and admiration of acquaintances, as well as associates, than this estimable lady.

Mrs. Meacham needs no eulogy. Those who knew her best loved her most. She possessed in an eminent degree all the virtues, whether as wife, mother, friend or neighbor. A life of thirty-five years devoted to the Master's service places her name on the roll of those who "have washed their robes in the blood of the Lamb." There is much more in her character and life as a christian to edify and embolden the votary of the cross in the service of God than the mere event of her death, notwithstanding the scene was one of complete and holy triumph. She was called not alone to do but to suffer; disease fastened upon her in the most dreadful form. What she endured no one living can say. It surpasses belief that one could suffer so intensely and remain so patient, calm, and even triumphant. A short time previous to her departure from this to that world of which the living have but the faintest conception, she gave her children, who watched and nursed her so anxiously, a parting blessing.

The subject of this brief sketch was stricken down with that dreadful disease, typhoid fever, on the 25th of September, and after weakly and patiently suffering for five weeks, on the 29th of October, 1877, her heavenly and glorified spirit took its flight from its earthly tenement to the paradise of God in heaven. In her death five children, with a large circle of friends, sustain a loss not easily borne. The day following her death appropriate services were held at her late residence.

V.

DIED—At his residence near Melbourne, on the 6th of August, of dropsy of the heart, **Mr. Julius D. Cornell**, in the 61st year of his age.

Those who have attended our Ekfrid meetings will remember the deep interest and unstinted liberality always manifested by him in attending upon the preaching and entertaining the friends assembled on those occasions. He was ever ready to talk on the subject of salvation, and an unwavering defender of the truth as held by the old order of Baptists; to whose ministers his house was always a welcome home, and in whose support his purse was always open. The sacred scriptures were deeply interesting to him, and by continual reading he had attained a familiarity with them by which he was enabled to stop the mouths of gainsayers, and from which he derived much comfort in

his own mind. Yet, from a sense of his own unworthiness, he had never been united with the visible church.

His life had been active from boyhood, and from poverty he had attained a comfortable competency, yet he seemed to care for nothing earthly in his last illness, by which he suffered intensely, being confined to his house about three months; in which he manifested unusual calmness and patience, frequently expressing perfect resignation to the will of the Lord, and unquestioning confidence in that salvation which is all of grace. Like all the sinful race of Adam, he had to confess he was in himself not free from faults, by which none suffered more than himself; but from that God in whom alone he trusted, he received such support that he fell asleep so quietly that his last breath was scarcely perceptible to the attentive physician and loving wife beside his bed.

He leaves a bereaved widow, two daughters and one son, with two brothers, to mourn his loss, in which they have the earnest sympathy of an extensive circle of devoted friends and more distant relatives.

His remains were buried in the cemetery at our Ekfrid meeting house on the 8th of August, when the writer preached from 1 Cor. xv. 50.

WM. L. BEEBE.

MELBOURNE, Ont., Oct. 15, 1878.

KILLED BY THE CARS.—On the Kingston & Delaware Rail Road, near the Olive Branch Station, on the morning of October 15th, Mr. **William Brown**, an aged and highly respected citizen of the town of Hurley, Ulster Co., N. Y., in the 74th year of his age. On his way to Kingston with a load of apples, in a one horse wagon, in attempting to cross the rail-road track at a place where the train coming out of a deep cut through the rocks could not be seen until its intersection with the turnpike road, his horse took fright at the immediate approach of the train, and although he succeeded in getting across the track, so as to pass safely on, if the frightened horse had not backed on the track just at the moment the train was dashing along, which struck and demolished the wagon, killing the horse, and threw the deceased violently under, so that his hip was dislocated and the bones of his legs horribly broken. From the moment of the disaster he was totally unconscious, and lived but an hour or two. Mr. Brown, for many years, we are told, cherished a hope in the Redeemer, and was in sentiment an Old School Baptist, but had never united in membership with the church. His aged widow has long been a member of the church of Olive and Hurley, as also several of their children. He was the father of our brother Nathaniel Brown, who recently moved from this town into Kansas. His funeral was numerously attended at the Olive and Hurley Meeting House, during their yearly meeting on the 17th, and a discourse suited to the solemn occasion was preached by Eld. John D. Hubbell.

And yet another fatal disaster occurred on the morning of October 18th. As we were riding on the express train on the Wallkill Valley Rail Road, between Kingston and Rosendale, in Ulster County, our engine struck an aged man who appeared to be driving his cow off from the track, when he was himself struck by the locomotive, and thrown violently off the track and instantly killed. His name, we understand, was John Lee. This sad event occurred within a few rods of his residence, into which his lifeless remains were taken. The train was stopped, and every assistance rendered the almost frantic family of the deceased, who in a few moments were on the spot, by the employees of the road and the sympathizing passengers.—[Ed.]

DEAR BROTHER BEEBE:—Permit me to announce through the SIGNS the death of one of God's dear children, sister **Phebe Hogan**, in her 77th year. For many years she had held up the banner of Jesus, and labored in the Master's vineyard, and her delight was in the love of our God. She departed this life August 29, 1878, and the funeral services took place the 31st, at Calvary Church, Franklin

Co., Mo., where the Baptist Association was in session, and Eld. S. Frazier preached from Rev. vii. 14.

In January, 1841, while in the state of Tennessee, she realized that Christ had power to forgive sins, and soon after this she united with the Baptist Church, and lived a christian until the day of her death. She said on one occasion, "When Christ was first precious to me, all my load of sin was removed, and my tongue cried, Glory to God." And thus it was throughout her life, she continued to render unto God glory, thanksgiving and praise. The storms and adversities of life, though they lowered and gathered about her, could not eclipse the light which shone from the Savior, nor could the world with all its enchantments, deceit and vanity usurp the powers which had been implanted in her in early life, but, steadfast and immovable, she contended earnestly for the faith once delivered to the saints. She seemed to realize that she had an inheritance at the right hand of God, eternal in the heavens, and in heaven was her home and her conversation. O what a glorious and sublime thing is the religion of Jesus Christ. How it fills the soul with love, and elevates the affections above sublunary glory. It raises poor, sinful man from the pit and miry clay, places his feet upon a rock, puts a new song into his mouth, even praise to the Lamb, and fills the soul with rich promises, and teaches us to look forward to the day when Christ shall come again, in all the glory and splendor of heaven, to call his people from their graves.

May the Lord dwell with his people, and keep them by his power, through faith unto salvation, ready to be revealed in the last time, is my prayer. Amen.

S. FRAZIER.

It is with painful emotions and a throbbing heart that I record the death of two lovely boys. My cup is almost full to overflowing, and while I attempt to write the sad news the tears blind my eyes. The good Lord has laid his afflicting hand upon me, and I feel to say with Job, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." Yet I feel to bow in humble submission to the great God that holds the destiny of all in his hand, and does all his pleasure. It was his will to lay his afflicting hand upon my dear boy, **Arthur T. Lewis**, and he sweetly breathed his last on the second day of October, at the home of his parents. He was twelve years old the seventh day of September. His disease was diphtheria. He was sick four days, and was conscious to the last. A few hours before he breathed his last, I said, "Arthur, are you going to leave us?" He smiled sweetly, and that same sweet smile was on his face in death.

ALSO,

Warren Lewis, aged 8 years and 8 months, was taken sick the same day his brother Arthur was buried, and lived three days only. He was not supposed to be dangerously ill until a few hours before he died. He requested me to read to him, and I read one of the Psalms. He then took the book and read for himself, saying, "Ma, if I die, I can lay beside Arty, can't I?" I said, "You want to get well, don't you?" He said, "Yes, and if I get well, may be I will to morrow." But in a few hours he was a corpse. He seemed to choke to death. It acted like the croup, but the doctor called it diphtheria.

Thus in one short week two lovely boys were taken from time to eternity, and in little over two years we have buried four lovely children, and once before a lovely daughter, making five dear ones, who, I trust, are singing that new song in the heavenly courts above. We have three dear ones left us, to mourn with us, but how long we will be spared to each other the Lord only knows. We are sorely afflicted, but the Lord has done it, and we must be resigned to his dealings with us.

Eld. Thomas Swartout was called upon to preach on the occasion.

THOMAS & MARY LEWIS.
COLUMBIA, Jackson Co., Mich.

DIED—At his residence in Madison County, Ga., on the 7th day of September last, **Judge Ranford E. Hitchcock**, aged 70 years,

6 months and 16 days, leaving an afflicted wife, several sons and daughters, grandchildren and great-grandchildren, with other relatives and friends to mourn their loss. He was truly a kind husband, a loving father, an excellent neighbor and honorable citizen, having served as one of the Judges of his county court, and as Senator in the general assembly of the state of Georgia, and was highly respected by all who knew him. But best of all, I do believe he had a humble hope in Jesus Christ. Though, through fear of being deceived, or timidity, or something else, he never made a public profession, he was a regular attendant at meetings in his vicinity, and many at a distance, particularly Old School Baptist meetings, giving evidences of love for the truth and for the brethren. His house was always a pleasant and comfortable home for the brethren, and particularly preachers, for like Lydia of old he "besought" and "constrained" them to come into his house and preach, which they often did, and the more of them the better he seemed to enjoy it, and his large family all seemed to participate with him. But now he is gone, where we shall see him no more, while his earthly house in which he tabernacled for a time sleeps in the silent grave, yet we do believe his departed spirit now occupies that building of God, a house not made with hands, eternal in the heavens, where there is no affliction, but sorrow and sighing have fled away. May the Lord comfort and sustain the poor, afflicted and bereaved widow, with the dear children, relatives and friends, and give us all to feel more resigned to him who worketh all things after the counsel of his own will.

Before the burial, a funeral sermon was preached by Eld. Wm. D. Chandler, to a large and deeply affected congregation.

As Judge Hitchcock was so extensively known, and so highly esteemed by the Old School Baptists, I hereby request Elders Gold and Henderson to copy this in the "Landmark" and "Pathway."

Yours in love,

D. W. PATMAN.

I am called upon to announce through the SIGNS OF THE TIMES the departure of another dear sister from a world of sin and sorrow, to a world of endless rest.

Mrs. Nancy Lieurance departed this life on the 27th of September, 1878, at the house of her son-in-law, Charles R. Simmons, near the village of Greenbush, Warren Co., Ill., aged 68 years, 5 months and 14 days. Sister Lieurance was the daughter of Josiah Rogers, and was born in Tennessee, but as the family record has been destroyed by fire, we shall have to omit some dates. She came to Illinois many years ago, and became the wife of Jacob Bair, by whom she bore twelve children, seven of whom, three sons and four daughters, are known to survive her. After the death of Mr. Bair she was married to Mr. Elijah Lieurance, who preceded her to the grave several years. She made a profession of religion, and joined the New Hope Church of Regular (or Primitive) Baptists, in the year 1837, and was baptized by the late Eld. Charles Vandever, and was a member of the same church at her death.

Sister Lieurance for more than forty years continued to walk as a child of God, and maintain the character of an humble follower of her Lord and Master, and had greatly endeared herself to her brethren and sisters in Christ, and also to her friends, and especially to her children, who have lost a faithful and loving mother. She had been afflicted more or less for years, and for some months suffered many severe attacks of a complication of disorders, all of which she bore with remarkable patience and resignation. Two weeks before her death I conversed with her, and found her confidence in her Savior unshaken, and her soul resting in peace. Some time before her death she called her children round her bed and bade them all farewell, with a mother's faithful advice. At the approach of the final conflict her last words were, "Farewell, children, farewell. I'm gone."

I being a member and pastor of the same church, but being out of reach at the time, was requested to speak at our house of worship at Greenbush on yesterday, on the occa-

sion, which I did from Psalm cxvi. 15, in the presence of a large audience, and the services were closed by Eld. C. Humphrey.

May the Lord resign her children and friends to their irreparable loss,

Affectionately,

I. N. VANMETER.

MACOMB, Ill., Oct. 21, 1878.

DIED—Near Brentsville, Prince Wm. Co., Va., Aug. 24, 1878, brother **Austin B. Weedon**, in the 86th year of his age.

Brother Weedon was born in September, 1792, and has been a member of the visible church over fifty years. He was a consistent and highly esteemed member, punctual in the performance of the duties devolving upon him, sound in the faith, and a man very much respected in the community for his upright walk and conversation. He was, and had been for many years, a deacon in Quantico Church, of this county. He leaves six children, five of whom are members of the visible church. The bereaved family have the sincere sympathy of many friends and brethren in their affliction. In company with brethren I have enjoyed many pleasant seasons with brother Weedon and family, at his home. Kind and courteous in his demeanor, we have found a hearty welcome at his home, and many precious and refreshing seasons have been enjoyed there.

The funeral was attended to Aug. 26th, in the presence of a large congregation of brethren, relatives and friends.

The Lord is calling his children home. We are continually taught that we have no continuing dwelling place here. We know that the days of our mortal pilgrimage are numbered of the Lord, and "Till he commands, we cannot die," and that, in the experience of the child of God, "Death is the gate to endless joy."

Yours in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Prince Wm. Co., Va.

DIED—My little niece, **Aseneth Sweet**, a daughter of Dayton and Mary Ann Sweet, and granddaughter of Nelson and Sarah Sweet, aged six years the 12th of June last. This little one has been a great sufferer. She and her little brother nine months old had the lung fever one year ago last March, and as soon as she had recovered from that, she and her only little brother and sister were taken with the measles. She reminded us of Job, for she was covered with boils. She had thirty on her at one time. She recovered from this, and seemed perfectly well. But she was taken with diphtheria Aug. 22, 1878, and died the 27th. One hour before she died she turned herself in bed, and looked up at us and said, "I am going to glory," and repeated it three times. She then said, "I feel better," and commenced to sing. It sounded like music, although no words were spoken. She seemed happy. I thought, surely,

"Jesus can make a dying bed
Feel soft as downy pillows are."

She commenced again to sing, and a number of times said she was going to glory. At one o'clock she passed away in a hard struggle.

Her funeral was preached from these comforting words, "Let not your heart be troubled, ye believe in God, believe also in me." Then her body was laid in the cold dust, to lie there until God shall bid it rise.

Your sister in hope of eternal life,

LYDIA SWEET.

POLO, Ill.

ELDER G. BEEBE & SON:—I herewith inclose a brief notice of the death of **Miss Elizabeth Sheff**, which in the providence of God took place on the 20th of October, 1877, at the Astern Lunatic Asylum of Virginia, (Williamsburg) of which institution she had been an inmate for twenty-two years. Her age was 44 years.

Thus has passed away one more of our number, weary and forlorn, concerning the cares and responsibilities of this life, a distaste for the trifles of earth. By grace she professed a hope in her girlhood days, and we trust her longings are now fully satisfied, and she is at rest.

"Like Noah's weary dove
That soared the earth around,

And not a resting-place abroad
The cheerless waters found."

"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?"

CULPEPER Co., Va.

S.

IN MEMORIAM.

Mr. Wm. F. Collier, the subject of this notice, died Oct. 21, 1878, after a lingering illness of several weeks duration. In death, as in life, his conscientious scruples were of the most exacting nature, and an act that was not perfectly fair received his most earnest condemnation. As he was exact in every thing, and morally a man of full stature, he delighted in meeting such. He was in his 69th year, had been a member of the Baptist Church more than forty years, and a constant reader of the SIGNS OF THE TIMES about thirty years. Its regular visitation was anticipated with the deepest interest. A substantial neighbor said to the writer, that this community could ill afford to lose such a man—they are few. Such is verily true. His integrity was unimpeached, his christian character of a high order, and his christian experience approximated perfection. But on this subject let him speak for himself. In the SIGNS of Dec. 15, 1865, you will find the following extract from a letter signed W. F. C.:

"While the girls [his sisters] sang the hymn,

'Come away to the skies,
My beloved, arise,'

at the commencement I was made to consider my situation as a sinner; for I know that in me (that is in my flesh) dwelleth no good thing. O, that 7th chapter of Romans gives me some encouragement, that if such a christian as Paul could not do good, how can I expect to live without sin? So here is where I put my trust—in Christ—that if I am saved it will be through him."

Modest and retiring in his manners, generous and warmhearted, free as a flowing stream from a full fountain, an unassuming and consistent christian, his memory is tenderly embalmed in the hearts of all who knew him. The idol of his family, he warmly reciprocated the affection and tenderness so freely bestowed on him by the children.

Death is man's supreme abhorrence. The dark valley with its weird and solemn shadows, even when illumined by the rays of christianity, is still the ground man shudders to approach. But not so with our friend. To him this dark valley was robbed of its gloom. There was nothing in it to appal him. God was with him. Death is not a loss to this noble christian; but when such a one, beckoned by the shadowy hand, retreats from the din of life, it is but the means of securing to him perpetual immunity from the tribulations of an earthly life, and open to his gaze the full and cheering beams of the light of heaven, together with uninterrupted bliss forever and ever.

For devotion to duty, purity and excellence of character, and all the qualities of a true gentleman, no man stood higher. Five devoted children are left to mourn their irreparable loss, but they may hope to meet him at the fountain of eternal love, and gather immortality and happiness with him in the worship and service of God forever. His name will live on and grow brighter as it lives. Then let them bow their heads in meek submission to the will of omnipotent God. His will be done.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., DECEMBER 1, 1878. NO. 23.

POETRY.

A FEAST OF FAT THINGS.

Jesus, with thee my soul is blest ;
Thou art the banquet, I the guest.
How sweet the wine, how rich the food !
The food thy flesh, the wine thy blood.
How wonderful that I should be
Welcome to sit and sup with thee !

This honor, Lord, have all thy saints ;
Hush, then, my soul, no more complaints ;
Why should a living man complain,
Who feasts upon the Lamb once slain ?
What though my portion here be poor ?
In thee I have a plenteous store.

TRUST IN GOD.

Father, I would not choose my way
I would not lift the veil
That hangs before each opening day ;
Thou knowest best ; be this my stay
When storms and clouds in dark array
My peaceful hours assail.

As backward on my vanished years
I take a passing view,
Thy guiding hand in all appears,
Through scenes of joy, undim'd by tears,
Through sorrow's night, beset with fears,
Thy hand my pathway drew.

And still as onward I must go
Along life's checkered way,
By quiet watches still and low,
I fain would walk where lilies grow ;
Thou knowest best ; on me bestow
Strength equal to my day.

May the angel of thy presence be
My guiding star by night,
My joy when other joys all flee,
A shield and shelter over me,
And may abiding trust in thee,
Through all, be clear and bright.

And when the hour of death shall come,
May I behold thy face ;
On wings of love, O waft me home,
And there in that perennial bloom,
As high as heaven's eternal dome
Will rise my songs of praise.

SALLIE M. BOWEN.

BLOOMINGTON, Ill.

ETERNAL LIFE.

Eternal life ! Lord, what is this ?
'Tis more than heaven, 'tis more than bliss.
Eternal life ! 'Tis this I see ;
'Tis me in Christ, and Christ in me.

'Tis more than pardon, more than grace ;
'Tis in his heart to have a place ;
'Tis to enjoy my Jesus' charms ;
'Tis to be clasped within his arms.

'Tis to lie sweetly on his breast ;
'Tis to be kissed and be caress'd ;
'Tis to be dandled on the knee,
And hear him say, I died for thee.

'Tis to be borne upon the side
Of the dear Savior's lovely bride ;
To claim Jehovah as my own,
Flesh of his flesh, bone of his bone.

In marriage union we are one,
The lawful spouse of God's dear Son ;
To wear the bracelets and the ring ;
'Tis to be wedded to the King.

'Tis to sit with him as his queen,
The greatest beauty ever seen,
Admired by all the shining host,
By Father, Son, and Holy Ghost.

To be the Lamb's redeemed wife,
This is to have eternal life.

CORRESPONDENCE.

FAITH.

DEAR BRETHREN:—A few days since I received a letter from a friend, containing a request that I should say something through the SIGNS upon this important subject. The writer of the request spoke of being troubled with many doubts and fears as to her own interest in the things of the kingdom, and I suppose the chief question in her mind in regard to faith is to know whether she possesses that heavenly grace or not. This is the real difficulty in the minds of all the people of God. They do not question the truth of God's word, or the certainty of the fulfillment of all the promises, but each one feels to ask, Am I a sharer in these things ? are these promises for me ?

"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 ?"

I wish to show what true faith is, if I can, so that those who have faith may be comforted and be enabled to rejoice. We are informed in holy writ that "without faith it is impossible to please God," and that "who-soever cometh to the Father must believe that he is, and that he is the rewarder of them that diligently seek him." Therefore it is of the utmost importance to us to inquire whether we are in possession of this faith.

There is nothing clearer than that two kinds of faith are presented in the scriptures. One genuine, the other counterfeit; one spiritual, the other natural; one true, the other false. When some said they believed there was one God, James said, "The devils also believe and tremble." There is a dead faith, which has no fruit; that is, there is a cold, outward assent to the truth of some principles of doctrine, which yet involves no love for them. A man may believe the letter of predestination, election, effectual calling, the atonement, and final preservation of the saints through grace to glory, and yet know no more of the saving power of these principles of truth than the Pharisee. Of those who have this kind of faith it is said, "The hope of the hypocrite shall perish." Perhaps the term "faith" ought not to be applied to this cold, formal, dead assent to the truth. This is certainly very opposite from the faith of God's elect. Their faith is a living principle, which works by love, and purifies the heart, and overcomes the world. This faith does wonderful things. Read the eleventh chapter of Hebrews for an account of the mighty workings of this true and living faith. This true

faith is a fruit of the Spirit. We possess it by revelation of God. If we have not the Spirit of God, we have not faith. It is plainly said in the word that all men have not faith; and this is so, because all men have not the Spirit of God. Again, it is said plainly that faith is the gift of God: "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God." Arminians, who are so in love with salvation by works that they seek to make as light of grace as possible, and to allow it as little place as possible, have undertaken to assert that the word "gift" in the text refers to "grace," and not to "faith." Thus they would make the Holy Ghost responsible for an error in the use of language that a school-boy would be ashamed of. The word *grace* means *gift*, free and unmerited; and it is arrant nonsense to say, "By the 'gift' of God ye are saved; and that 'gift' not of yourselves, it is the gift of God." But how different is this reading, "By grace are ye saved, through faith; and that (faith) not of yourselves, it (the faith) is the gift of God." This is the true and scriptural meaning, and this view of the text also agrees with all christian experience. Faith is a spiritual grace, and does not grow on nature's barren soil.

The difference between this faith which God gives, and a mere natural assent to the letter of the truth, may be thus faintly and imperfectly illustrated. The little child may be told that the fire will burn him and cause him pain, and he may believe what he is told; but when he has once laid his hand in the fire, he believes in this truth as he never did before. So we must experience the power of God's word in the heart before we can have a scriptural, saving faith; and this experience is of God. This is that unction from the Holy One, which teaches all things; so that we need not that any one teach us, for now God's word is *felt* to be true.

I think that sometimes the word *faith* is used in the New Testament in the sense of trust or belief in God. Divine inspiration has given a better definition of faith as a principle than any words of ours can convey: "Now faith is the substance of things hoped for, the evidence of things not seen." It is the presence of the things of that world which the natural eye sees not, and which we hope for, in the soul. It is the power of that eternal life which God gives his people, felt and experienced in the heart. By this principle divine and unseen things are made real to us. We

know these things are so, for we have felt them. It is by this principle that we love him whom we have not seen; and believing in him, rejoice with unspeakable and glorious joy. This divine, indwelling principle produces trust, or reliance upon God. This, I think, is sometimes called faith in the word. For instance, it is said that "Abraham believed God, and it was counted to him for righteousness." Abraham's belief is called faith in other places. Again, it is written, "Unto him that worketh not, but believeth on him that justifieth the ungodly, his *faith* shall be counted to him for righteousness." Here faith and belief are evidently synonymous terms. But no child of God need be perplexed by this double use of the word faith; for as there can be no real trust or belief in God or his promises, nor any real reliance upon him, without this vital principle of faith, so where this principle is found it is never barren, but always produces trust and reliance upon God, and thus strengthens the child of God to do or to suffer in the cause he loves.

Faith differs from assurance, as much as the bud differs from the fruit. No one can be a child of God who has not faith, but many a child of God has no assurance of his own interest in Christ. Let us see what the scriptures say about faith in regard to this matter. Perhaps the difference may appear by considering those wonderful words of Job: "I know that my Redeemer liveth," &c. Now this was a joyful and holy assurance. Before this, however, Job was equally sure that the Redeemer lived; but now he could add, "He is my Redeemer." The first state of mind was faith, the second was faith and assurance. I remember once being deeply touched, when upon the eastern shore of Maryland, at a narration of a work of grace by a brother. The night before, at his house, a young man was reading the SIGNS, when suddenly he looked up, and said, "Yes, he is a precious Savior, and he is my Savior." The brother said to him, "Jesus is a precious Savior, isn't he?" The young man replied again, "Yes, he is a precious Savior, and he is my Savior." Now here was faith and assurance both. Faith presented the Savior as able to save, and then a glorious assurance helped him to exclaim, "and he is my Savior."

Now faith believes that Jesus is able to save, but there are many doubts felt in the heart as to whether he will save such a sinner as I. This is exactly opposite to the natural

OCCOQUAN, Va., Oct. 30, 1878.

view of the matter. Faith says God is able to save; while the natural mind says God wants to save, but whether he can or not, depends upon conditions which he cannot control. Doubting soul, do you believe that Jesus is able to save you, and yet have you many doubts as to whether he will have compassion upon you? How astonished you are to be told that you have faith, saving faith! There are some examples given in the bible; may they be for your comfort. When the three Hebrew children were about to be cast into the fiery furnace, they gave a sublime example of faith; they said, "The God in whom we trust is able to deliver us." They did not say, "he will deliver us," but, "he is able to deliver us." Their faith rested in God's power to save, and they could commit themselves to him. So Paul could say, in the midst of the furnace, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to his charge against that day." When the leper came to Jesus, he said, "Lord, if thou wilt, thou canst make me clean." Notice, the leper did not say, "Lord, if thou canst, thou wilt," but the reverse. Now Jesus said to him that this was faith. This leper was in trouble, and he came to Jesus in his trouble. None but Jesus could do him good; and Jesus could heal him. Of this he had no doubt; but he did have many doubts and fears about his own fitness, and whether Jesus would listen to such a wretch as he. He had seen the Pharisee gather his robes around him as he passed, lest they should be defiled by contact with the foul leper. He felt himself outcast from all the world. O what pain and sorrow of heart he felt! What longing desires did he have to be healed! "And this Jesus, this great Teacher sent from God, will he not spurn me? I am not fit for him to notice me; yet it is my last resort. I will fall at his feet, and entreat his mercy." These, no doubt, were his feelings. And the spontaneous cry comes to his lips, "Lord, thou canst save me if thou wilt. O heal my leprosy." And with all his doubts, Jesus said that he had faith. Doubting one, Do you believe that Jesus is able to save you? Then you have faith, the faith of the leper. Jesus healed him: he will also heal you. Again, take the case of the Centurion's servant. The Centurion came to Jesus, entreating that he would heal his servant. Jesus said, "I will come with thee." But he said, "I am not worthy that thou shouldst come under my roof. Only speak the word, and my servant shall be healed, for I also am a man under authority, (or in authority); and I say to this man, Go, and he goeth; and to another, Do this, and he doeth it." Then Jesus said, "I have not found so great faith, no, not in Israel." Here again we see that the faith of the Centurion consisted in believing in the power of Jesus. This man was not even a Jew; he was a Roman officer. Yet God had given him great faith and great hu-

mility; they always go together. He who sees most clearly the power, holiness and majesty of God, will always feel most sensibly his own unfitness. It is this sense of ill desert that causes so many doubts and fears, and prevents that assurance that is so delightful when felt in the soul. But faith cannot be shaken. The soul still rests in the knowledge that Jesus has but to speak the word and the work is done. Again, trembling child, remember that if you believe this, you have that faith that conquers all things, and that leads to a glad fruition. You have been mourning because you thought your faith so weak, if indeed you had any at all, not thinking that believing in God's power was faith, and that, too, of the highest order. Abraham's faith was of this kind. He staggered not at the promise given, that in his seed should all the nations of the earth be blessed. And when called to offer up his only son, through whom the promise was to be fulfilled, he still doubted not, accounting that God was able to raise him from the dead; yes, able to do this. Abraham did not have the assurance that God would raise Isaac from the dead, but he had faith in his power. The meaning is that Abraham believed that God could and would fulfill his promise in some way, though all might, to his short sight, seem dark, and all but impossible. How many dark seasons try the faith of the people of God. But faith cannot be subdued. This is the victory that overcometh the world, even our faith. Faith knows that all is sure, even when no sun appears in view; and so we walk by faith, and not by sight. Faith takes hold upon divine power, and looks beyond all human might, and sees that the things which are impossible with men are possible with God. And so faith as a grain of mustard seed, sees no obstacles in its way. It is sure that God can remove the greatest obstacles like a mountain, or perform miracles like planting the sycamore tree in the midst of the sea.

Faith is a living, vital principle; so the apostle could say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The dead in sin have it not, but they that are alive unto God. Our whole christian experience is a life of faith. It was so with Abraham. By faith when he was called he went out of his own country, not knowing whither he went. By faith he sojourned in the land of promise, and by faith he looked for a city which hath foundations, whose maker and builder is God. How strikingly illustrative this is of the experience of the child of God. When God calls him by grace he goes out from his home, his kindred, like a lone wanderer. Truly he knows not where this new experience is leading him, yet he cannot go back; he cannot rest in the old things any more. Some power within is leading him

on; it is the same power that led Abraham: it is faith. Some child of God may read this who is being led forth by this right way, and who thinks all is against him. Let such an one be encouraged: he is following Abraham's footsteps; he has Abraham's experience. After a time, with Abraham, the weary child comes to the pleasant land of Canaan. Yet here he dwells not in a permanent temple, but in tabernacles that are movable, and that must be taken down; and this *time abiding* is also by faith. The christian must not settle down upon his lees in this world; here is no abiding place. How many times do we come to a pleasant place, where the palm trees cast a goodly shade, where the vine and fig tree flourish, and the sun shines brightly, and the song-birds make melody in our hearts; and here we say, "I will abide." But no; we dwell in tabernacles. Shortly we must move on; we have some lessons to learn that we cannot learn here. So we, by faith, enjoy these resting places, but know that they are not our final rest. So we dwell in tabernacles with Abraham, Isaac and Jacob, because, like them, we look for a city which hath foundations, whose builder and maker is God. Hope, by and by, shall change to glad fruition, and we shall dwell, not in movable tabernacles as here, but in the everlasting temple of God, to go out no more forever. Faith brings us out from the land of darkness and sin; faith enables us to dwell in our spiritual land of Canaan; and faith unfolds the glories of the third heavens, and assures us that there will be a full reward for every toil and pain of our weary way. Surely this faith is an active, living power in the believer. The knowledge of sin, repentance on account of sin, the assurance of forgiveness, of justification, and of final salvation, are all connected with faith. Without faith it is impossible to please God; and the best sacrifices are not acceptable to God without this heaven-born principle. It was by faith that Abel offered a more acceptable sacrifice than Cain. Faith, in Abel, looked to Christ, and came from his presence in the soul, as it is with God's people to-day. If Christ be our hope and confidence, we know that we have faith; and if we bring Christ to God as our plea, we are sure we shall not be repulsed. God regards our petition for his Son's sake, and it is faith's cheering mission to assure our hearts of his unfailing intercession, which is always effectual in behalf of his chosen people.

In conclusion, let us ask if this be our hope and trust. Is this our experience? If it be, then have we a good reason to rejoice and sing, for this is salvation. I hope that what I have written, if published, will be of comfort to the friend at whose request I have written, and that she may be encouraged to come to the people of God and cast in her lot with them.

As ever, your brother in hope,
F. A. CHICK.

REISTERSTOWN, Md., June 6, 1878.

DEAR BROTHER BEEBE:—I returned to my home the 23d instant, from a pleasant visit among the brethren in Georgia and North Carolina. I have thought that a brief description of this visit would be of interest to the readers of the SIGNS, as very few of them from some portions of our country have visited that part of the country. Several requests of this nature were also received from the brethren while I was among them. For some time I had experienced a strong desire to visit our brethren in the south, especially the field of labor in Georgia of the late Eld. Joseph L. Purington. Last year I received a letter from brother William S. Montgomery, containing a very kind and cordial invitation to me to visit him and the brethren in Georgia whenever in the providence of our God there was a way opened up to do so. During the spring and summer there came into my mind apparently a sense of duty to visit the south, if possible, this fall. Obstacles apparently were in my way, not the least of which was the prevalence of the yellow fever, which threatened to continue to spread and scatter over that much-tryed but highly-favored land, enshrouding different and many portions of it in dense clouds of sickness, sorrow, gloom and death. A sense of my incompetency for the ministerial labors that might devolve upon me rested also upon my mind. Yet in the midst of all these obstacles I found myself preparing for the trip, and was actually on the way without having my mind clear that it was proper and right for me to go. The evening that I left my home the words of the poet rested with peculiar sweetness upon my mind,

"That man no guard or weapon needs
Whose heart the blood of Jesus knows,
But safe may pass, if duty leads,
Through burning sands or mountain snows.
"Released from guilt, he feels no fear;
Redemption is his shield and tower;
He sees his Savior always near
To help in every trying hour."

I left my home the evening of the first Sunday in September, and Alexandria, Virginia, the following morning, arriving in Atlanta, Georgia, about noon Tuesday. I traveled over what is termed the "Kenesaw route," via Lynchburg, Knoxville and Dalton. Tuesday night I spent at Social Circle, about fifty miles from Atlanta, with Mr. Robert Mobley, a very dear friend, and on the following morning brother William S. Montgomery came for me, and conveyed me to his home. A small company of brethren were at brother Montgomery's Wednesday evening, among whom was Elder John G. Eubanks, who has the care of two of the churches formerly under Elder Purington's care. The evening's interview was of the most pleasant and cordial character, and the hours sped swiftly by, spent in conversation upon spiritual things. The next morning we started for the place appointed for the meeting of the Ocmulgee Association, about fifty miles distant. A small company of brethren joined us upon the route,

among whom was Elder J. T. Jordan, of the Yellow River Association, who I found to be an excellent brother and good preacher. The travel across the country was pleasant, though the weather a portion of the time bore witness to the fact that we were in the "sunny south." We were present at the Ocmulgee Association, held with Mt. Zion Church, Jones County, Georgia. A large congregation was present. Peace, harmony and love abounded. The preaching was "in demonstration of the spirit and of power." The introductory sermon was preached by Elder D. W. Patman, to whom the Lord gave liberty in speaking. I enjoyed very much my intercourse with Elder Patman while in Georgia, and esteem him highly as an able minister of the New Testament, kind and fatherly in counsel, humble in his walk; "he is a workman that needeth not to be ashamed." Besides those already named, I met at this association with the following preachers; Elder D. L. Hitchcock, the Moderator, T. J. Bazemore, T. K. Pursley, J. T. Keel, William H. Morgan, R. E. Story, J. H. Gresham, A. King, W. B. Carr, J. L. Smith, J. Smith, and G. W. Scarborough. The association closed on Monday after the second Sunday in September, and in his company I returned to brother William S. Montgomery's. On Thursday following I passed through Atlanta to Rome, Georgia, near where the Euharlee Association convened Saturday before the third Sunday in September. This association was also pleasant. I met here with several preachers, among whom were Elder L. C. D. Payne, the Moderator of the Association, Elder K. Rambo, an aged and much esteemed preacher in it, Elder J. R. Respass, T. K. Pursley, and several others. I remained during the association with Mr. J. H. King and his estimable family in Rome, whose kindness and hospitality I hope never to forget. Returning from this association to brother Montgomery's, I visited Shoal Creek Church on Friday before the fourth Sunday in September, and the three following days attended the Yellow River Association, held with the church at Sardis, Walton County, Georgia. This is one of, if not the largest, Primitive Baptist Association in Georgia. Last year's Minutes report twenty-six churches, with a membership of over nine hundred, including eight ordained and three licensed preachers. The congregation in attendance was large and attentive, and the season one of comfort and joy to the lovers of truth. There were sixteen preachers present, among whom were Elders D. W. Patman, I. Hamby, J. G. Eubanks, J. T. Jordan, William H. Morgan, F. M. McLeroy, and J. M. Gunter. During this week I visited the churches of Mount Paran, Bethel, Harry Spring, and Holly Spring. The visit to these churches was quite pleasant. The church at Holly Spring and the Shoal Creek Church were under the care of Elder Purington when he moved from Georgia to Virginia. My visit to

them was of the most cordial and pleasant nature. The fifth Sunday in September and preceding Saturday I spent with Elder J. T. Jordan, at one of the churches under his care, called Fellowship, in DeKalb County, Georgia. The meeting was quite interesting, three persons were baptized on Sunday, and the church and visiting brethren came together in the solemn service of communion. After a comforting meeting with the church in Atlanta, Georgia, Monday night, I left Georgia Tuesday before the first Sunday in October for North Carolina, arriving in Wilson, after spending a night at Goldsboro, Thursday evening. I met with Elder John S. Collins, of Scottsboro, Alabama, on the train, who was also on his way to visit the brethren in North Carolina. Thursday night we had meeting with the church in Wilson. The city of Wilson is one of the few cities that I have visited that the Lord has blessed with a gospel church in a healthy, active and prosperous travel. This church has a commodious house of worship, and three ordained ministers in her membership. I visited first in North Carolina the Kehukee Association. This was the one hundred and thirteenth anniversary of this association, and the meeting was held with the Kehukee Church, where the association was constituted one hundred and thirteen years ago. During all of these years the Lord has blessed our brethren there with the light of the gospel, and in many ways protected, sustained, and ever kept them amidst all the storms and trials and persecutions experienced by them; to him alone be all the glory for this great blessing. The introductory sermon was preached by Elder C. B. Hassell, from these words, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."—2 Tim. ii. 19. The congregation in attendance was very large. A number of preachers were also present, among whom were Elders P. D. Gold, James S. Woodard, James S. Dameron, A. J. Moore, D. R. Moore, J. S. Collins, B. P. Pitt, besides a number of preachers members of the association, and other visiting preachers. During the week preceding the second Sunday in October, in company with Elders Snider, Dameron and Collins, I visited the churches at Lawrence, Tarboro, and Town Creek, and Elder Dameron and I were at White Oak. I then attended the forty-eighth annual session of the Contentna Association, held in Wilson. This, like the other associational gatherings that I was favored with the opportunity of attending, was a season of refreshing to the lovers of truth. The association was well entertained in the kindness and hospitality of our brethren and friends in and around Wilson. A large congregation was present, among whom were a number of preachers. In this number were Elders Gold, Snider, James S. and William Woodard, Sylvester Hassell, J.

S. Dameron, William A. Ross, and a number of others. To speak of the many interesting incidents that occurred upon this trip, of the seasons of pleasure and joy spent in social conversation, and of the many instructive and comforting sermons that I had the pleasure of listening to, would, I am confident, increase my letter beyond its proper length. It is not always an easy task to condense an extended visit of several weeks into a brief communication. It seems to be proper that incidents of interest to the general reader should be mentioned, while other incidents, perhaps equally as pleasant, are left out, in the feeling that they are not of that character. But these things, whether written in this communication or not, I hope are written in my memory never to be erased, and often may I be carried back to them, and gather comfort from these bright spots that shine out in the dark past, reaching in the light of their joy the darkest night in the mortal journey of the tempted saint. After the close of the Contentna Association I returned to Tarboro, and enjoyed a visit with the brethren and friends there; then, through the kindness of brother James E. Moore, of Williamston, I was conveyed to that place, where I had the pleasure of an agreeable visit with Elder C. B. Hassell and his estimable family. The third Sunday in October, in company with Elder Hassell, I was at Baregrass, not far from Williamston. The closing meeting of my trip was held at brother Robert Salisbury's, about fourteen miles from Williamston. In connection with the oneness of life causing such a unanimity in experience among the people of God, reflecting upon the sweet fellowship that I had witnessed in different places where I had been, and as a parting word to the dear brethren and friends in different places where I had visited upon this trip, and with whom I had held sweet converse upon spiritual things, my mind rested with some comfort upon Paul's language to the Ephesians, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord."

I do not feel like closing the account of my visit, without again referring to and speaking particularly of the kindness and christian courtesy of brother William S. Montgomery to me while in Georgia. My visits in that state were mostly arranged in consultation with him, and he was with me a considerable portion of the time. While in North Carolina I was with Elder James Woodard a large part of the time, and our interview was to me quite instructive as well as agreeable. It is gratifying to know that there are so many churches of our faith and order in the south. In the places visited by me the congregations were generally large and

attentive. I suppose that there were at the two largest associations that I attended about four or five thousand persons present on Sunday. The meetings were orderly. Love and fellowship seemed to prevail among the brethren. I met with a number of able ministers of the New Testament, contending earnestly for "the faith which was once delivered unto the saints." Leaving brother Salisbury's Tuesday morning after the third Sunday in October, I took the cars at Tarboro, and once more found myself "homeward bound," after an absence of about seven weeks, and a travel of about two thousand miles, near one-fourth of which was by private conveyance. Emotions of gratitude and praise to the only wise God, through whose kind care my life had been spared and health preserved, arose, I hope, from my heart. "The Lord is good." After spending a night in Richmond, Virginia, I arrived home Wednesday evening, and found our family in about their usual health. I have enjoyed very much meeting with the brethren at and near my home since my return. Amidst the strong efforts that have been and are still being made to break the sweet fellowship existing among the saints, it is comforting to know that the people of our God are gathered in one unbroken correspondence from Canada to the south, and from the Atlantic to the distant states of the west. I am confident that this correspondence, flowing as it does from the love of God shed abroad in the heart of his people, is becoming more strong and firm year by year. This fellowship cannot be broken, for it is "with the Father, and with his Son Jesus Christ." In the wide circle of this correspondence peace, harmony, love and fellowship abound. Our watchmen lift up their voice together, and the saints are "endeavoring to keep the unity of the Spirit in the bond of peace." Far better would it be for themselves if brethren were always thus engaged. The redeemed of the Lord are gathered and are gathering around the standard of eternal truth, "terrible as an army with banners." Of course this blessing comes from the Lord, for it is "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."

In the full assurance of the complete and perfect deliverance of the tribes of the Lord from the "body of this death" into the glorious liberty of his children, and with, I hope, a desire to forever praise and adore him, I remain, as ever, yours in love and gospel fellowship,

WM. M. SMOOT.

KELLEY'S CORNERS, Mich., Oct. 15, 1878.

DEAR ELDER BEEBE & SON:—As yesterday passed away it left me with a murmuring and complaining spirit; not that the Lord denies me all things that I need, but I thought there were too many cares, too many perplexities, for I would fain be free from cares. We are admonished to

cast all our cares upon him who careth for us; yet there are times when I know not how to do it, though I charge myself, saying, I will take heed to my ways, I will walk softly before the Lord in bitterness of soul, I will keep in my heart one continual prayer to the Lord for wisdom, for guidance, for help, that I may have a meek and a quiet spirit, that I may have a contented mind. But how strangely, how unconsciously this passes away, and in its place I find murmurings, repinings, restlessness, such as I had last night. And although to my mind would be presented the trials, the deep sorrows of others, such as I have never been called to bear, and the great mercies and favors granted me, which to others are denied, yet my tumultuous thoughts would not be quiet, until in the distance I heard the sound of thunder. How quick my poor, wicked heart began to tremble, and to beg to be spared, for the sound to me is something like the cock crowing was to Peter. Well do I remember, when but a little child, there was nothing I so much feared as the lightning, the thunder, and the storm; if anything could frighten me into promises of obedience, of being a good girl, that would. But as I grew older this mind changed, and I learned to love the storm, for it somehow suited my strange, wild nature. I loved to watch the great dark clouds rising above the horizon; there was perfect grandeur in the sound of the deep thunder; to me it shadowed forth the great power of him who rules and guides the storm. I felt to pity those who feared and trembled. Again, when peace was granted unto me, that perfect peace which passes all understanding, there was no place in my heart for fear. I could look calmly upon what was once my greatest dread, upon the quick flash of the lightning, and think if it was the manner in which the Father had willed to take my life away, I would not dread its stroke. Yet a change came over all this, and the days came when I had to say, "He hath turned me back." When in a state of willfulness and rebellion, that sound was made to me as terrible as that of Sinai, as the voice of the trumpet that was heard there; so that like Moses, I had to say, "I do exceedingly fear and quake." Ever since that time, when I am in a peaceful, quiet frame, I scarcely heed it; yet when I am unreconciled, as I was last night, it is terrible. How quick to the depths of my poor, wicked heart there is search made, and how ready I am to say, Lord, what have I done? (what should I have done?) what wilt thou have me do? have I given any offense? We are admonished to give none offense, neither to Jew nor to Gentile, nor to the church of God; and it looks to me like an especial charge the Savior gave his chosen ones, "Take heed that ye offend not one of these little ones that believe in me." A little one is not a proud, lofty one, who may have things of which to boast. And though I can recall no word or deed whereby I

might have given offense to one such "little one," yet, fearing that I have, I often feel to pray to the Father that he would wipe it out, that he would cause them to forget it, and to forgive a blundering, stupid one like me. One asks this question, Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we must all stand before the judgment seat of Christ. This I have found to be true, yet I cannot feel an evidence; for if I were left to walk my own way without restraint, I should indeed have cause to fear. For he was exalted a Prince and a Savior, to grant repentance unto Israel, and the remission of sins; and if my sins and offenses were never brought before me, if to me it was not given to cry from the depths of a truly penitent heart for pity and for pardon, I should indeed be without hope. Like David, I often say, "Lord, if thou wert strict to mark iniquity, who could stand before thee?" For I have no righteousness to plead, but always have to plead guilty; yet I even hope to be justified by him who is made unto us wisdom, righteousness, sanctification and redemption. And truly my pathway here leads through many changes; for I am but a traveler through this world, a pilgrim, a stranger. Pilgrims in ancient times were mostly represented with a girdle and a staff, though Jacob, who was halt and feeble, must have a way provided whereby he could be carried. Such a traveler am I, sometimes thinking I am borne whither I know not, trusting to him who is able to lead about and instruct the blind and ignorant, and sometimes on my pathway here the light has shined. The time was when I could look in that strong light; but now I have grown to be a sickly plant, that can hardly bear the strong light of the sun, yet trembles with dread at the approaching storm. Still there are days just suited to my case, days of neither storm nor sunshine, when there is a pleasant, quiet shade, when there is a sacred stillness rests upon all things; days that I call my sabbath days, wherein I rest me by the way, sitting under his shadow with great delight, gathering strength to go on my journey, which I have sometimes thought was nearly ended. There was a time when with joy I looked at my wasted frame, and marked my failing breath, for I thought it would soon be over, and I would soon be admitted into the full glory of that light that has shined upon me here; but now he hath turned me back, and left me but a glimmer of light to grope my way through the thick darkness. My work was not yet done, my course not finished; so he brought a veil over the great glory that was once revealed to me, so that I might be inclined to do my Master's will below, yet still to wait until he shall perfect that which concerneth me, until I be able to bear all the things which he shall say unto me. For he said unto his disciples, "I have yet many things to say unto you, but ye are not able to bear them

now." Sometimes I think my feeble heart could hardly bear the joy these words could give, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I feel that I must yet suffer awhile, yet learn awhile, though the darkened way is sometimes grievous, and I often utter this cry, "Woe is me, that I sojourn in Meshech." Yet I know that I am only sojourning here, staying, waiting my appointed days here. I might have been mindful to stay here, if to me had been given no promise of a better country; for while I sojourn here in Meshech, I must also dwell in the tents of Kedar. Then, one might say, you at least have a dwelling place. Yes, but it is only a tent, a temporary place, a tabernacle that shall be dissolved, a black, polluted dwelling, nothing more nor less than a body of death, so loathsome that the dweller therein is oft constrained to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Again, the same writer more cheerfully says, "For we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For we who 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." It is needful that the flesh die, for "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." Yet this corruptible shall put on incorruption, and this mortal shall put on immortality.

"This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day."

KATE SWARTOUT.

MORRIS, Ohio, Nov. 6, 1878.

DEAR BROTHER BEEBE:—I will inclose a letter to be published from our much-esteemed and afflicted sister, Mary Parker. When I left her a few days ago she was suffering untold agony and bodily pain, but endures it with patience and christian fortitude, and is waiting and praying for the time to come that she may go and be with Christ, which is far better; waiting for the time to come when she can say, "O death, where is thy sting? O grave, where is thy victory?" When it shall be said to her, Sit down here on my throne; well done, good and faithful servant, inherit the kingdom prepared for you from the foundation of the world. And I say to her many friends and kindred in Christ, that she is unable to write in her present condition; and this is the reason why I send this private letter for publication, knowing it will be a comfort to those desiring to hear from her, and to the many readers and dear brethren and sisters scattered up and down this vale of tears, groveling here below. But it is through much tribulation we enter the kingdom; and the promise is that he will never leave nor forsake us. I am made to cry out, "Bless

the Lord, O my soul." "Great and marvelous are thy works, Lord God Almighty." Surely his goodness and mercy have followed us all the days of our lives, and will crown us in the kingdom above, where we shall be enabled to ascribe all praise and honor to his ever-blessed name.

From your unworthy sister in hope,
MATTIE S. KAGA.

NEW HOLLAND, Ohio, Oct. 4, 1878.

MY BELOVED SISTER IN THE LORD:—Your letters are both received, and the one bearing yesterday's date was just read. Your sweet, sisterly devotion and christian love are as surprising as they are comforting and soothing. I think my blessed heavenly Father puts it into your heart, my dear sister, to feel thus concerned about me. Severely afflicted, and suffering untold agony of body and mind, a kind and gentle word from a loving heart is indeed a soothing balm to my aching and tempest-tossed mind. How aching and tempest-tossed my heart has been for some time, no language could express. My afflictions never seemed so unbearable as they have of late, simply because I do not have that blessed assurance that underneath me are the everlasting arms. I seem to be without hope and without God in the world. In vain have I sought comfort in the word by prayer; the face of my dear Redeemer is hidden behind the thick clouds that my sins have formed between me and his blessed and soul-cheering presence. And when will it be removed? Will my blessed Savior cast off forever? will he be favorable no more? O that I knew where I might find him, and O that I were as in months past, is the language continually of my heart. I said I seemed to be without hope; but thanks to his holy name, so long as there is a promise on which to lay hold, no poor, helpless sinner need be without hope. We may think we are without God, we may have no feeling sense of his sweet presence; but so long as we can look toward Calvary's mount, so long as we can remember that Jesus died, why need we say we are without hope? Nay, more; how dare we, who hunger and thirst after righteousness, who feel the need of the Savior's fullness and love, how dare we say we are without hope? And it is a blessed hope, be it never so small; a cheering hope, which shines like a golden gem through the darkest skies; a hope that reaches beyond the grave, and lays hold of endless life beyond the skies. It is this blessed hope that keeps my poor heart, while passing under this heavy cloud, from sinking to despair. It bids me lift up the weary hands that hang down; it strengthens the feeble knees, and proves itself to be indeed an anchor to the soul, both sure and steadfast. "A good hope through grace." Do we enjoy such a hope—a hope of an immortal inheritance—one that is incorruptible, and that fadeth not away? If this be given us to enjoy through our Lord Jesus Christ, then are we blessed indeed.

Dark, threatening clouds hang low and heavy over my head, the waters of sorrow and tribulation seem to surround me; but so long as this wonderful anchor of hope is in sight, the floods of great waters cannot overflow me. The thunderings and lightnings of the most terrific storm cannot hurt nor frighten, so long as I can flee to this safe and peaceful harbor, this sweet anchor of the soul, the sweet haven of eternal rest. How heavy and black and tempestuous have seemed the storms that beat upon my poor frail bark for the past six months, and I many times feel that I am all alone amid the waves and storms. I cannot look about me and see many, at least, who are tossed by more pitiless waves; but if there were no storms, what need would there be of a harbor? If all were smooth and bright, and we sailed beneath clear and golden skies, why should we need this anchor of the soul, which is so sure and steadfast? Why should we flee to a Rock of safety, if all was smooth, and there was any safety or sufficiency within ourselves? What a wonderful gospel is the gospel of the Lord Jesus Christ! It is not extended to the righteous, but sinners are called by it to repentance; and by this, and through such promises alone, can I lift up my weary head, and lay hold upon the strong arm of hope, and sweetly realize that even my poor, tempest-tossed soul may find an anchor which is both sure and steadfast. Once within this glorious anchorage, safe in the harbor of his wondrous and eternal love, what manner of pleasant fruits do we find there? We sit under its shadow with great delight, and feel the banner of love being unfurled over and about us. Is it not strange that feasting here in such a magnificent banqueting house, feeding upon the green pastures of his love, led by the still, cool and refreshing waters of his grace, that our wayward footsteps should ever rove—that we should walk into forbidden paths? Would it not appear that we should rather exclaim, like Ruth, "Entreat me not to leave thee, for where thou goest I will go?" And should we not rather prefer to sit low at the feet of Jesus, and learn the lessons of humility and love he so sweetly teaches? How surprising it is that my tired feet should be ready to stray from this delightful harbor of rest, for in every by and forbidden path do we not find thorns and brambles? I am a firm believer in salvation by grace alone; but I do think our daily walk and conversation, our christian deportment, have much to do with our spiritual enjoyment while here in the flesh. When we are filled with vain thoughts, with worldly desires and aspirations, does not the Lord at once withdraw his peaceful presence? Can we be filled with heavenly love and zeal, when our thoughts and affections are given to worldly objects and pursuits? Would it not appear that my heart is thoroughly depraved, that I am afar off from God and godliness indeed, when situ-

ated as I am, with no tie to bind me to earth, no earthly arm on which to lean, with the slender cord of life already half broken, and ready to snap at any time? Is it not strange indeed that my walk is not close with God, and deplorable that I should so often be vexed and troubled by vain thoughts and worldly aspirations, and that the tempestuous waves of temptation and unbelief should so nearly overflow me at times? It would be impossible to tell you how hotly the enemy pursues me at times. I pray daily, "Lead me not into temptation, but deliver me from evil;" but before I am aware, some ugly temptation has siezed me, the enemy is at me, and nothing but the grace of God can restrain me. Our glorious Leader tells us to "watch and pray." This I try to do, but it is always what appears to be the weakest points that I watch most, when to my surprise the enemy attacks me where I thought I was most secure, and I often see the wall crumbling in where I thought it the most firmly built. "Surely he will deliver thee from the snare of the fowler."—Psa. xci. 3. How thankful I am for this promise; for notwithstanding the terribleness of our being entrapped by Satan's devices, and the fowler may absolutely get us within his net, yet we are blessed with the comforting assurance that he who loveth at all times, and who sticketh closer than a brother, is able to and will deliver us out of his grasp. "Surely he will deliver thee from the snare of the fowler." How comforting and full comes this promise to me of late; how much comfort and strength have I derived from that one sentence. What if, like the psalmist, my wayward feet had well nigh slipped, and the fowler had ensnared me; with this divine assurance may I not still hope? may I not still lift up mine eyes unto the hills, from whence cometh my help? "He that keepeth Israel shall neither slumber nor sleep." Is Satan ever-watchful? is he ever on the alert to catch us unawares? No matter: our blessed Leader is watching too; he does not slumber nor sleep; he is our God forever, and will be our guide even unto death. O how such promises lift me up; how they gladden me, and infuse me with spiritual joy and strength. Jesus, the mighty God, the everlasting Father, the Wonderful, Counsellor, the Prince of peace; can it be that so wonderful and holy a Being can be our God forever? Is not this indeed "good tidings of great joy?" Can we think of it without our hearts being aroused with joy, without being animated and forced to shout praises to the Redeemer God, and give glory and honor and praise unto our wondrous King? "And this God is our God forever; he will be our guide even unto death." How comforting and soothing, for methinks we will need a guide not only while treading the middle pathway of life, but even while walking beside the cold streams of Jordan we shall need a guide, a strong man to go before. Never until our mortal

feet shall assume the immortal form, the soiled and filthy sandals give place to golden ones, and the then sinless feet are made to tread upon a sinless shore, can we take one step without this guide. "This God is our God forever; he will be our guide even unto death." O the sweetness, the comfort, the strength that comes to us with such words. It illumines the soul with a rapturous gladness, a holy fervidness, a heavenly calmness that language cannot express. It contains voices more powerful than the ocean's roar. It bears music as soft and sweet as that the angels play upon their harps of gold. It fills us with a light and warmth that surpasses the glory of our midsummer's sun. When such promises flow in upon the soul, we feel that we are indeed being led beside the still waters, that we are come into the banqueting house, that we have entered the peaceful harbor, that we have laid hold of the sure and steadfast anchor, and care not for the roaring billows or the raging storms without.

But I fear I shall weary you. You will please accept this imperfect letter, written under great bodily pain, as a response to both of yours. Except my brief, frequent letters to Dr. Little, this is the first letter I have written for many months. My health is no better, and my sufferings are excruciating beyond description. The pleasant autumn days have come, and will soon be gone; but the balmy air, the mellow, golden sunlight peculiar to this season of the year, have so far brought no tinge to my cheeks, or strength or vigor to my weakened frame. I am discouraged, and feel that

"When a few more days are wasted,
When a few more scenes are o'er,
When a few more griefs are tasted,
I shall fall to rise no more."

I would like much to visit you, dear Mattie, but unless I improve, it would be imprudent for me to attempt a journey of that length unaccompanied. I am very lonely, and if possible, do most ardently desire you to come here.

Thanking you for your dear letters, and hoping to be remembered often in your prayers, I am affectionately your unworthy friend and sister,
MARY PARKER.

HARE'S CORNER, Del., Oct. 31, 1878.

BROTHER BEEBE:—With all our opportunities for speaking and writing often one to another, there are some subjects that have been passed over with less attention than they deserve. Some of these we would do well to take up and consider, and not leave ourselves wholly at the mercy of tradition. The subject of the law, the law of God, I might say, is the one I propose to consider at this time. I have noticed in the writings of brethren, and have been hearing all my life from preachers, (excellent preachers too,) about the law that was given to our first parents, specifying generally that that law was that they should not eat of the tree of knowledge, &c; and as though, if that precept or injunction had not

been given them, they would not have been under law, and there could have been no transgression. Now what I propose to show is, that they were and would have been under law all the same if that precept had never been given at all. God, the Creator, was himself a holy Being, and himself and his own holiness was the standard of right and wrong. That intelligent beings created by him should be subject to the holy and righteous requirements of his character and of his will, was a natural and necessary obligation. The principles of right and wrong, according to the standard of Jehovah's character and perfections, are not only immutable, but they are eternal, co-eval with the existence of God himself. All precepts, whenever or wherever given, are given by governmental authority to the subjects of said government; otherwise they are of no force or avail. They are not given to put the people under law, but because they were under law before, and as the result of that relation. The citizens of the United States know what it is to be under the fundamental law of their government. The law we are under may be carried out in special Legislative enactment; but no law above or beyond this is of any binding force. Neither Congress nor the State Legislatures can add one jot to existing law. Suppose Congress was to pass an edict like that of Nebuchadnezzar in regard to worshiping the golden image that he had set up; how much attention would the people pay to it? Or if they should in their religious zeal pass the other decree, "That every language and nation which shall speak anything against the God of Shadrach, &c., shall be cut in pieces, and their houses shall be made a dunghill," would not the law and the law-makers excite contempt and ridicule? Who would pay any attention to it? The reason for this is as plain and self-evident as the fact itself. The law that we are under does not include the regulating of our religious worship. No act can be passed compelling us to enlist in a foreign army. Let the Government of Mexico or the Parliament of England pass some edict upon us; they might as well pass edicts upon the tides. The reason is plain; we are not under law to them, and it is not in the power of their Legislatures to make us so. God could give precepts to our first parents, because they were under law to him; but will anybody dare to say that he could have given them a precept requiring them to do wrong? Did not Cain sin in slaying his brother? And may it not be sinful and wrong all the time to kill, and to steal, and lie, and worship idols, and burn other people's buildings, and such like, among all nations, before Moses as much as afterward? The law was given in preceptive form to men; but it was the law before, and was given because it was the law. Two sentences are given us as embodying the whole law; one expresses our obligations to our Creator, the other our obligations to each other. These obliga-

tions always have been and always must be binding upon the whole family of man. Heaven and earth may change and pass-away, but the eternal, immutable principles of justice and righteousness remain, and never can be abrogated. Wicked men, clothed with power, may for a time compel submission to cruel and unrighteous edicts, but they can never make them lawful and right by so doing.

The apostle shows with apostolic authority that the nations of the Gentiles were under law, and that they recognized its obligations. The violation of almost every principle of law was charged upon the Canaanites, and they were judged accordingly.

If I have made myself understood, I do not apprehend that any reader of the SIGNS will take exceptions to what I have written. It seems to me like limiting our ideas of the government of God and the obligations of men to a very narrow and insignificant point, if we suppose that men were under no other law or obligation but that touching one tree and its fruit, and but for that interdiction, men would have been without law, and without the liability to fall. Murder, idolatry, robbery, and such like, would have been sin, and death would have been the penalty, if there had been no fig trees or other fruit trees in the garden at all. The transgression of any man will never change the law, nor lessen its claims upon such transgressors. There can be no contemplation of the law of God in the light of the Spirit's teaching, but what we shall all, both Jew and Gentile, be brought in guilty. The scriptures hath concluded all under sin. There never could be any justification for a transgressor, unless one competent to stand between the offender and the law should appear and take the law place, meeting its penalties and all its obligations. Those whose fortune it is to be married to him who is risen from the dead, while the law is fulfilled in them and for them, nevertheless are under the law of Christ's house, and bound to obey every precept that he enjoins upon them as his believing children.

I am still in feeble health, but able to sit at my desk and write for awhile now and then.

Yours to serve in the cause,
E. RITTENHOUSE.

HOWELL'S DEPOT, Orange Co., N. Y.,
November 7, 1878.

DEAR BROTHER BEEBE:—Although it does seem like presumption in me to attempt to tell, through your valuable paper, of what I hope have been some of the Lord's dealings with me, yet it does seem to be required of me, and I am led to say in this case, as I have been compelled to say in others, Why does the Lord ask this of me, one so unworthy, so incapable, and that knows so little? But I feel to say, Thy will, O God, be done, and to proceed, trusting entirely in the Lord to guide and direct me, knowing his ability to guide me in this. But it all seems dark to me,

with temptations without, and corruption within; yet I hope, if I am helped to finish this and send it for publication, it may fall in the way of some poor, blind child of God who has their plan of salvation fixed, and thinks as I did, that they must be brought in their way, or it will not be right. But we read that the Lord's ways are not our ways. His ways and times are firmly fixed. Our bounds are set, that we cannot pass them, and this I was made to know in my experience. I found it impossible to resist his almighty power; and certainly any person so completely in the power of God as I felt myself to be, cannot deny that he will do all his pleasure. But I hardly know how to continue this, as I feel that I have been so long wandering upon the face of the earth, and the Lord has led me about in such crooked paths. He has led me in ways I knew not, and in paths I had not seen, and I have sometimes feared I should never get in the strait and narrow way. But I have felt for years that it was the Lord who was leading me; for I think that during my long and tedious journey I have sometimes caught a glimpse of my Savior, and heard his kind voice, cheering me on. I was confident it was the Lord dealing with me, and if so, he had begun a good work in me; and if he had begun, he certainly would finish it. This, I think, is according to scripture. Is it not? But like many others, I became tired of waiting for the Lord to have his way. I wanted my way. I grew so impatient to see the salvation of God that this life became a burden to me. I really longed to forever close my eyes to this earth and all its vanities, for all was vanity and vexation of spirit. I think I was completely weaned from earth. O, this life was such a burden to me, I would almost daily say, Why does not the Lord take me to himself, that I may find rest? When others of my age have been called away, often have I thought, O why could not that have been me? This may seem strange to some, as I really had no assurance that I could point to, that is, to no particular time when I was accepted of the Lord. Perhaps some may think this presumption in me. I will not attempt to go into particulars, but will say, a thousand ways has God in providence to bring believers home. This has been about the state of my mind for the last two or three years. Now I will mention a dream, or dreams, that I had, which had something to do with my spiritual welfare. I dreamed of a person that I thought I would give anything if I could gain his love; his seemed such holy love. But I could not get him to even look at me, and I felt very bad about it. Then I dreamed of him again. This time I felt more encouraged. I dreamed of him perhaps a half dozen times, and every time would gain a little more of his confidence, till one day, while thinking of my dream, this thought came to me, When you have gained that person's love, Christ will be revealed

to you as your Savior. That is the way the Lord is leading you. Line upon line, precept upon precept, here a little and there a little. And I dreamed of this person again, which was about two weeks before I think the Lord did appear as my Savior, if he ever did; and this, sometimes, I cannot doubt. Well, this time he talked to me, and walked with me, and he put his arm around me, and raised me up, and O, I was so happy. As soon as I awoke in the morning my dream came into my mind. My trouble was gone. O, I thought, if I could only have such a holy companion to go through this life with me, it would not be such a burden. I wondered if this was such love as they knew in heaven. But my dream passed entirely from my mind, until one Sunday I was reading in the SIGNS OF THE TIMES the experience of some of the children of God, and of their doubts and fears after they had entertained a hope in Christ. I could not see how they could have a doubt after they had been so clearly brought out. I was sure that if I could see my way so clearly, I would never allow myself to get in the dark as they did; I should be perfectly happy; I should have nothing to do but rejoice in the finished salvation of God. But I think I have found out to my sorrow that man can build as many props as human means can devise, but if they are not built upon the Rock of Ages, and in harmony with the divine will, God will undermine and tear them all down. "Who art thou, O man, that repliest against God?" It seemed after I had read that, I could not rid my mind of what I had read. It was in my mind continually. Passage after passage of scripture would run through my mind till I became so impatient because I could not banish these thoughts, and really went to sleep with some passage of scripture in my mind that seemed completely worn out. But I had no thought but this would be the last of it. But no, so soon as my eyes were open in the morning, there it was again, and followed me until about eight o'clock, when the thought came into my mind with much force, You have got to be holy; you have got to follow the Lord. This came with such force that it seemed like a command. Me holy! I follow the Lord! It seemed impossible. And then I felt such a weight pressing me down. Still this command must be obeyed, but how could it be? It seemed impossible. I went to the bible, hoping to find something to guide me, but it was sealed to me. It had been better blank, for now it condemned me. I will not attempt to tell how this day was passed by me. A horrid day to me; words cannot describe it. Completely tired and bound with that command from God to be obeyed, although but one short day had passed over my head, it seemed that I had lived ages, and was completely worn out when night came, and think I rested well, little knowing what was in store for me the coming day; for no sooner had I awoke than my trouble returned,

and, if possible, double what it had been. I went about my work as cheerful as possible, but O, where was my mind? I was so glad when my husband (the only one about the house except myself) left in the morning, to be absent all day, for then I could give way to my feelings. I tried to pray, but I think every word I was permitted to say was, "Lord, O Lord." I could not even say, Be merciful to me, a sinner; for I could not think of one sin that I had committed, hard though I tried, that would condemn me. No, it was nothing but my nature that was weighing me down to earth. I thought, if I am such a wretch, why don't the Lord bring all the sins I ever committed right before me? For I knew they were many. Then I should be compelled to cry out for mercy, and then the Lord would hear me, and I should be relieved of this terrible burden. This has been a source of a great deal of trouble to me since, that I did not at that time, as many of God's children are, made to feel that it was my own sins committed in the flesh that condemned me; but since then I have felt to thank the Lord that he did not choose my way, for it has seemed to me that if all my sins had been laid on me at once, I should have sunk beneath them. And I feel now to say, "Lord, quicken thou me in thy way." While struggling under this terrible weight of my nature, knowing not which way to turn, (for the Lord would not allow me even to call upon him) O tell me, where were the works? There were none for me to do. Would not I have gladly worked myself free, had it been in my power? If there is one who can show me their works, I must point them to my God, who did the work for me, when he cried, "It is finished." These words came to me, "Take up your cross and follow me." But I could not do this, for I was completely bound. I could see no cross in following Jesus, if it were in my power to do it. And then there was such a beauty presented to my view in the church of God; in God's people, who seemed a glorious people to me. Then it seemed that I must go to the church. This was another command it seemed impossible for me to obey. I could not do this, for what could I say. I could not say I loved the Lord. God's people were a glorious and peculiar people, and they loved the Lord and his ways; but I could not say that I did. But the thought came to me, You profess to love his people, and you see a beauty in them. Well, by this you may know you love God, if you love the brethren. But he showed me that I was not to go in my own strength. I was not required to be sufficient, and, "Sufficient unto the day is the evil thereof." But I felt sure that I could not say one word, for all was to me as dark as night on this point. But these words soon came to my relief, "Trust in the Lord and remember his goodness. Trust in the arm that is mighty to save. Lo, I am with you always." Such words as these seemed to fill my mind, till

a light broke over me, and I saw my way clear. The Lord would be with me. Now I could go. I was free. And with this such a holy thrill passed over my whole body that I seemed raised from this earth and all its sorrows, and I commenced singing, "O how happy are they who their Savior obey," and sang till I came to the words, "Jesus all the day long was my joy and my song," when I thought I must not sing that, for I could not say he was my joy and my song. Then darkness began to come over me again, when these words came to me, "Did not our heart burn within us while he talked with us by the way, and opened to us the scriptures?" I went to the bible to find the passage, for I knew it was in the New Testament. But I don't think I found it, but there I found my Savior. O what a different book! And did not my heart burn within me as he opened to me the scriptures? I could now say, My God and my Savior. O how tenderly he talked to his disciples when about to leave them; and this he was saying to me. I felt his presence so near me, that it seemed I could touch him. I had often read in the New Testament, but could not see anything lovely in the character of Jesus, but, on the contrary, thought him a boasting, independent person, and have laid the book down in disgust, and thought it very wicked to read it, feeling as I did. But not so now. O, it seemed so different from what I had ever read before. Now I saw my way clear, and felt it my duty, as well as a pleasure, to follow my Savior. The next Saturday being church meeting day, I thought I should go to the church and tell them what I hoped the Lord had done for me; but when the time came, I felt so dissatisfied with myself that I could not go, and thought I would wait until another opportunity, and perhaps I should feel different. I did not tell my feelings to any one, for I thought perhaps they would tell me it was my duty to own my Lord and Master. I thought if it really was the Lord's will, he would prove it so to me, and I did not want to take this step until I was sure it was his will. But I continued to grow worse, instead of better, and on the day that I was compelled to go I think I never passed under a darker cloud. I thought, Why does the Lord require this of me? If it is his will, why don't he make it plain to me? I felt that I was willing, if I could only feel sure it was his will. For we read that his people shall be willing in the day of his power. I knew I was being led by some mighty power. I did not know when I left home that I should go to the church, but thought I should go as far as I was compelled to go, and if I should get as far as the church perhaps I would feel different; but not so. All the trouble, as well as joy, that I had passed through was completely hidden from me. I knew nothing. I was dumb, and not until I commenced speaking did I know of one word I had to say, and only then as it was given me;

but what I did say seemed to be satisfactory to the church, for I was received without a question. I now seemed to be relieved of all trouble, and felt perfectly satisfied with myself and every thing. I had done my duty. I had trusted entirely in the Lord, and he had guided me to his house, to partake of the feast he had prepared for his children. But I was soon compelled to throw off my beautiful garments and put on my filthy rags, and O, they were so disgusting to me. I thought if there was such a thing as committing an unpardonable sin, I had done it. I had sinned against the Holy Ghost, and had deceived the church, and I thought they had not done their duty towards me, or they would have detected me, and now, the next Sunday I was expected to be baptized. O, I thought I could not, I dared not follow the Savior with all this load of sin resting upon me; and if Elder Beebe knew me as well as I knew myself, he would never baptize me. But I found, though I was cast down, yet I was not forsaken; for once more my Savior came, with healing in his wings, and whispered in that still, small voice, You are not thankful for what the Lord has done for you; you are not trusting in the Lord; you are looking at yourself; you will never find any good thing there. Again my way was clear. The day I was permitted by the grace of God, with a free and happy spirit, to follow my dear Redeemer in the cleansing stream, to be buried with him in baptism, was quite a windy day, and the water rough, and as I was led down into the water by Elder Beebe, wave after wave rolled against me, a fit reminder of the many waves of trouble I had had, and should have to encounter. But now I could firmly defy them all. "Thus far shalt thou come, but no farther, and here shall thy proud waves be stayed." For underneath me is his everlasting arm. I think I was perfectly happy. How fitting the words that were sung, "'Twas a heaven below, my Redeemer to know." But since then I have had many dark days, and when almost ready to give up in despair I find that I have meat to eat whereof they have no right who are not his. If I am not his, why am I ever fed with that heavenly food? For I understand that none but God's people were permitted to eat of the manna in the wilderness.

Now, brother Beebe, I have written much more than I had an idea I should, but have only given a short sketch of my journey, and think many who may read this are better acquainted with the way that God leads his chosen ones than I am, and are ready to say with me, Lord, give us each day our daily bread, that we may eat and find strength to take up our every cross, and cry unto the God we profess to love, for his sustaining grace.

As I read over what I have written, I find many imperfections and wanderings, so much resembling the writer; for what am I but a wanderer, and am full of imperfections. I

often think I am a wonder to myself. If you see fit to publish this, do so, and if not, all is well.

It is a glorious mystery,
'Tis a wonder, wonder, wonder;
That God should place his love on me,
Is a wonder, wonder, wonder.

Your sister in hope,
ABBY CODDINGTON.

UTICA, N. Y., Nov., 1878.

DEAR BRETHREN BEEBE:—A short time ago an esteemed brother asked me what my views were on the "wells of salvation," and as we were about to part I promised to write to him, but have concluded to submit what I may write to your riper judgment. Should you publish it, I feel sure the brethren will bear with my weakness.

The 12th chapter of Isaiah commences, "And in that day," signifying a continuation of the same time as the preceding chapter points to; but the subject is a little changed in the 12th. The prophet here brings the subject to the experience of the child of grace. And what he says, although many of the Lord's chosen ones have not yet been brought into gospel liberty, and of course as yet have not said these things, but would cut themselves off, as out of the Lord's secret, yet I can assure them that in his own time he will show them his covenant of mercy and love. Then they shall say, "O Lord, I will praise thee. Though thou wast angry with me, thine anger is turned away, and thou comfortest me. The cause of his saying this is, the Lord is pleased to lead him out of Egyptian darkness, by way of the wilderness of sin, and that, too, by the hand of his faithful servant Moses. He also comes to mount Sinai. This gives him an idea of an angry God. He there sees how God can never look upon sin with the least allowance; that God is holy, while he is polluted from head to foot, and sees no possible way ever to approach; for "Cursed is every one that continueth not in all things written in the book of the law to do them." And here his trouble increases. While the poor, guilty sinner is laying here, under the sound of Sinai's thunders, he draws no comfort, but experiences a slavish fear that hath torment and condemnation. But in that day, when the Sun of Righteousness arises with healing in his wings, he says these things. When the Holy Spirit takes of the things of Jesus and shows them to him, as his, namely, his blood and righteousness, as the way to God, and he has the witness of the Spirit within that these things of Jesus are freely imputed to him, he then shall 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." He now beholds the glory of God in the face of Jesus Christ. Now this is the gospel day to the poor, sin-sick soul; for the very same God that sounded like thunder tones in his ears, is now become his salvation,

and comes to him as a healing balm. "There is therefore now no condemnation to them that are in Christ Jesus." But this precious time of love with some is only momentary, yet it is long enough for them to say all that the prophet says. "They shall say." For they say it in their inmost soul, and it never can be forgotten. All the powers of earth and hell can never entirely obliterate the words from their mind, for the Lord has written them there. And the poor pilgrim often has to go back to this waymark for an evidence of his being in the right way.

"Therefore with joy shall ye draw water from the wells of salvation." Here the prophet declares they shall do something. Therefore, seeing the first husband is dead, and he is married to another, even Christ, he now, instead of fearing, lives a life of trust, or a life of faith in the Son of God; and even Moses said, (as all his subjects do) "I exceedingly fear and quake." But he is now come to the mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-Born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Therefore with joy they draw water from the wells of salvation. My esteemed brother asks, "Are not these wells the gospel ministers?" I have not been led to think so. I do not at this time remember of such an application in the scriptures. Peter speaks of the false prophets that have stolen into the true church as being wells without water. But the true minister that is called of God to the work is denominated a cloud, a messenger, or angel. But when a poor, thirsty sinner goes to an arm of flesh to drink water, I think he sows to the flesh, and the joy is not felt, but death is the result. Besides, many of the inhabitants of Sion never are favored to hear a gospel sermon from the lips of ministers; yet I do believe they live, and draw this water. Now, joy is not the propelling power to draw with, but faith, which is the substance of things hoped for. By it the elders obtained a good report, and by this blessed gift of God the poor soul draws this ever living water from the wells of salvation. But one may ask, How many wells are there? My humble opinion is, there are just as many as there are mansions in my Father's house. For although I have singularized this, it is because the prophet has, in I and me. Yet in the third verse it is applied to the whole church of God. The woman of Samaria, in her experience, first came to the mount (Samaria) that might be touched; but when the Lord convinced her of sin, she came to mount Sinai; and when he gave her faith to believe on him, as the Christ, she came to mount Sion, and said what the prophet said she should, in this chapter, and as all babes do in their feelings—

"Tell to sinners round
What a dear Savior they have found;
They point to his redeeming blood,
And say, Behold the way to God."

But the Lord told her, that whosoever should drink of the water that he should give him, (the singular) it should be in him a well of water springing up into everlasting life. The prophet declares that all Zion's children shall be taught of the Lord, and great shall be their peace. And, "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 heart, and write them in their mind, 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," &c.—Heb. viii. 10, 11. So, dear brother, I do believe these wells of water are that eternal life given to every member of Christ's body, and never will run dry, although oft times our faith and hope are so low, and unbelief creeps in, and we are ready to doubt that there ever was any reality in our hope; yet the dear Lord comes to us again, and says, "It is I, be not afraid." Again we seize the promise from afar, with the eye of faith. Therefore with joy we draw water from the wells of salvation. And the precious promises, the glorious truth, the doctrine of unconditional election, predestination, and final perseverance of the saints, together with the imputed blood and righteousness of our once dead, but now risen Redeemer, are all sips by the way from these wells of salvation, and sometimes we can exclaim, "My cup runneth over."

"And in that day shall ye say, Praise the Lord; call upon his name; declare his doings among the people; make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of the." Dear brethren, this is what the children of grace all say, and surely they that say such things declare plainly that they desire a country, a heavenly, where God is not ashamed to be called their God, for he hath prepared for them a city. I have only glanced at things as they occurred to my mind, for I am admonished to let my words be few when coming to the house of God, and to be more ready to hear than to speak. May the dear Lord abundantly bless the dear little ones with the rich provisions of his house, is my prayer for Jesus' sake.

ELI CARTWRIGHT.

SOCIAL CIRCLE, Ga., Oct. 29, 1878.

ELD. G. BEEBE—BELOVED BROTHER:—I this day send you, from this office, a P. O. Money Order of two dollars, for the SIGNS. This is the business part of my letter. But I wish to renew my expressions of love and attachment to one who is near and dear to me. I well remember, when a boy, the time when my father first received your paper at the commencement. Though at that time I

had no love for the doctrine you published, now it is the joy and delight of my heart. That in the long years that are past you have made mistakes, even yourself will not deny. Not to have done so, you would have to be more than mortal. This you never claimed to be. I am fully satisfied that no religious paper has ever stuck closer to the original prospectus, and contended more firmly and unwaveringly for the doctrine and order of the gospel. If you are wrong now, you have been all the time; if right now, you were at the first. In looking back now, over the long, long years in the past, when you had this sharp conflict with a brother beloved, had at last, in sorrow, to part with his company; compelled to differ with another brother, and still the Lord has stood by you. Again, you have been a target for all the hosts of Antichrist. If malice and vituperation could have triumphed, then indeed would your pen long ago have been laid aside. The Lord has stood by you thus far, and will to the end. The long list of those who were by your side in your youth, partakers of your joys and sorrows, have one by one fallen in death. You are almost alone; they have received their discharge, so to speak—are mustered out of service. Be of good courage, faithful soldier, your discharge will soon come; then shall you lay your armor by, and dwell with Christ at home. If I am alive after you are gone, there will be one sad heart down in the sunny South. Thousands in every part of our land will be filled with sorrow. May the Lord most mercifully strengthen, support and preserve you and your dear companion in feeble old age. Your minds still seem to be clear and discriminating, showing none of the weakness of age.

Yours in love and christian union,
WM. S. MONTGOMERY.

COMFORT IN AFFLICTION.

My spirit yearns for communion with saints, and pants after God. The world, which lieth in wickedness, is all unsatisfying and a lonely place. For the word hath come to me in power, saying, "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." And I am made to realize in my experience that Christ, who is above, is my life, and that I must seek and find my righteousness, my riches, my all, in him. In faithful love he has told me that, "In the world ye shall have tribulation," and I find it so, as I journey on. Therefore I feel that I am a stranger and a pilgrim in the world, and am not at home in it. It is true that in my flesh I feel a close contact and sympathy with all that is of the world, but in my spirit I have not where to lay my head, and am made to know that the world knoweth me not, because it knew him not. Therefore I desire a better country, that is a heavenly; and in all the round of nature my spirit finds no rest. Nay, but a deep, abiding sense of imper-

fection and consequent unrest oppresses my soul, making me feel that all is vanity, and causing me to exclaim, "O that I had wings like a dove! for then would I fly away and be at rest." But O how sweet the voice of him whom my soul loveth, who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And his rest is glorious! Yea, not only does Christ, the Lord of the Sabbath, give rest to the weary, but, as the Shepherd of Israel, he also feeds his flock, strengthens the weak, and satisfies the longing soul. He blesses the provisions of the kingdom of grace, and gives to his disciples the bread of life and the water of salvation, saying, "Eat, O friends; drink, yea, drink abundantly, O beloved." And thus with him is the fountain of life, and from him cometh down every blessing. Being taught by him, as the truth is in Jesus, and thus led, the believing child is made to say, "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." But in tasting these heavenly sweets, the soul is first made to know that all this earthly ground has been cursed for man's sake, and with sorrow he goes forth, meeting thorns and thistles every where, and mournfully drinks Marah's bitter waters. Thus the feet of Zion's pilgrims are pierced with thorns, while trials and dangers so beset their path that heart and flesh are made to cry out and faint and fail. For they are made to come with weeping, and with supplications the Lord leads them home to the city of God, where he commanded the blessing, even life for evermore. This is a good way, because it leads the earth-weary traveler from the snares of death beneath, to the beauty of holiness, the fullness of joy, and pleasures for evermore above. But yet, O how many the afflictions, and how sorrowful the way, from Egypt to Canaan! and from the cross to the crown! Often the poor, bruised reed seems ready to break, and the smoking flax is almost quenched, and the faint cry comes up from the overburdened heart, "I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like them that go down into the pit. Cause me to hear thy loving kindness in the morning, for in thee do I trust. Cause me to know the way wherein I should walk, for I lift up my soul unto thee." Yet all these inward and outward afflictions and trials are needful, and God metes them out in faithful love and tender mercy, to the end that his dear child, who is thus sorely exercised, should not be condemned with the world, but prepared unto his kingdom. I must come into the perfection of Christ through his suffering, and die with him ere I shall arise with his likeness and live with him. "The cup which my Father hath given me, shall I not drink it?"

"While I know his providence
Disposes each event,
Shall I judge by feeble sense,
And yield to discontent?"

If he worms and sparrows feed,
Clothe the grass in rich array,
Can he see a child in need,
And turn his eye away?"

No, no! Loving God, I am assured that he loves me, and his love is infinite and everlasting; therefore in loving kindness he will freely give me all things needful for my salvation and eternal glory. And if I am in the deep waters of tribulation, this is for my purification, that I may be washed and made white in the blood of the Lamb. Or am I in the fiery furnace of affliction, it is that the Lord may refine me, and bring me forth as gold. Knowing this, Paul boldly said, "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." Therefore these are sanctified afflictions, and of God's appointing, O my soul. Then, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God."

Dear brethren editors, having penned the above for the relief of my own heart, I will submit it to you, with the prayer that, if published, it may be made a comfort to some other afflicted one. The command is, "Comfort my people, saith your God."

In tribulation, patience and hope,
D. BARTLEY.
KNIGHTSTOWN, Ind., Nov. 12, 1878.

MACOMB, Ill., Nov., 1878.

BRETHREN BEEBE—BELOVED IN THE LORD JESUS:—I have had a request on hand for some time, by private letter, from Eld. R. M. Wood, of Arkansas, for my views through the medium of the SIGNS OF THE TIMES; on Rev. xvii. 3; and after much hesitating, I have concluded to comply with his request, if you permit, so far at least as to briefly notice the subject.

The text reads thus: "So he carried me away in the Spirit into the wilderness, and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." I wish you, brother Wood, and all others, to understand that I do not claim to understand this awful and sublime vision of the beloved disciple of Jesus, in all of its bearings, if, indeed, I do any part of it; hence what I shall say in this article will be merely to make some general remarks upon the connection, and leave a more full elucidation of the subject to our senior editor, or some one else.

It is true I might write many pages of my rather confused and faint views of the whole connection, but for the want of more light I decline.

In the 12th chapter a woman is seen clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she brought forth a man-child who was to rule all nations with a rod of iron. A great red dragon is also seen, having seven heads and ten horns, standing ready to devour the child, &c. In the most literal sense I understand the virgin Mary to be meant by the

woman, and her son Jesus to be the child, and Herod the king to be the dragon.—Matt. ii. 16. But in a more figurative, but broader sense, the woman here may represent the New Jerusalem, the mother of all the children of gospel grace, producing or putting forth Christ, the elder Brother, and all the children of promise, or gospel church, with her twelve stars, or apostles, and pagan Rome ready to make war against Christ and his people. After the dragon, that old serpent, called the Devil and Satan, fought against Michael and his angels, or Christ and his apostles, through Herod and the Jewish rulers, and prevailed not, he was cast out into the earth, or out of the kingdom of heaven among the Jews, through whose rulers he first fought against the woman and her Son, and then, being unsuccessful through the rulers of the Jews, he changes his tactics, and in the earth, or in the idolatrous and superstitious government of Rome, he makes war with the remnant of her seed, which continued against the followers of Christ for centuries.—See the whole 12th chapter.

In the 13th chapter John sees a beast rise out of the sea, and, like the dragon, he also had seven heads and ten horns, and the dragon gave him his power, and his seat, and great authority. I understand the sea to represent the Roman empire, which included or sat upon many waters, meaning peoples, and multitudes, and nations, and tongues, upon which also the woman of our text finally was seated.—See chap. xiii., 3 & 15. The dragon, or pagan Rome, as a mighty empire, gave the beast (which I understand to represent the Roman Catholic religion and power, rising by degrees until Constantine, the Roman emperor, united church and state, in 306, and till the first pope was installed, in 606) his power. The entire control of the civil and religious affairs of the empire was thus assumed by the beast, or pope, and he was worshiped, or acknowledged as head of the church by all the world, whose names were not written in the book of life.—Chap. xiii. 8, and also xvii. 8.

The dragon was red, his reign being a bloody one, and the beast rising out of the sea had a mouth like a lion, ready to devour, both having seven heads and ten horns, and both of the masculine gender, indicating their power to reign and to destroy by the strong arm of the law.

He also sees another beast rise out of the earth, with two horns like a lamb, but spake like a dragon, and exercised all the power of the first beast. I understand this lamb-like beast to represent what is called the Reformation, by Luther and Calvin, who were both persecutors, and whose respective religions were established by law in Germany and England.

But I must hasten. During the reigns of the dragon and the beasts, the vials of wrath are poured out, and the seven angels are sounding, but finally the wonderful woman is seen, and is to be judged. She sits

upon many waters, or peoples, and is called the Great Whore, the Mother of Harlots, &c. She is finely decked with costly apparel, and sits on a scarlet (red) colored beast. Her name is MYSTERY, BABYLON THE GREAT, &c. She is a female—a mother, drunken with the blood of the saints. I have no doubt of this woman being a representation of the so-called church of Rome, as carried out and propagated by her hierarchy. She rides the same colored beast as the dragon, red, or scarlet, shedding the blood of saints. As Babylon, the great city of early times, was one of the wonders of the world, and the chief city of Chaldea, and by her idolatry and pride corrupted the heathen world, so modern Babylon, or papal Rome, has corrupted the christian world by her sorceries and idolatry. The harlots borne by her, or arising from her, religiously, are named; first, the Eastern, or Greek church, in 900; second, the Lutheran, 1525; third, the church of England, 1534; fourth, the Protestant Episcopal Church, 1787; fifth,—well, I have overlooked some of her daughters and granddaughters, and I shall simply say, &c., &c., for their number is many. The beast that carried her was political Rome, the whole civil power of the government sustaining this religious harlot, who committed religious fornication with all the Catholic kings of the earth. This was done by uniting the civil and religious authorities together, and by installing unregenerate men in Church offices, &c. But she was to fall, and become a desolation, as proclaimed by the angel in the next chapter. The beast she sat on lost his political power in 1866, and his rider is doomed to be utterly burned with fire; for strong is the Lord God who judgeth her.—See chap. xviii.

If you, brother Wood, or any one else, wish to read an exposition of the whole book of Revelation, send to Elder Jesse Cox, Franklin, Tenn., for his book upon these visions, and you will, I dare say, be instructed and edified. I have not followed him in the foregoing remarks, but I indorse his views generally, as expressed in his work.

I have, brother Beebe, but touched upon the subjects in the connection, and should be pleased if you, or some of your correspondents, would write upon the subject more fully.

I remain your brother, I hope, in the bonds of the gospel,
I. N. VANMETER.

WEBSTER, Wood Co., Texas, Nov. 1, 1878.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have had some impression for a good long while to write something for publication in the SIGNS OF THE TIMES, but have put the task off from time to time, thinking it merely a fleshly desire, prompted by the devil, and have never given vent to my feelings; but I now commence, hoping to have the aid of divine revelation to guide my pen in the way of truth; and I reckon I could find no subject that will compare with the truth, to dwell upon. In-

deed this is all that I desire to write about; for nothing but truth will ever benefit me, or any one else, in eternity. Nothing but truth will stand permanently through the varied and shifting emotions of time. The truth, says an inspired writer, shall make us free indeed. Truth is the salvation of immortal souls; it cannot be hurt or worn out, but glows more brilliant from investigation. Truth is an inexhaustible fountain, from whence flows all the spiritual comfort and food that the children of God ever receive. Nominal professors and the whole Arminian world can feed on husks, old wives' fables, fabulous stories, and anything that is likely to please their carnal fancy. Their religion is vanity, and of course what they subsist upon is vanity also. They glory in self-aggrandizement, and seek after the wisdom of this world, and make vague endeavors, through the instrumentality of worldly knowledge, to set forth an exhibit of the word of truth. But "The world by wisdom knoweth not God." Truth is not founded upon worldly wisdom; yet we see that men rely upon this system more than any other to pry into the folded mysteries of godliness, until they are taught by Jehovah that without him they can do nothing. Then they become content, and patient to wait the revelation of God. Then they lose all confidence in the flesh, and like Paul, are often crying that in their flesh dwelleth no good thing. Nay, they then desire to cling to truth, and in humble submission they resign all into the hand of God. But there are many individuals in this day and time who are not willing to trust to God for salvation. They say he has done all that he intends to do, and if man does not accomplish the task left for him to do, certain destruction is his doom. From my weak understanding of the word of truth, I cannot conceive the least idea that man has any power whatever towards securing his eternal salvation. He has no knowledge of life until life is first communicated, and I never have seen any dead matter show signs of life; but works follow in consequence of life. When life is given to an heir of heaven, we see some manifestation of the same, and there is no need of an exhorter to implore this individual to go to work; no, you cannot keep him from praising God. The very breathing of his soul is prayer to God, and such prayers are always acceptable with God. Man is dead, in a state of nature, to any knowledge of spiritual things, but he does not know that he is dead until life is given him; then he can see his condition. My honest opinion is, that all who claim to have part in the work of accomplishing their salvation, are woefully deceived; "for if a man think himself to be something, when he is nothing, he deceiveth himself."—Gal. vi. 3. Then, of course, as long as any one imbibes the idea that they have power to save themselves, they certainly think themselves to be something. They think they have power to accept or reject

the proposition or offered terms of salvation, (as they say,) but according to the declaration of the above scripture, they are only deceived. Then, dear pilgrims, you who hold to and love the truth for Jesus' sake, you who feel to be nothing, and feel to be the least of all, and destitute of any power, let this thought cheer your drooping heart, that you are not deceived in the matter.

As this is the first scribble I have ever written for the SIGNS, I will not be lengthy. May grace, peace and mercy abound with all lovers of truth, is my prayer.

I. HARVEY WEBB.

NOTICE.

I would say to my brethren and friends that I can now have telegrams sent directly to Southampton, Bucks Co., Pennsylvania.

WILLIAM J. PURINGTON.

"THE EVERLASTING TASK."

We have exhausted our supply of the "Tasks," but will print another edition as soon as possible, when we will fill all orders on hand.—EDS.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

I still have a few volumes of these books on hand, in all the varieties of binding. For prices and particulars, see advertisement on last page.

B. L. BEEBE.

POETRY.

UNION.

"Is thy heart right, as my heart is with thy heart? If it be, give me thy hand."—2 Kings x. 15.

Dear saint of God, in Jesus fair,
Although no words thy sin can tell,
Come, let my heart with thine compare,
That we in unity may dwell.

Art thou a sinner, plagued with sin,
Tormented sore by unbelief?
And are the things that rage within
A fruitful source of daily grief?

Dost thou thy righteousness abhor,
And for a spotless covering flee
To him who magnified the law,
That he might set the sinner free?

Dost thou, though faintly, love the Lamb,
And prize the wonders of his cross?
And, for thy love to his sweet name,
Esteem all else as worthless dross?

Art thou, by free and sovereign grace,
Willing to hang on Christ alone?
Dost thou in earnest seek his face,
Yet mourn a heart as hard as stone?

Art thou by tribulation toss'd,
Faint, yet pursuing, day by day?
Often afraid thy hope is lost,
Though safely holding on thy way?

Dost thou my joy with joy partake?
Dost thou my grief and sorrow share?
And dost thou love, for Jesus' sake,
Each soul that does his image bear?

Dear saint of God, 'tis love imparts
The glad return which love demands;
A union sweet cements our hearts,
Now let communion join our hands.

W. WILEMAN.

Feb. 3, 1878.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1878.

RETROSPECTIVE AND PROSPECTIVE.

As volume forty-six is nearly complete, we suppose our readers are anxious to know the prospect for volume forty-seven.

We have conducted the preceding volumes to the best of our ability, and therefore it is not an easy matter for us to suggest any improvements.

Nearly half a century ago the SIGNS OF THE TIMES was started as a general medium of correspondence for the Primitive Baptists throughout the whole United States, that the brethren in one section of country might hear from and compare views of doctrine and discipline with their brethren of other sections, and until recently they have continued without material interruption to familiarize brethren with the faith and order of other brethren throughout the country, from Maine to Oregon and from Minnesota to Florida. The necessity of such a medium was foreseen by the senior editor at the time of the division of the Baptists throughout our land, in the year 1832. Among those who then took an interest in sustaining the publication, but few now remain, and therefore but few at present have any knowledge of the persecution and strife through which it was established.

The idea upon which the SIGNS was founded and has ever been conducted, is that it belonged to the family of saints scattered over the whole country, and that all had an equal interest in its publication; and we have here no states, and now again publish, that whenever the generality of the brethren shall express a desire to have any other brother or association of brethren assume charge editorially, we will resign, and deliver up the pen into such hands as they may deem to be the best interests of the cause. The old order of Baptists in this country are few, and as a class are poor, as concerns this world's goods, and we are satisfied that more than one publication devoted to their cause cannot be supported as a continental sheet; and while we are willing, when it shall be the desire of the brethren, to resign control of the SIGNS, we very much deplore the epidemic which has of late broken out among the brethren, to become editors of papers "Devoted to the Old School Baptist Cause."

There are to-day in this country some ten or a dozen papers published, varying from one to twelve years in age, claiming to advocate our cause; and while each publication in itself is receiving but small patronage, the combined effect of all has a very material depression on the SIGNS. The result can be seen at a glance, what will be the effect if these numerous local publications are to be encouraged in preference to a continental sheet. Suppose a paper should be started in each State of the Union; each one would draw from the patronage of the SIGNS to such an extent that the publication of the SIGNS

would have to cease for want of support, and then brethren distantly located from each other would have no medium of correspondence through which to learn the faith, order and condition one of another. But this is not all; the brethren in this country are not sufficiently numerous or wealthy to sustain so large a number of publications, and the majority of those now started, and perhaps yet to start, *must undoubtedly go down for want of sufficient support*, and then the brethren may too late regret their effort to sustain their local sheets. We deem it not arrogance to say we believe our long experience has enabled us to judge more understandingly on this subject than any of our brethren; and we do warn them, that if they wish to sustain a continental sheet as a general medium of correspondence for all the brethren, to desist from this new idea of starting new and sectional interests. As we have said before, the SIGNS is intended as a paper for the whole family of saints; and in accordance with this, we have been furnishing those of the family not able to pay the full price, the paper at half price, and those not able to pay anything, gratuitously.

We have received complaint from a few, and but a few, that the subscription price of the SIGNS is too high; we wish for the information of such to state a few facts which doubtless they are not aware of, or that have not occurred to their minds. We are printing on a first-class book-paper, with ink made by a new and patent process, so that the oil will not spread, and make a dirty, yellow stain, like that generally seen on old papers; and we have been a long time printed, making them unfit for binding. The ink we are using is warranted to remain as clear for any number of years as it is when the sheet first comes from the press. This, with the high prices paid for first-class workmen, make the expenses heavier than they would be if we were to furnish our readers with a sheet inferior in workmanship and durability. The foregoing is some of the extra expense at which the SIGNS is published; now as to the receipts. Our subscription price is two dollars a year for those who are able to pay full price, and one dollar a year for those who are able to pay but half price, and gratuitously to those who are not able to pay anything. Now, brethren, these are our terms of subscription; are they TOO HIGH?

Doubtless our brethren will be surprised when they learn that our receipts do not average one dollar and a half for each subscriber. We have a large list that we are supplying free, and a still larger list that we are supplying at less than the regular price, and added to this, we have several hundred delinquents from whom we have not heard for a long time. The loss from this source alone amounts to between two and three thousand dollars a year.

We have given in the foregoing a plain and full statement of the past and present condition of the SIGNS; and although our circulation has been

reduced several thousands by the starting of these numerous new and local interests throughout the country, yet, encouraged by the kind and generous support extended us heretofore, we shall enter on our forty-seventh volume with as much confidence as on any of the former ones, and leave the question of the future pecuniary support of the SIGNS, where it has so firmly rested for the last forty-six years, with our brethren.

COLOSSIANS II. 20-23.

BIG POND, Ark., Oct. 31, 1878.

ELDER G. BEEBE—DEAR BROTHER AND FELLOW-LABORER IN CHRIST:—Will you do me the kindness to give me your views in the SIGNS OF THE TIMES on Col. ii. 21-23. I have had considerable sickness in my family since the first of September last.

Your brother in hope of eternal life,
G. W. HAMM.

REPLY.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not; which all are to perish with the using) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

As the twenty-third is included in the same sentence with the two which it immediately follows, we take the liberty of including it in the text submitted for consideration.

In the former part of this chapter, if we correctly understand it, the inspired apostle is treating on the redemption and regeneration of the church, which is the body of Christ. In the accomplishment of the redemption of his members, he met all the requisitions of the law of God, which they had transgressed, and suffered in the body of his flesh all the penalty which the divine law provided, and which eternal justice demanded. The body of flesh which he took on him, and in which he suffered, was the seed of Abraham; "For verily he took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. ii. 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. All the sins for which Christ suffered in the body of his flesh were sins committed by his members in their fleshly nature, as children of the flesh, held by the inflexible law of God, until the uttermost jot and tittle of its demand was fully canceled. As the wages of sin is death, that very flesh that had sinned must die. It would not satisfy the stern requisition of the law for some innocent victim to suffer as a substitute, as that would be a manifest violation of both law and justice. We are told in this chapter, from the ninth to the fifteenth verses, that the church of God, including the Gentile saints, are complete in him, in whom dwelleth all the fullness of the Godhead bodily; and that in him they 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 ye are risen with him through the faith of

the operation of God, who hath raised him from the dead. How clearly illustrative is the figure of baptism; the ordinance of baptism emblematically sets forth the death, burial and resurrection here spoken of, in which all his redeemed members are included. Jesus had been baptized in water by John, when he said to his disciples, "I have a baptism to be baptized with, and how am I straitened till it be accomplished."—Luke xii. 50. We presume none will dispute that he here spoke of the death in which he was soon to be immersed. In Romans vi. 3-15 it is written, "Know ye not that so many of us as were baptized into Jesus Christ," (that is, we believe, when he assumed our flesh, by taking on him the seed of Abraham,) "were baptized into his death?" (when he died upon the cross.) "Therefore we are buried with him by baptism into death." This fully met and canceled the penalty of the law. The Son of God, in our flesh, met the demands of the law, and in his suffering in our flesh we were buried with him into his death; "That like as Christ was raised up from the dead by the glory [or immortality] of the Father, even so we also should walk in newness of life; for if we have [in this baptism into death] been buried with him in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man [our old, fleshly nature, in which we have sinned] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead [in this sense, being crucified with Christ, and risen with him to newness of life, or to a new life, to which we are begotten by his resurrection] 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. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace."

"Wherefore," or from these considerations, "if ye be dead with Christ." He having been put to death in the flesh, which was our flesh, when he died for us, he died our death, and himself bear our sins in his own body on the tree; consequently, when he died in our flesh, then were all the seed of Abraham which he took on him dead; and so "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 should not henceforth live unto themselves, but unto him that died

for them, and rose again. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet henceforth know we him no more. Therefore, if any man be in Christ Jesus, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. v. 14-17. Christ, in the assumption of the body of the sins of our flesh, has assumed the responsibility to meet and cancel all the demands of law and justice which stood against us, as children in the flesh in which we had sinned, and incurred the penalty of death; and in dying in our flesh, and by his circumcision or cutting of the flesh or body of the sins of our flesh, delivered up to the sword the seed of Abraham, in which he died, and thus buried them by baptism into his death, so that, so far as the law's demands are considered, that seed, as children in the flesh, were legally dead with him, and never more to be known as children of the flesh. Dead to the law by the body of Christ, they are now risen with him, in his resurrection from the dead, to a newness of life. No more to be known as *Jacob*, under the law, but now as partakers of the resurrection life of Christ, they are *Israel*, having prevailed with their risen Savior. We do not understand that our fleshly nature has risen with Christ, but we who in our fleshly nature had transgressed the law of God, are redeemed from the body of the sins of our flesh by this circumcision of Christ.

"Wherefore, if ye be dead with Christ from the rudiments of the world." This the apostle has fully demonstrated in the former part of the chapter: "Buried with him in baptism, wherein [in which burial in baptism] also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you [who are thus buried in his baptism, Gentiles as well as Jews] 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 that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Thus the redeemed family of God, by a participation in the death of Christ, are dead to the elements, or rudiments, of the world; which rudiments of the world are, as stated in the eighth verse, and also in the fourteenth to the eighteenth of this chapter, explained to include all the ritual of the old covenant, with its worldly sanctuary and carnal ordinances, the hand-writing of which Christ has taken out of the way, and nailed it to his cross. These include the traditions of men, and the ordinances which were obligatory on the seed of Abraham, as children of the flesh, by the covenant which they were under, and from which they are now delivered. If therefore we are dead to the law by the body of Christ, and

risen with him to newness of life, if old things are passed away, and all things are become new, "why, as living in the world, [or as though still under the law of carnal commandments] are ye subject to ordinances after the commandments and doctrines of men? Touch not, taste not, handle not; which all are to perish with the using." The things which the saints are thus solemnly admonished to ignore as religious performances, are the abolished ordinances of the old dispensation, of which the apostle particularizes the meats and drinks of the Jewish festivals, their holy days, new moons, and sabbath days. These were all binding on the children of Israel under the old covenant, and were shadows of good things to come. But the real substance which they foreshadowed is now found in our risen and glorified Redeemer. But now that the substance to which they pointed has come, the types and shadows must all recede and disappear.

For the saints under the gospel dispensation now to cling to and retain the types and shadows, is a virtual denial that Christ has come, or that he has fulfilled all that was prefigured by them. When under the law, oxen and other victims were to be sacrificed, and oblations were required to be offered continually, pointing to the great sacrifice which Christ at his coming should make, when he through the eternal Spirit should offer himself without spot unto God; but now that he has come, and by his one offering perfected forever them that are sanctified, to persist in making offerings is abomination, inasmuch as it denies that Jesus Christ has come in the flesh, and therefore it is said that, "He that killeth an ox, is as though he stew a man; and he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as though he offered swine's blood; he that burneth incense, as if he blessed an idol," &c.—Isaiah lxvi. 3. Hence the apostle solemnly admonishes those who are risen with Christ from under the law to "Stand fast in the liberty wherewith Christ has made them free, and be not entangled again with the yoke of bondage."—Gal. v. 1. And in connection with our text, "Beware, lest any man spoil [or rob] you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Christ does not sit in the holy place which was made with hands, in a worldly sanctuary, nor is he honored by carnal ordinances; but he sits on the right hand of God in the heavenly places, and all who are crucified and risen with him are commanded to seek those things which are above, where he sitteth.

The things which are to be carefully avoided by his saints, are things which have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any

honor to the satisfying of the flesh. Will-worship, voluntary humility and worshiping of angels are the elementary constituents of every system of false religion that has ever prevailed in our guilt-stricken earth since the world began. The worship of Cain was not in obedience to the faith of the Son of God, but was dictated by the voluntary volition of his own will. And his humiliation in offering unto the Lord the productions of the earth and voluntary labors of his own hands, had a show of worldly wisdom, or clearly exemplified the wisdom which is from beneath, which is earthly, sensual and devilish; and all the idolatrous worship of the world, from the days of Cain to the present day, is of the same kind. Hence an apostle has said, Woe unto them, for they have gone in the way of Cain, &c. But especially is this true of all those legalists, work-mongers or Arminians, who, like the Judaizing teachers that troubled the church at Antioch, and bewitched the churches which were in Galatia, are all will-worshippers, and their humility is voluntary, and savoring the things which be of men, and not the things which be of God. It all has men's persons in admiration, and tends to worship the creature and not the Creator. Yet monstrous and God-defying as all such will-worship and voluntary humility and worshiping of angels is, it displays the wisdom of men, and by their philosophy and vain deceit, will-worship, voluntary humility and idolatry are taught as a religious science in all the religious schools which have ever been instituted by men for teaching divinity to the unquickened children of men, from the infant and so-called Sabbath schools up to the highest order of theological colleges and seminaries, where reverend doctors and scientific will-worshippers are qualified for their vocations. But to the saints at Colosse, and in all other places where they may be located, it is said, "Let no man beguile you." As the serpent beguiled Eve, who, to make his temptation more attractive and bewitching, suggested as a reward, not only the indulgence of her appetite in tasting and eating the forbidden fruit, but that it would also make her wise, and as gods, to know good and evil, so now, in every device of Satan to induce will-worship, voluntary humility and idolatry, a reward of heaven and happiness is generally offered, as though spiritual gifts could come through any other medium than through Christ, who is the Head of the body, the church. This, the apostle says, they who would beguile the saints do not hold. None of the will-worshippers, whether of ancient or modern times, who advocate the doctrine of free-will and voluntary humility, or justification by the works of the flesh, or by the deeds of the law, hold Christ as the Head over all to the church. They will not admit that the church of God is in vital union with Christ, indissolubly united by joints and bands, and that all spiritual support and nourishment comes to the church through Christ her Head, as all the

natural nourishment of the natural body is received into the body through the natural head. The union and fellowship of the Head and body of the church of God is disallowed by those who are vainly puffed up by their carnal or fleshly mind, who intrude into those things which they have not seen, and of which they have no knowledge. But those who are taught of God do know that only in their sacred union with Christ, and being knit together as members of his body, do, or can they, increase with the increase of God. All other growth or increase of the church is unhealthy and pernicious, for every plant which our heavenly Father hath not planted shall be rooted up; and all who come into a nominal connection with the church, except by Christ as the Head and Door, shall be cast out. "See that ye refuse not him that speaketh, whose voice once shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of things that are shaken, as of things that are made, that those things which cannot be shaken may remain."—Heb. xii. 25-27.

In conclusion, let us heed the solemn admonition. If we are crucified with Christ, if he bore our sins in his own body, if he endured the penalty due to us as transgressors of the law, if he died our death, and all our iniquities were laid on him, then are we dead to the fiery law, and the law is dead unto us; we are redeemed as well from its dominion as from its curse, and we are no more to look for justification on the ground of our personal obedience to its precepts, or to perpetuate the observance of the rites and ordinances of the ceremonial law, which have all been met and fulfilled by our blessed Redeemer. And if we be risen with Christ—if 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, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus—then are we under law to Christ, our glorious Deliverer, who is given to be our Head, our Commander, our King; and it becomes us to seek first his kingdom and his righteousness, and those things which are above, where Christ sitteth upon his Mediatorial throne, in the New, regenerated Jerusalem which is above, which is free, and which is the mother of all who, as Isaac was, are the children of promise, and see that we be not again entangled with the yoke of bondage: "Touch not, taste not, handle not." For all the types, ordinances and ceremonies of the old covenant were to perish with their using; and they have had their use, have been used, and continued in use until John the Baptist; but now the kingdom of Christ is preached, and the substance of which they were the shadow have come, and the ordinances of the legal dispensation, having subserved the purpose for which they were insti-

tuted, have now lost all the vitality which they once had, and are perished. And as the Israelites under the law could neither touch, taste nor handle a dead body without contracting uncleanness, so neither can we, if we be risen with Christ, touch, taste nor handle the lifeless, abrogated rites and ordinances of Judaism, without thereby becoming defiled. Neither can we touch, taste or handle the commandments and doctrines of men, their carnal reasonings, vain deceit, or any of their humanly-devised religious institutions or usages, without defilement. Finally, we are to reject as nourishment, or as tending to a healthful growth of the church of God, or as conducive to our individual enlargement, everything in doctrine and practice that is not ministered to us from and through our Lord Jesus Christ, as the Head over all to his church, which is his body, and the fullness of him that filleth all in all. Nothing can be nutritious to the church, or to any of her members, that is not ministered by and through him as the Head. All that he has not supplied, taught and commanded in relation to the faith and practice of his body, the church, he has positively forbidden. Therefore, "Touch not, taste not, handle not."

OBITUARY NOTICES.

DEAR ELDER:—Thinking that perhaps brother Jenkins may have by this time forgotten some of the particulars in regard to our dear mother's death, I thought I would send you a short sketch of her last sickness.

Mrs. Keturah Decker, wife of Stephen Decker, died August 21st, 1878, aged 81 years, 3 months and 22 days. The disease which terminated her earthly existence was dysentery. She was confined to her bed about nine days. She was a great sufferer for the last forty-eight hours, and would often say, "Come, Jesus, do come and take me home," &c. She had her senses perfectly until her last, and died triumphant in the faith to which she had clung so many years. She closed her own eyes and passed away without a struggle, which is a great comfort to us all. She died at the residence of her only son, in Elmira, N. Y., where she was on a visit, and where she also has a daughter living, who is a member of our faith and order. Previous to her last sickness her health had been unusually good, for her, as she was a very aged and feeble woman. She was enjoying herself at Elmira, her son being blest with an abundance of this world's goods, and her every wish was gratified while there. She also had the great privilege of having her only brother in the flesh to visit with her, whom she had not met before in about twenty years. Her son and daughters did all in their power to make her comfortable in her last sickness, and I shall never cease to respect them for it. Although she was a step-mother to me, as it is termed, I loved her most sincerely, and I know my love was returned in a ten fold ratio. All through her visit there seems to have been such a wonderful display of the hand of providence, I scarcely refrain from writing it. She had contemplated the visit for the last two or three years, and it was granted her; also to see her dear brother, and dying in her only son's house, and breathing her last in the arms of her daughters.

I shall close these imperfect lines with a few thoughts concerning her whom we loved so dearly. There seems to be an aching void in our hearts which can never be filled. She was a great counsellor in time of trouble, and also rejoiced when we rejoiced. Her last words to us were, to do the best that we could, and requested that she be buried at

New Vernon, by the side of her first husband, (which was granted) and for you to preach her funeral sermon, which was denied, as you were away from home at the time; but it pleased our great Redeemer, in whom she had trusted so long, to send our gifted young brother Jenkins to administer words of comfort to us, and truly they were words of great comfort to us, as our dear sister, Mrs. P. A. Winne, remarked, on our return from the burial at New Vernon. Her favorite hymn, "O land of rest, for thee I sigh," &c., was sung at her funeral, which was held at the house of her son-in-law, Wm. H. Smith, in Otisville. Indeed it was her favorite, especially this part of it,

"Although I dread death chilling tide,
Yet still I sigh for home."

We have often heard her repeat these lines, when languishing upon her bed of sickness, as you know she was in a feeble condition for the past ten or twelve years. She left her husband, with one son and three daughters. May it be our happy lot to live as she has lived, and to die as she died, in the triumph of faith, is the heart desire of the poor writer.

"E'en down to old age all God's people shall prove

His sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in his bosom be borne."

GILBERT B. DECKER.

BROWNVILLE, Sullivan Co., N. Y.

My dear daughter, Annie E. Hastings, departed this life July 9, 1878, aged 18 years, 5 months and 21 days. Her disease was typhoid fever and congestion of the lungs. She never made a profession of christianity until the day before her death, at which time she gave us a bright evidence that she had been with Jesus. She seemed to regret that she had not followed her Savior in the ordinance of baptism. She believed in salvation alone by grace. But she is gone, and while we are made to mourn, we do not sorrow as those who have no hope. We consign mortality to the earth, yet we believe that her spirit is basking in the arms of Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

T. W. WILSON.

DENMARK, Miss.

Richard Strait was born in Bedford County, Pa., Sept. 3, 1796, and at the age of sixteen years moved with his father to Perry County, Ohio. At the age of twenty-two he was married to Rachel Jennings, with whom he lived sixty years. In 1829 they moved to Preble County, Ohio, where they lived until 1831, when they moved to Darke Co., Ohio, where he lived until his death, which occurred Oct. 15th, aged 82 years, 1 month and 2 days. They had born to them six daughters and four sons. He leaves a widow, three sons and four daughters, with a number of grandchildren. He united with the Baptists fifty five years ago, and was baptized by Elder Skinner. He was a worthy member all that time, and the Providence Church has met with a great loss, which we hope is his gain.

Brother Cottrell and myself tried to preach on the occasion.

G. M. PETERS.

DIED—At her late residence in Troy, Bradford Co., Pa., on Wednesday, Nov. 13, after a severe illness of nine days, Mrs. Sarah Nuth, aged 53 years. The deceased was a daughter of the late Joel Wood, of Warwick, and an esteemed member of the Old School Baptist Church of Warwick, in this county. Her remains were brought to the place of her nativity for burial, and her funeral was attended on Friday, the 15th, at the meeting house of the Warwick Church, and a discourse was preached on the occasion by Elder G. Beebe, from John x. 28.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 46. MIDDLETOWN, N. Y., DECEMBER 15, 1878. NO. 24.

POETRY.

LINES

Written by a dear lady friend, and sister in Christ, while passing through the stages of consumption, and found in her desk after her decease, being evidently left unfinished.
LYDIA ALEXANDER.

I am walking through the valley, where the evening shadows are;
I am walking through the valley, where dark night doth oft appear;
Yet my soul is full of peace and joy, for I rest in him I love,
And I know he sitteth watching me, on his glorious throne above.

I'm walking on the waters, with the waves beneath my feet;
I'm walking where their foaming crests o'er my head do often meet;
Yet I lean me on my Savior, whom I know is always nigh,
And he ever whispers in my ear, "Fear not, for it is I."

So I gladly walk me onward, in the path he leadeth me,
And I know it is the best, the best that it can be;
And I cheerfully believe, when the whole of it is trod,
I shall not be left a moment, so I rest me in my God.

I know that in my passage through my Father's earthly ground,
I have often grieved his spirit, and sin with me was found;
So he lighteth up the furnace, to purge away my dross,
But he never leaveth me while there, so I cannot suffer loss.

And often, O how often! doth he look into my heart,
To see if any other thing hath there with him a part;
And when the mirror of my soul shall reflect his image bright,
My spirit then will burst these bonds, and dwell in endless light.

So ye see that, though to earthly gaze the pathway that I tread
Is leading only to the grave, to the regions of the grave,
Yet my spirit is enlightened to see the way I go
Leadeth on and on forever, far away from human woe.

Yes, my gracious Father giveth me the light of his own love,
To know my sins all blotted out by Christ's atoning blood;
To know my Savior, all in all, my elder Brother, too,
Whose power is all-omnipotent to bring me safely through.

He hath trod the path before me, subduing death and hell,
The glorious Conqueror arose, high in the heavens to dwell;
To watch o'er those he loves, and finally to bring
All to his own bright mansions, to adore their heavenly King.

With this prospect bright before me, ye dear ones that stand near,
Would ye keep me in this valley, would ye chain my spirit here?
Would ye have me longer dwell with you, when my heart is all above?—

CORRESPONDENCE.

SOUTHAMPTON, Pa., Nov. 14, 1878.

ELDER G. BEEBE AND SON—DEAR BRETHREN—If one so unworthy as I am may be permitted to address you by that endearing name, brethren:—As I have been requested several times by the brethren to relate through the SIGNS OF THE TIMES my christian experience, (if indeed it can be called such,) with a feeling sense of my own unworthiness and inability to speak forth the praise of him who redeemeth my life from destruction, and crowneth me with loving-kindness and tender mercies, I will make the attempt; but why I do so, I can hardly tell, for I have several times begun a communication, and laid it away unfinished, with a resolve that I never would try to write out anything in relation to my experience. But the thought of communicating to the dear ones of the household of faith what I hope has been the Lord's dealings with me, has at times been so strong that I would feel I must pen down some of those things for publication; for sometimes the desire to speak forth his praise makes my heart burn within me. A few days after I was baptized, and united with the little flock at Southampton, the words were impressed with much power upon my mind, "When thou art converted, strengthen thy brethren;" and I do not think a day has passed since that I have not thought of those declarations. But what shall I say that will strengthen them—where shall I begin? for surely goodness and mercy have followed me all the days of my life.

I, like all the race of Adam, "was shapen in iniquity, and in sin did my mother conceive me." I had many serious thoughts from the time I was ten years old, and the visible creation, animate and inanimate, spake wonderful things to me; for truly the heavens declared the glory of God, and the firmament showed his handiwork. I believed God to be the all-wise Creator and sovereign Ruler of the universe. I often watched the setting sun, and as the glorious orb of day was sinking down in the em-purpled curtains of the western horizon, I would feel in my childish heart how good the Lord was to permit me to enjoy such a beautiful sight; but I was yet to learn that I was a guilty and condemned sinner in the sight of the just and holy God. But one day, while alone, these words came unto me, "The place whereon thou standest is holy ground;" and O, what a feeling came over me, and what a sense of my own sinfulness. I could

not proceed a step further, but I sat down; and then it seemed to me that rocks, hills, vales, birds, beasts and rippling streams were all praising their Creator, God. But alas! I felt to be so vile and sinful I dared not look up; but immediately the thought came, I will try and be good: I will be obedient to my parents, I will pray, as I have been instructed by my Sunday school teacher, for a new heart, for she said if we would ask the Lord for a new heart he would give it to us. I was brought up amongst the New School Baptists, and I knew nothing about any other denomination, nor cared to know anything about any other; for my own relations were of that order, and I believed them to be good christians, and only hoped that I might be a christian. In my thirteenth year a revival, as it was called, commenced in that organization, and many were uniting with them; and when four of my own dear brothers and many of my associates were about to join them, I could not bear the thought of being left behind. Then all my natural feelings were aroused, and I went with them, and was immersed on the second Sunday in May, 1855, and for a few years I thought all was right. The non-professing community had no charms for me, but I thought that all professors of religion were christians; therefore I certainly was in the right way—poor deluded soul! "If the light that is in you be darkness, how great is that darkness;" and indeed I was in darkness; and I am satisfied that when my eyes were opened so that I saw my condition, the truth of the inspired writer was made plain to me, for said he, "For I was alive without the law once; but when the commandment came, sin revived, and I died,"—died to all creature goodness, for I felt that I was the worst creature on God's footstool. O how I wished that I was a bird or a beast; but all my desiring could not change my condition, for I stood a guilty sinner, justly condemned before God, with no Savior to claim as mine. I would frequently think that I had committed the unpardonable sin, and that there was no forgiveness for me; but I felt that I could say, with the poet,

"And if my soul were sent to hell,
Thy righteous law approves it well."
Yet there was something in my soul, whispering, "O that I could feel that Jesus was my Savior;" but I could not. I did not tell my feelings to any one, for I dared not, and I spent many sleepless nights. My health soon began to be impaired. I was at

this time away from home, and I told the people with whom I was then living that I was sick, and must go home, which I did; but I did not tell what trouble of mind I was in. I wanted to be alone, and I did not want any one to disturb me, for I was in such distress that I desired loneliness, and to not annoy any one else. I wished to be the only one to suffer. But one day, while alone, and in distress of mind, pleading for mercy, all at once Jesus appeared to my view, standing between me and the just and holy God, and then I felt that it was Jesus instead of me was seen. O how precious, how lovely did Christ appear to me. I saw that he was the all-sufficient Savior; but the thought came, Is he mine? And soon the words, "Thy faith hath saved thee: go in peace," came so forcibly to my mind that I thought, How can this be? for I have no faith. But these words, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God," came with such power that they settled the questioning of my mind, for then I clearly perceived that it was "not of works, lest any man should boast." At the time, I did not know that I ever had read those words; but they were so deeply impressed upon my mind that I referred to the bible, and found the declarations, and read them with deep satisfaction, and a precious hope seemed to spring up in my soul, and I felt I could sing, with wonder and delight,

"Amazing grace! how sweet the sound!
That saved a wretch like me;
I once was lost, but now am found:
Was blind, but now I see."

But soon afterward clouds obscured my vision, for then I desired that I might live a holy life, but soon found sin was mixed with all I did; yet I hoped that at some future day I might be entirely freed from sin, but I have not arrived to that perfection I then so ardently desired. I thought all true christians must certainly live free from sin, but I could not see myself as I desired. Soon I became very much troubled about baptism, for the immersion, which I had previously received, I looked upon as nothing, yea, worse than nothing. Not being submitted to in faith, and not being mixed with faith, I saw no beauty in it; but I thought as I clearly beheld such glory and beauty in a gospel baptism, now I am forever debarred from that blessed privilege, for what had already been done before the eyes of the world, I could never undo. I seldom passed a stream of water but that a solemn

awe would fill my soul; and the precious Savior's words, "If ye love me, keep my commandments," would take hold of my mind with much power. My desire was to obey the Lord, but Satan and my carnal reasoning were to the contrary: "Ye cannot do so, for such a step would be wrong; it would be mockery for you again to go down into the water."

I cannot command words to express what my feelings were at times. But time passed on, and a dear brother in the flesh, as well as in the Spirit, left us, (the New School Baptists,) and would meet with the little flock which assembled at Southampton, believing them to be a branch of the church of Christ, walking in gospel order. Then I had many fears that he would consent to their baptism, for I could not see how it could be right; therefore I thought such a thing would be absurd, for I believed him to be a proper subject for baptism when he was immersed by the New School Baptist preacher. So I could not then consent to his becoming an Old School Baptist, and joining them by baptism, for I thought they ought to receive him on relation of his christian experience. But perhaps I have digressed too far; yet I could not do otherwise than mention it, in order to show my dear kindred in Christ how blind I was. And now I am led to exclaim, "How great is the mystery of godliness," and to rejoice in the words, "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." The ways of our God are not like our ways, nor his thoughts like ours. In my time of trouble and sore perplexity I did not know what rich blessings were given me in Christ. I will now, for fear of being too lengthy in my communication, pass over a few years of my life, to the time when I hope the dear Redeemer opened my eyes to clearly see what had been hidden from me, and unstopped my ears, and gave me a discerning mind, so that I could see the difference between truth and error, between law and gospel.

I was for twenty years a member of a New School Baptist organization; but the last three or four years that I was with them I was much dissatisfied, for I could not fellowship all their doings, and it caused me great trouble, for I felt it my duty to fill my place at their stated times for meeting. But I began to see there was no harmony in their teaching and my feelings, which caused me much trouble, and I would reproach myself, for I was cold, barren and indifferent in my mind. I felt to lay the sin at my own door, that my own walk did not agree with my desire; "for the good that I would," I did not, "but the evil which I would not," that to my sorrow I found myself doing. These things troubled me by day and by night, and these words, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not," caused great distress. I

did not understand in what sense Satan desired to have me, but I found myself clinging with great anxiety to the words, "I have prayed for thee,"—for thee! O how sweet they sounded to me; all my trust was there. I knew that I had not power of myself to escape the tempter's snare, nor to release myself from the meshes of his net if entangled therein. I still continued to meet with the New School Baptists, for my name was still recorded there; but I often thought I would request them to erase my name from their book, and give them my reasons for so doing. But these words, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you," would be applied unto me in such a manner that my lips were sealed; but I do not think that I then understood their just meaning. I continued to hide my emotions as much as possible, by burying my feelings in my own bosom, and poured out my soul to God in prayer within myself, so that it was known only to myself and my dear Redeemer. I thought, at times, that I would give anything in this world, were I possessor of it, to hear what I believed would be a comforting, gospel sermon; but something would whisper, You would not understand it if you should hear the gospel; therefore I tried to be contented with my condition, for I felt that no one upon earth was like me, and it was best for me to be alone. The last three or four years that I remained identified with the New School Baptist organization, it was indeed a yoke of bondage to me; I am satisfied that I was a captive in Babylon. I would go to their meetings, hoping that I should hear something that would reach my case, something to feed my hungry soul; but I would return home feeling worse than I did before I went, for there was nothing in their form of worship, and declarations made, which comforted me.

In the summer of 1875 I was taken sick, being confined at times to my bed. I was sick in both body and mind, and all was done for me that kind and sympathizing friends could do; but they could not reach my troubled heart, and in my deep distress I thought, Is there any reality in religion? If I could only die, it would be a relief, for then I should know eternal realities for myself; whether weal or woe, then it would be certain. I had no desire to get well again, and sin against a just and holy God; but my mind was arrested by these words, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil;" and immediately what a sweet trusting I felt: I could leave all in the Lord's hands. Then I knew I should be raised up again from my sickness, but what for, I could not tell; yet I knew the Savior's prayer would be answered, and if it embraced me, everything pertaining to me would be exactly right. I was again raised from my bed and re-

stored to health, that God might show forth his glory in releasing me from captivity in Babylon, and enable me in his own time to praise him in Zion. After being restored to health I felt that I was poor, blind and ignorant, and when again permitted to attend meeting, I thought I must fill my accustomed seat. I was invited to sit with the choir, and accepted the invitation; but after taking my seat a feeling of loneliness came upon me indescribable, and I took no part in the singing. I felt the force of the words, "How shall we sing the Lord's song in a strange land?" with such power, that my lips were sealed, and I could not utter a word. After returning home I read in the scriptures, but the written word of God seemed dark, and I could not feel that a single promise in the bible was recorded for me. While in that distressed condition I had a dream, which made such an impression on my mind that I will refer to it. In the dream I saw a child clothed in white and bound to a stake, soon to be burned. I saw a great multitude of people, who had assembled to witness the scene, many of whom I recognized, and they rejoiced at the sight; but I stood in the background weeping, as I gazed upon the one about to suffer martyrdom. I saw the flames surrounding her, but a sweet smile rested upon her countenance, which plainly showed to me that her trust was in God, and that he was then sustaining her. I said to myself, O that I could realize that her God was mine also. I was not permitted to see the flames destroy her body, for I awoke, and wept freely when I realized it was only a dream. I tried to banish it from my mind, but it left such an impression that I pondered much upon it.

Shortly after my distress in the dream, when Sunday morning had come, I could not decide to go where I usually had to meeting, and so consented to go and hear Elder W. J. Purington, for these words were in my mind,
 "Where dost thou at noontide resort with thy sheep,
 To feed on the pastures of love?
 Say, why in the valley of death should I weep,
 Or alone in the wilderness rove?"
 But, thought I, no such company can I have, for I am too unworthy to ever be in such society; therefore I must travel alone to my grave, feeling that I deserved nothing better. Yet while thus cast down, I am satisfied that the Lord directed my steps to the Primitive Baptists, who met for worship at Southampton, for on that Sunday I heard Christ exalted and man abased, and the doctrine was to me "like apples of gold in pictures of silver." I thought if I could only remain here, and never go away, how sweet it would be to my soul; but the tempter was busy, even then, for immediately I had fears within, and I well knew there were foes without. Another week passed, and on Sunday I again attended the New School Baptist meeting; but while there these words, "Wherefore do ye spend your money for that which is not

bread, and your labor for that which satisfieth not?" came with such effect, as to entirely cut me off from that organization. Then I concluded I never would again unite with any religious organization, knowing that the Old School Baptists would not receive me upon my former immersion, should they be satisfied with my experience, and feeling that it would be mockery for me to be baptized again, and bring reproach upon the cause of truth. I felt that I would go where I could hear the truth preached, and if I was a child of God, I should be safe anywhere. So every Sunday found me with the little flock at Southampton, for there I heard the truth as it is in Jesus, feeling that it was manna to my hungry soul, and gave rest to my weary spirit; and how it was that Elder Purington could tell my feelings so plainly, was mysterious to me, as I had never told him my condition. I loved that people, and could say from the heart,

"There my best friends, my kindred dwell,
 There God my Savior reigns."

Notwithstanding such feelings, there was a burden resting on my mind; but the last Sunday in January, 1876, while sitting under the sound of the gospel, Elder Purington said, "The only path of safety is the path of duty," and those words sank so deeply into my heart that I heard no more of the sermon that day. I heard them day and night; yea, the midnight hours witnessed my supplications and tears. I desired to be in the path of safety, but as yet was blind as to what my duty was, and my supplication by day and my prayer by night was,

"Guide me, O thou great Jehovah,
 Pilgrim through this barren land;
 I am weak, but thou art mighty:
 Hold me with thy powerful hand."

My cry was, "Men and brethren, what shall I do?" And like Israel at the Red Sea, I had to stand still and see the salvation of God. In the Lord's own time and way, though in the silent watches of the night, when my own dear little family were all wrapped in slumber, the path of duty was made plain, and a voice said (not heard with my natural ear) unto me, Flee. I asked, Where? And again it said, Flee to the mountain; this is the way, walk ye in it. The baptismal waters now appeared before me with a glory and beauty that I have not power to describe. Then I understood the mountain to mean the church of our blessed Redeemer here upon earth, but my nature said, I cannot go that way; but the words, "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes," came home to me with power, and I quickly saw what was required of me; and how it subdued my stubborn will, and tears of joy flowed freely. Then I could see others of my kindred in the flesh, more worthy than myself to follow the dear Redeemer into the watery grave; but a voice within me said, "What is that to thee? follow thou me." And I was made to sweetly say, "Thy will be done," and was

passive in his hands. The precious words, "My grace is sufficient for thee," soothed my sorrow, and drove away my fear, and I felt to thank God that he brought the blind by a way they knew not, and made crooked things straight unto them, for I felt that in his loving-kindness and tender mercy he had thus dealt with me, his wayward child.

"Though we are feeble, Christ is strong :
His promises are true ;
We shall be conquerors all ere long,
And more than conquerors, too."

My dear Savior seemed so near me, and I saw by faith, I hope, that to follow him I must forsake father, mother, sister and brother for the sake of him who redeemeth my life from destruction, and crowneth me with tender mercies and loving-kindness; and I was enabled to say,

"Through floods and flames, if Jesus leads,
I'll follow where he goes ;
Hinder me not, shall be my cry,
Though earth and hell oppose."

Many precious declarations of scripture came into my mind as healing balm. I seemed a wonder to myself, for my bible was all the company I wished. It seemed to me no more a sealed book; its truths seemed unfolding to my view with a sweetness and power which my tongue cannot now express, nor my pen describe. I felt there could be no real rest for me only in obeying my Lord and Master. It became clear to my mind that the despised Old School Baptist organization was the church of the living God, and I felt that the first opportunity I had granted me I would not let slip. I felt that I had seen and heard; but something whispered, "They will not receive you, if you tell them your feelings." I was however urged onward, for the Captain of our salvation sustained me, I believe, when the tempter was trying to seduce me from the simplicity of the gospel, and cause me to live in disobedience. The words, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth," were so applied that I could delay no longer, and I thought I would embrace the first opportunity given. About two months from the time the words were applied with so much power to me, which was April 8th, 1876, the opportunity was given me. I was permitted to be at the regular church meeting at Southampton, and when brother Purington said the meeting was open for any one who wished to relate to the church what had been the Lord's dealings with such a character, I felt if I held my peace that the stones would cry out, for I could say he had done great things for me, whereof I was glad. I could say, like one of old, "Entreat me not to leave thee, or to return from following after thee; for whither 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." After giving a brief relation of what I hope the Lord had done for me, to my joy the church by a unanimous vote received me as a candidate for baptism, and on the

following morning I was led down into the water and baptized by Elder W. J. Purington, and I receiving the answer of a good conscience toward God. It was the happiest day of my life, for my Savior seemed so near, and for a time my mind seemed shut out from anything of the world, beholding the church in her beauty, "fair as the moon, clear as the sun, and terrible as an army with banners." Everything earthly appeared to sink into nothingness, compared with the redeemed church, united to and in Christ her living Head, manifesting her unity while sojourning in this vale of sorrow, "endeavoring to keep the unity of the Spirit in the bond of peace." As I had a faith's view of the church in her vital union to Christ, I felt within to say,

"O could I speak the matchless worth,
O could I sound the glories forth,
That in my Savior shine,
I'd soar and touch the heav'nly strings,
And vie with Gabriel while he sings
In notes that are divine."

I still feel that I am unworthy of the company of the dear children of our God; but if the Lord will still keep me in that self-abasing, humiliating, and yet delightful place, that I may daily realize that all my springs are in him, my glad heart will continue still to glory in the finished work of my dear Redeemer, and may I never desire any other Redeemer, Judge, Priest, Intercessor or Lawgiver, except the eternal Jehovah. May I have on the whole armor of God, and stand firm in the faith once delivered to the saints, and not be entangled again in the yoke of bondage, until I am called away from this state of warfare to my heavenly home.

Now, dear brethren and sisters, I have briefly told you why I now have a name and place amongst that people whom I love, and whose God doeth his will in heaven and earth. I feel myself to be the chief of sinners and least of saints, and remain yours in hope of eternal life,

SARAH P. LEFFERTS.

OCOQUAN, Prince Wm. Co., Va., Nov., 1878.

DEAR BROTHER BEEBE:—A short time previous to my recent visit to the South, an esteemed friend in Virginia, who has recently been passing through the deep waters of affliction, requested me to write, should the Lord favor me with the liberty, some words of comfort through the columns of the SIGNS OF THE TIMES. I was left at liberty to select the scripture that might rest upon my mind, and in connection with the trials referred to, and the mortal conflict of the tempted saint, I have thought of the words of the Savior, recorded in the closing of the 16th chapter of John: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The words stand in the close of a number of instructive and comforting declarations spoken by the Savior to his disciples in the dark shadows of the cross. In the opening of the 17th chapter we are informed, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come." The hour foretold by proph-

ets, and pointed forward to in types under the Jewish law, had at last arrived, when the dark billows of death were to roll over his head, and the "day of the Lord" dawn upon Israel's benighted tribes. To this end he was born, and for this cause he came into the world. He told these things unto his disciples, yet they understood them not. In the darkness of that death, in the light of that glory, the disciples were gathered around him, and he told them, "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth. It is expedient for you that I go away." When the cold, relentless hand of death takes from our fond embrace one of the dearest objects of our affection, filling the heart with mourning and woe, how comforting to hear within the whisperings of that heavenly voice which spake these words of cheer. When darkness veils the mind, and gloom and despondency apparently settle upon every joy, how sweet to feel within the power of that strong voice to lift us again experimentally into the light of his reconciled countenance. It is trying and distressing to lose our relatives in death, yet these mortal ties are all to be sundered, and the Lord knows when it is best. The graves that appear upon the earth's surface are so many marks of mortality, and as death falls here and there around us, in each instance it teaches us the transitory nature of all earthly things, and that the hour of our departure from time cannot be for distant. If it is a dear brother or sister in Christ that we follow to the grave, then in the midst of our sorrow we may also rejoice, for

"'Tis but the voice that Jesus sends,
To call them to his arms."

After closing the words from which I have quoted the text, the Savior offers a fervent and effectual prayer for the objects of his love, in which he prays that the Lord should "keep them from the evil" that is in the world; and in this prayer is found the expressive language, "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." The light of the comfort of the words spoken by the dear Savior in the darkness of death, reaches to the darkest hour of the most tempted saint. "In the world," he says, "ye shall have tribulation." There is no exemption from it; *ye shall have it.* The time when it is to be received is also distinctly set. It is to be experienced by the saints while "in the world." Its bounds are established, and not a single wave shall roll beyond the limits of its appointed place. This is a beautiful world that our God has made for us to live in, and yet, in many respects, to the child of God it is a "wilderness of woe," for it is not his home. He is made to say with the poet,

"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."

This world is the circle where the child of God moves upon his temporal journey, and he finds no place upon its surface exempt from tribulation, no matter how pleasant are his surroundings, how old or young he may be, how much gifted of the Lord he may be; it is an irrevocable decree of the Lord, *ye shall have it.* Then it must be one of the "all things" that work together for our good, and we should count it a thing of joy, as Paul says, "we glory in tribulations." To have tribulation is to have one of the brightest evidences of life eternal. It is in the dark sorrows of these distresses that saints gather precious tokens of their Savior's love. We find from the record that some of the brightest jewels in the crown of the Lord are those that shone in the deepest and most severe trials. "My brethren," says James, "count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." If we do not know the reason of our affliction now, the Lord may show it to us after awhile, and if he chooses not to do so in our journey here, still his purposes are there, and "will ripen fast, unfolding every hour." If nothing more is accomplished, it may be one of the many things that wean us from time and point us to eternity. Not a terror can fall upon us, or a taint of mortal woe be experienced by us, but what is held in the hand of our faithful, loving, omnipotent and covenant-keeping God.

"And every dark and bending line
Meets in the centre of his love."

To-day the mind is clouded in doubts and fears of an interest in Christ; to-morrow death invades our household, and carries off some dear object from our embrace; now some temporal calamity falls upon us; and then in many and varied ways our fair designs are crossed, our earthly prospects are blasted, and wither in our touch. Yet why shrink back, trembling child of grace? You have no real cause for fear. It is in the midst of such an experience as this that the inward whisperings of that heavenly voice are heard, "*Be of good cheer.*" There is power in the "voice of the Lord." He speaks, and it is done. His voice fills our soul with thanksgiving and melody unto the Most High. It is impossible, however, for this tempted one to be of good cheer until the Lord speaks this cheer within. Then is he led out into a broad place, where the glory of the Lord shines, beside the still waters, upon whose surface no ripple is seen. A heavenly calmness rests upon the mind, and a sweet song of praise unto our God arises from the heart. Words of cheer from on high are realized, the strong assurance of acceptance in the Beloved is felt, the encircling arms of the Savior are around him, and the broad rock of eternal truth is underneath him. But why does he experience such solid comfort? Because of the Savior's declaration, "*I have overcome the world.*" "I have done this," says the Savior, and every child of God whose

mind is clear on his own experience knows full well that to the Lord belongs the glory of this victory. There is an overcoming power in every word that the Savior speaks to the tempted sons and daughters of the Lord Almighty. They triumph in his holy triumph, and in vital union with him, their living Head. When the powers of death, because of sin, gathered in midnight blackness around him upon Calvary, he overcame them, and placed his victorious feet upon the powers of darkness and the world. The bow of heavenly peace glitters in the light of eternal day, over the camp of the vanquished. They shall never come into condemnation, but are passed from death unto life. In all of their conflicts they can safely say, "In all these things we are more than conquerors through him that hath loved us." "Ye are of God, little children," says John, "and have overcome them: because greater is he that is in you, than he that is in the world."

But let us notice, in conclusion, the object overcome—the world, with all its tribulations, its sins, sorrows and conflicts of every form and name. We have but to look at and see the effects of the pride and vain show that there is in the world, to see how easily the natural mind is carried away by the temptations of the world. A child is easily elated by some glittering toy, and do we not often see the same principle displayed in the man or woman of mature life, carried away by the vain show of this world's goods? How much we should pity that poor creature who seems to have no ambition above a desire to make a vain display and keep up with the foolish fashions and reckless dissipation that spreads through the land. This is always a mark of a very small mind; yet the principle from which it springs abides within us all. The effects of sin are seen everywhere in the world; not only in the gambler's den, but in the idol's temple of our own and other lands, and in all of the avenues of life. There is no mortal power that can overcome it; all mankind in their natural standing are under its dominion. The brightest intellect that has ever been bestowed upon a mortal is polluted by it. We are then contemplating an enemy which nothing short of infinite power can overcome. The trembling saint is brought to realize this. Many and varied are the sorrows of the world experienced by him. He is taught that he has no power to overcome them. He cannot, in and of himself, rise above the world, nor can it satisfy his hungering and thirsting after righteousness. He is daily taught to know his need of him who has overcome the world. In all of his sorrows and conflicts the bright light of this victory shines, to cheer and console him, and point him to endless rest. Much might be said of the various scenes of tribulation experienced by the tempted saint. There is not a day in his temporal journey that is entirely free from trouble and distress. The ungodly persecute him, the pangs of disease distress him, his

proneness to err from the path of obedience greatly troubles him, the depravity of his nature gives him no rest, doubts of an interest in Christ annoy him exceedingly, and the peculiar trials that are experienced in the pathway of the blessed are ever upon him.

"See! what tribulations rise;
Earth and sin beset him round."

"When shall all his sorrows end?
When his days of mourning cease?
When shall he to Christ ascend?
Only place of happiness."

"Lord, thy pardoning love reveal;
Let his cry ascend thy ears;
Sin, alas! he deeply feels;
Sin! but ah, thy blood appears!"

"Blood that answers every claim,
Tells him Jesus died for him;
Then, in that delightful name,
Sin's subdued and he is free."

I feel that I have but briefly touched upon some of the parts of this subject. May the Lord, if embraced in his holy and righteous will, and as far as it is consistent with his will, add his blessing. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. "In thy presence is fullness of joy; at thy right hand are pleasures for evermore." In the strength of his presence we can endure all things. Without him we can do nothing. May he grant unto us his presence.

Yours in hope,

WM. M. SMOOT.

WAYNE, N. Y., Nov. 16, 1878.

ELD. G. BEEBE—DEAR BROTHER:—Inclosed I send you a letter from our dear brother Wm. B. Slawson, of St. Louis, Mo., which I have read with much interest, and I have received his consent to have it published in the SIGNS OF THE TIMES, if you deem it prudent to do so.

Yours in the best of bonds,

W. REED.

2440 WASH ST., ST. LOUIS, MO. Sept. 27, 1878.

WALTER REED—MY DEAR BROTHER IN THE LORD:—I have mislaid your letter, and cannot find it, to know if it contained a special request of anything needing a reply, or something I would dwell on more than anything else, were my attention directed to it. I only remember that you approved my views of the coming of Christ, expressed in the SIGNS, and that you thought with me, that there is too much dry doctrine among us, with too little warmth in the vital energies of the Spirit. I am persuaded that this is the cause of much jealousy, and strife about words to no profit. That tender love which flows from a sympathy and fellowship of the sufferings of Christ, asks no questions beyond its manifestation, in those that make it manifest to us through a hungry spirit to grasp it and be filled with it. If Christ suffered wrath for us, it was something more than the laceration of his body on the cross. It was soul-pangs that made him sweat as it were great drops of blood falling to the ground! and it was pangs, too, that none of us are able to endure; yet he endured it, and made no murmur, because so he must do to fulfill all righteousness. If he had faltered in the sad hour,

even so much as to ask that the cup given him should be removed, he could not have fulfilled all righteousness; and so he asked, "If it be possible, let this cup pass; nevertheless, holy Father, not my will, but thine be done." O what perfect submission! What perfect righteousness is this! And how beautiful it seems to a soul hungering and thirsting after righteousness. And how weak is the flesh to attain to it. Yet the spirit can rejoice in it, and see very plainly how needful it was to lay the work of atonement on one that was mighty and able to save! He could bear the load, but we could not bear it. He could present his body a holy sacrifice, but our bodies would be a stench in the nostrils of the Most High. We should only be receiving the just award of our sins: while he, having no sin, and in full accord with the Father, could pay the debt we owed, satisfy justice, and yet present us without spot or wrinkle, or any such thing, to the Father, in full accord with him, in a unity of spirit with him, while by faith we enter the Holy of Holies with him, sitting in heavenly places in Christ Jesus. How dull are we, if we suppose we can learn a formula of doctrine, and have it set down as a cancellation of our debt to God, while a "root of bitterness" rankles in our hearts. I have more and more become to think that it is needful for us to know more of one than to be assured of his soundness in doctrine, or his zeal to establish it. The doctrine may be all good, and the general walk of such may not be very unbecoming. But what does he do when persecuted, and have all manner of evil spoken falsely against him? What does he do when his cheek is smitten, or his goods spoiled? What does he do when lying tongues defame him, or evil surmisings count him a false pretender of good, when his voice is raised in support of any good thing? Does he smite with the fist, and push with the shoulder, and defame with the mouth those that do such things to him? Then he has not the Spirit of Christ, and we have the best authority for saying "he is none of his." But, if it may be said that our flesh is so weak that we cannot do the things that we would, and that we are daily falling into sin, I own it is so, and, for one, I cannot help it, though the spirit is willing and anxious to fulfill all righteousness. But that kind of sin is quite different from the willing transgressions of one that follows in the wake of sin without compunction and without remorse, from and through the chastening rod of our merciful Father, who will see to it that his honor be maintained by all that he loves, who also love him. Peter told a willful lie when he denied his Lord, and cursed also, that his wicked outbreaking should prove that he had not been with the spotless Lamb of God. Yet the Lord returned to him, and drove out Satan from him, and brought a weeping of bitter tears, that welled up from his inmost soul with sorrow, to the end that he might bless him with a deeper faith, and a more tender love, in

the free and full forgiveness that the Spirit imparted to him in his forgiveness. The lesson to him, is every whit as good for us as for him, both in teaching the power of Satan over us, and our weakness to resist him, as well as the tender love of God for all the *little ones* who transgress, yet venerating God, and the holiness of his rule, in all its infinite grasp of both matter and mind. Peter's religion was of a kind to make him tender in heart; and ours must be like his, or it will be stubble to burn us with. It is an idle thought in some, that we have no such religion now as was the accompaniment of Jesus in bodily presence with his disciples. If we have not, a dreadful woe is our lot, and the earth is a vast reservoir of fuel to burn all its inhabitants with a consuming fire. As sure as there is a living God, so sure is a living Christ at his right hand interceding for a living *body, continuous in being fashioned*, (Psa. cxxxix.) till the whole body shall be complete, and be wholly presented to the Father, as the purchase of his blood. And there is no difference in the *character* of the purchase, either. They have all been ransomed by the same blood, taught by the same Spirit, and gloried in the same cross, and praised the same grace that saved them from the doom that all *works* were unable to avert, while with one accord they own the rightful decree of the Father that salvation *must* be in Christ alone, since there is no other name given under heaven among men, whereby we *must* be saved, but the name of Jesus only. If "he is the same, yesterday and forever," so is the religion which is of him the same, and the ages cannot impair its nature nor its force. And the men who speculate about a *progression* in the church, or the force of his religion, are strangers to it, and are enemies and aliens to its blessings. I have often thought the best test of all the false religions, and false professors of the only true religion, is to bring them squarely down to the teachings of Jesus in his sermon on the mount. If they begin to argue them out of the calendar, by telling you that they are all right in theory, but not adapted to the present state of things, we may set them down *on the other side*. For if they were not good to be practiced by his disciples, then, he was playing the hypocrite in teaching them; and if they were good then, they are equally so now, since human nature is the same now as then. Christ is the same, his religion is the same, and duty to him is the same.

Upon the whole, it has more than seemed to me that the apostasy from Christ is so great, and the "falling away" so manifest, and the bodies of the two witnesses so dead in the street of the great city of the whore, (Sodom and Egypt, where our Lord was crucified) that we may soon expect the coming of our Lord, with power and great glory. And what that coming is by me thought to be, you know as well as I can inform you. I cannot detail any of the order of it, and I am not anxious to know. I feel as clay in the hand of the potter,

word of God."—Ephesians vi. 11-16. Great care should be taken, not only that we have on *the whole armor of God*, but also that we have on no other than that which God has provided. The armor of Saul would not do for David, and the harness of Ahab did not protect him from the arrows of the Syrians.—See 1 Kings xxii. 34. Neither the fixed determination of Peter, nor the present will of Paul, were a sufficient armor for them to confide in; but thanks be unto God who giveth us the victory through our Lord Jesus Christ. Clad in the panoply which God has provided and the apostles have described, and trusting in no other, all the soldiers of the cross shall be made more than conquerors through him that hath loved us and given himself for us.

"Thus arm'd, we venture on the fight,
Through grace we'll put our foes to flight;
While Jesus kindly deigns to spread
His conquering banner o'er our head.

"In him we hope, in him we trust,
His bleeding cross is all our boast;
Through troops of foes he'll lead us on
To victory and the victor's crown."

I JOHN II. 2.

BINGHAMPTON, N. Y., March 12, 1878.

ELDER BEEBE:—I would like to have your views on 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."

O. C.

REPLY.

The italicized words in this text are so marked to show that they are supplied by the translators of the Testament from the original Greek, and are not found in the original text. Omitting the supplied words, the text will read, "And he is the propitiation for our sins: and not for ours only, but also for the whole world." This epistle was addressed to the primitive saints who were called from among the Jews, who, under the old covenant, were exclusively interested in the propitiatory sacrifices which were made for the sins of the children of Israel under the old covenant, or ceremonial dispensation. It was natural therefore for the Hebrew saints, until they were better instructed, to suppose that the propitiation provided in the new covenant was also for the Jews only; and as the Gentiles had no part in the sacrifices made under the old covenant, that they were not to be benefited by the atoning sacrifice which was made by Christ as the anti-type.

Indeed, the apostles themselves were in the dark upon this subject, until Peter, by special instruction from God, was sent to the house of Cornelius, who was a Gentile. After Peter's mission to the Gentiles, it was fully made manifest to all the apostles that God had granted repentance to the Gentiles, and that all who are Christ's, whether Jews or Gentiles, are anti-typically Abraham's seed, and heirs according to promise. Hence all the apostles agree in testifying that all the provisions of grace were first to the Jews, and then also to the Gentiles. All the inhabitants of the world are included in this

classification, for all mankind are either Jews or Gentiles. And it is in this sense the words, *the whole world*, are often used by the inspired writers in the New Testament, whether speaking of the saints or of the ungodly.

A propitiation is that which renders propitious, and when applied to Christ as the propitiation for sins, it relates to the atonement, by which the wrath of God is propitiated for the sins of his people by being laid on him, and put away by the sacrifice of himself, when by one offering he perfected forever them that are sanctified. In all the world there is no other propitiation, save Jesus Christ; and his atonement was for all his redeemed people in all the world, whether Jews or Gentiles. It was for as many as the Father has given him, embracing all them who are afar off, even as many as the Lord our God shall call. Those who cavil with the words, *the whole world*, do not suppose that it embraces the beasts of the field, fowls of the air, or fishes of the sea; they themselves restrict the application of the words to those of the human race; but the scriptures restrict the same words to Jews and Gentiles, and apply them respectively to the people of God, as in our text, or to the ungodly, as this same apostle has done in this same epistle, v. 19: "And we know that we are of God, AND THE WHOLE WORLD lieth in wickedness."

TO OUR DELINQUENTS.

We have from time to time sent notices to those on our list from whom we have not heard for a long time, and have patiently waited for a reply, and not receiving any, have sent a second notice, which has also been treated by many with silent neglect. We are loth to discontinue the paper to any who may be desirous of reading it, but for want of means are not able to remit the subscription due; but after sending two notices, as stated above, and receiving no reply, we have but one inference to draw, and that is, that such persons are too indifferent to the paper, and the cause it advocates, to even notify us to discontinue it to them.

With this issue we complete volume forty-six, and having now on our list several hundred subscribers of the above described character, and being unable to discern between those who are desirous of continuing their subscription and those who are not, we shall strike from our list those who have failed to respond to our previous notices; and if in so doing we should drop the names of any who wish to renew, they can do so, even though they are at present unable to settle their old accounts. To all whose names we discontinue we will send a bill containing a statement of their accounts; and those who have heretofore responded, requesting an extension of time, need feel no apprehension about their paper, for we will continue all such. If possibly any having responded to our former notices should now receive a bill, they may know that their response did not

reach us, and upon receiving a notice from them, we will again enter their names on our list.

Some may excuse themselves on the plea that they only sent on money for one year, and when the time expired it was our own fault if we continued to send it longer. We always continue the paper after the time paid for expires, unless especially notified to stop when the time is out. If any do not desire the paper continued, all they have to do is to refuse to take it from the post-office; but as long as they do take it from the office, they are in honor bound to pay for it. We could use stronger language if we chose, for the law holds all such persons responsible; but we have no intention of appealing to the law, even though we never receive a dollar on the accounts. Since the commencement of the SIGNS OF THE TIMES, our losses by delinquent subscribers alone will aggregate over sixty thousand dollars. We merely make mention of this to show what these accounts, though small to each individual, amount to us in the sum total.

"THE WORLD MOVES."—The ring-cake, the grab-bag raffle, and the one oyster and one quart of water stew, are passing away as devices to raise money at church fairs and entertainments. A Baptist Church in Brooklyn last week raised a target above the pulpit, and the young ladies of the congregation stood on chairs in the aisles and fired at it with air guns for a prize of a silver cake-basket, at twenty-five cents per shot, for the benefit of the church treasury. What next, as an incentive for the pious to open their pockets and support the churches?—Exchange.

EXPLANATION.

BRETHREN BEEBE:—Will you please insert the following explanation in your next issue of the SIGNS OF THE TIMES, lest I be thought to be careless or neglectful of my obligations to highly respected friends:

In volume xlvi., number 22, of the SIGNS, just issued, I see an important omission in the obituary of that excellent and highly-esteemed sister, Susan Meacham, of Waverly, Ill.

The printers (by an oversight, I presume) inserted only a printed extract which I had cut out of the *Morgan County Journal*, edited by her son, M. M. Meacham, and omitted the entire manuscript I wrote, inclosing the extract. In said letter I sent you a small amount, to pay for six copies of the number containing the obituary, to be sent to M. M. Meacham, Waverly, Illinois.

I now state, that a very large concourse of people met at Head of Apple Creek Church on Sunday, September 29th, and the writer addressed them on the occasion from John xvii. 24, and Elder A. W. Murray closed the services.

Affectionately yours,

I. N. VANMETER.

MACOMB, Ill., Nov. 19, 1878.

MARRIAGES.

Nov. 20, by Eld. G. Beebe, at his residence on Orchard Street, Mr. Anson McEwen, of Mamakating, and Miss Sarah E. McKee, of Bridgeville, Sullivan Co., N. Y.

By Eld. I. N. Vanmeter, in the city of Lincoln, Ill., at the residence of Deacon Daniel Baldwin, Sept. 5, 1878, Mr. B. F. Dixon and Miss Sarah A. E. Minsker.

By the same, in Wakenda, Carroll Co., Mo., Sept. 19, 1878, at the residence of the bride's parents, Dr. M. E. Vanmeter and Miss Mammie May Reeves.

By the same, at the bride's parent's residence, in Morgan Co., Ill., Oct. 3, 1878, Mr. Jefferson Parrott and Miss Mary F. Tigner.

By the same, at his residence, near Macomb, Ill., Oct. 23, 1878, Dea. John A. Vandever and Mrs. Louisa Reynolds, both of Warren Co., Ill.

OBITUARY NOTICES.

WITH a sad heart I write to inform you of the death of my dear mother, Mrs. Mary Humphrey, who departed this life Oct. 22d, of heart disease, we think, as she was sick only 24 hours. She suffered but little, and fell asleep in Jesus like an infant in its mother's arms. Her age was 85 years and 9 months. She has been a member of the Old School Baptist Church fifty years, and has lived a consistent christian life.

M. WALKER.

PETROLA, Cal., Nov. 17, 1878.

WITH deepest pain we record the death of our dear little pupil, Cora C. Scott, the youngest of N. D. and Edith Scott's two intelligent and gentle little daughters. She came to school on the morning of Oct. 22d, her parents being unconscious that anything was the matter. But so rapidly does that scourge among children (diphtheria) do its work, that when Cora reached home in the evening she was seriously ill. Then followed ten days of suffering that no language can depict, and which fond parents were compelled to witness, though in anguish of soul. God only could have supported them, or given the precious little girl strength to bear her suffering with such saintlike patience. All that wealth or love could suggest was done to baffle this disease, but God called her home on the afternoon of Oct. 31st, and the weary little spirit found rest. She was a child of unusual intelligence. School was always brightened by her presence, while her teacher and schoolmates were ever treated with uniform kindness. To her parents, sister, her devoted aunt Martha, and school, her loss is irreparable. How mysterious it seems to our reason that the brightest and best are so early removed; yet we must bow in submission, knowing that God is too wise to err, and too good to be unkind. May he who has so sorely smitten this dear family, enable them to rest under the "shadow of the great rock in a weary land."

M. E. H. T.

DIED—Near Jacksonville, Ill., Oct. 27th, 1878, Mr. Jonathan Stout, in the sixty-sixth year of his age.

Mr. Stout was born in Hunterdon County, N. J., but was raised principally in Hamilton County, Ohio, and while there, in September, 1834, he was united in marriage with Miss Eliza Canning, and in 1841 settled in Morgan Co., Ill., where he died. Mr. Stout was an industrious, honest and upright citizen, of good moral deportment, and a faithful and affectionate husband and father. He was somewhat unwell for some months, and was finally confined twenty-three days with a fever, but he met his death with resignation and composure. He leaves his wife, sister Eliza Stout, who has long been a subscriber to the SIGNS OF THE TIMES, and three sons and five daughters, to realize the sad loss of a kind husband and father, besides two brothers and one sister, and a large circle of acquaintances, to feel the loss of one they esteemed.

I was called to the house of mourning by telegraph, and spoke to a large and solemn audience from Jere. xlix. 11, after which his remains were laid in the Berean grave-yard. May the Lord of hosts be a Husband to the dear sister, and a Father to the highly respected and bereaved children.

ALSO,

DIED—In Tallula, Cass Co., Ill., on Sunday, at four o'clock p. m., August 18th, 1878, Mrs. Frances S. Bennett, wife of William J. Bennett, aged 51 years and 6 months, wanting one day.

Sister Bennet was born and raised in Cass County, and in April, 1850, she was baptized by the late Elder William Crow, and united with the Union Church of Regular Baptists, located in Morgan County, and continued in fellowship with the same until her death. I have attended her church for many years, and have often conversed with her, and ever found her ready to acknowledge a deep-felt sense of unworthiness of the goodness of God, and of the privileges of the church, and yet she always was found relying alone on the merits of Jesus Christ. She was truly a meek, humble and faithful follower of her Savior, and had the sincere love and fellowship of the household of faith.

Sister Bennett was for many years afflicted with that terrible scourge of the human race, pulmonary consumption, and during her last few months suffered greatly, but endured it all with patience, and finally died triumphant in the faith. An immense audience attended at the meeting-house on last Sunday, and I addressed them from 2 Cor. v. 1-8.

In October, 1850, she was united in marriage with William J. Bennett, now a member of the same church, and who survives her, together with one affectionate daughter, whose life seemed to be wrapped up in that of her mother's, as also brothers, sisters and many friends, to mourn. May the Lord resign them all to his divine will.

Yours in love,

I. N. VANMETER.

MACOMB, ILL., Nov. 5, 1878.

Mrs. Tabitha Wood, wife of Daniel Wood, residing near Waterloo, Fayette Co., Ohio, departed this life July 12, 1878, aged 72 years, 8 months and 20 days. She was the daughter of Walter and Elizabeth Leach, and was born in Mason Co., Ky., in 1805. Her parents removed to Brown Co., Ohio, in 1817, where she joined the Baptist Church in 1828. At the time of the division, the church of which she was a member went with the New School. She remained with them until 1838, when she was married, and with her husband removed to Fayette Co., Ohio. She took a letter from the church, but never offered it to any other church, and joined Paint Creek Church, Fayette Co., Ohio, on relation of her experience, considering her letter of no validity, coming as it did from those for whom she had no fellowship. She swerved neither to the right hand nor the left, but held firmly to the doctrine of salvation by grace alone, and was always ready to firmly defend the truth, and for fifty years she never hesitated to denounce and expose error, whether it came from the pulpit or any other source. Many times has she withstood the preachers to their faces, when they attempted to teach error for truth. She died as she had lived, in full faith in the sufficiency of the righteousness of Jesus Christ. Although she suffered much for six months prior to her death, yet she never murmured against God.

Her funeral was largely attended. Elder Levi Bavis, of Ludlow, Ky., preached an able discourse at the Waterloo Church, after which her remains were interred at Waterloo Cemetery, to await the call of the Master.

She leaves her husband and two children, (a son and daughter) who are all members of the Old School Baptist Church; also five grandchildren and many relatives and friends to mourn their loss, which we all know is her eternal gain.

S. B. YEOMAN.

DIED—September 25th, 1878, in Schoharie, Schoharie Co., N. Y., George T. Borst, aged 15 years, 7 months and 2 days.

The subject of this notice was the only son of our dear brother and sister Borst, and as his health had been delicate for a long time, with indications of consumption, he received the tenderest care and attention that fond and faithful parents could bestow, together with the skill of eminent physicians. But all this could not avert the sad and trying stroke, which has come with such crushing weight upon them. Being their only son, they

had fondly anticipated future days of happiness and comfort with him, which, like all earthly hopes, is blasted in disappointment. Dear Tommy was so patient and so quiet under all the sufferings which he endured, as well as many expressions from him in regard to eternal and unseen things, that we fondly hope our loss is his eternal gain. He made known his wishes respecting his earthly effects, giving to one and another of his friends keepsakes, not forgetting his dear and faithful mother. He had a decided preference for the Baptists, and said to his parents a short time before his death, that if they could not get me to attend his funeral, to have no one. Accordingly, at their request, I attended, and tried to speak words of comfort from Romans viii. 24, 25. Our dear brother and sister Borst, one daughter, and many dear friends and relatives, are left to mourn. May the Lord of his mercy give that grace to the afflicted friends which shall cause them to bow to him, and own his sovereign right to do with his own as shall seem to him good. May they feel that

"By thy hands the boon was given:
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore thy will be done."

ALSO,

DIED—At Osborn Hollow, Broome County, N. Y., Nov. 3d, 1878, our dear sister, **Ruldah Reynolds**, in her 88th year.

She professed her faith in the Redeemer in her twenty-ninth year, was baptized by Eld. Hobby, and united with the Predestinarian Baptist Church at Bovina, Delaware County, N. Y., and thus was on pilgrimage over sixty-eight years, and maintained a consistent walk with the church until her departure. Although for many years she had traveled the lonely path of the widow, she was blessed with kind and faithful children, ever ready to do acts of kindness to make her life pleasant, to which kindness she often referred with the greatest satisfaction, as she said to me on my last visit, "O what good children I have." But dearer far to her than all earthly comforts was the knowledge of her vital union with Christ the living Head, of whom she delighted to talk and sing; and although her voice had become weakened by age, yet many a sweet season have I enjoyed with her in singing Zion's songs: One favorite of hers was in our book, number 432. She delighted much to read the scriptures, and at the church meetings, which she seldom failed to attend, would have something cheering to tell. The 107th Psalm was especially dear to her, and she would repeat it with that deep earnestness that none but God's dear children feel.

For several years she has been a member of the Otego Church, in the branch at Osborn Hollow, where her worth was appreciated by our brethren and sisters. Space forbids me to speak at large of all the virtues of our departed sister; but we are assured that our loss is her gain, and we would not therefore drop one murmuring word, but be still, and know that God doeth all things well. She leaves four children and numerous grandchildren to mourn their loss. May the Lord give them of his reconciling grace to bow submissively to his will, and with sweet satisfaction to remember her gentle passing away from a world of sorrow to a land of pure delight and perfect bliss.

I was favored to attend her funeral, and spoke to the sorrowing friends from 1 Cor. xv. 49, after which her mortal remains were deposited in the grave-yard beside her companion, until mortal shall put on immortality.

Yours in gospel bonds,

BALAS BUNDY.

TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborn Hollow, Broome Co., N. Y., on Wednesday and Thursday, January 8th and 9th, 1879, ten miles east of Binghamton, on the Albany and Susquehanna R. R. The friends that come on the cars will be met at the depot. A general invitation is extended to all lovers of the truth.

By order of the church,
H. W. CATOR, Clerk.

The "Signs of the Times,"

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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The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

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First Quality, Turkey Morocco, full gilt, very handsome, \$2 75 single copy, or per dozen, \$30 00.

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The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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THE SUBSCRIPTION RECEIPTS.

We have discontinued the publishing of the subscription receipts, and have adopted the following method, which if strictly observed will give perfect satisfaction:

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 advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," 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.

INSTRUCTIONS 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 most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and 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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