

Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 1.

POETRY.

WHY?

A GLOOM of thick darkness obscures the dim
vale
Through which lies my pathway below,
And surges on surges of sorrow assail,
Till hope sinks in fathomless woe.
Amazed and affrighted, my soul is oppressed;
Despairing, to Jesus I cry,
Shall troubles forever thus rob me of rest?
If thou art my Lord, tell me, Why?

The evil I hate prevails in my heart,
The good which I would is not done;
When I seek from the mazes of sin to depart,
To folly that moment I run.
Led captive, in sin's heavy bondage I groan,
To God for deliverance I sigh;
Yet from his salvation to wander I'm prone;
If thou art my God, tell me, Why?

Reproach and oppression embitter my days,
Nor can I in sleep find repose;
Deep groans interrupt each attempt at thy
praise,
My heart is o'erwhelmed in my woes;
My trust is thy grace; I have hoped in thy
name;
To thee in each trial I fly;
From thee, hitherto, my deliverance came;
If now thou withdraw, tell me, Why?

Put hark! from the word of his grace the re-
ply
Is given in mercy unknown;
The wisdom of Him whose bright throne is
on high,
Hath chosen this path for his own.
His love is assured in the gift of his Son
To suffer, to bleed, and to die
That sinners might live, with their Savior
made one—
His mercy alone can tell, Why?

Dear Lord! can thy kindness forgive my com-
plaint,
Ungratefully doubting thy love?
O! suffer me not under trials to faint,
Nor from thy salvation to rove.
Kept in thy pavilion, and trusting in thee,
No terror my soul shall come nigh,
Assured by thy love that whatever may be,
The God of my life knoweth, Why?
DECEMBER 8, 1881.

PSALM LXI. 2.

"FROM the end of the earth will I cry un-
to thee, when my heart is overwhelmed: lead
me to the Rock that is higher than I."

Yes! lead me to the Rock. Though rudely
beat
The surges o'er life's rough and restless sea,
Yet will I trust, and prayerfully entreat
That in my deepest grief,
There may I find relief.
Peacefully let me rest, O Christ, in thee.

Aye! lead me to the Rock, firm and secure;
Let it my refuge be when sorrows fall;
When overwhelmed with grief, let me feel
sure
That Christ, my dearest friend,
Will strengthen, help, defend,
And grant his smile to cheer me when I call.

O! lead me to the Rock. There let me rest
Confidingly, in darkness or in light.
When heart is faint, upon the Savior's breast
There let me calmly lie,
Without distrust or sigh,
Until, with rapture, faith is lost in sight.

A. B.

CORRESPONDENCE.

THE ATONEMENT.

"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."—Isaiah liii.
10, 11.

There is no principle connected
with the redemption and salvation
of the church of Christ of more awful
moment than the atonement, and he
or they who is or are unsound con-
cerning this cardinal point, must be
confused in the deductions which are
made. Sometimes, when treating
upon some portion of Scripture,
either verbally or in an epistolary
form, if it be a deep and ponderous
subject, the speaker or writer says,
"My experience teaches me concern-
ing this text so and so." But the
children of God should always be
careful and not receive any views,
however ingeniously presented, which
conflict with the just tenor of the
Scriptures; and it is a maxim among
men that no interpretation shall be
valid in argument, as a truth, which
conflicts with the established code of
laws, for if such a course be pursued
and sanctioned, all law would become
null and void. Now if it be thus
with laws enacted by men, that *due*
regard should be had to the true in-
tent and meaning of such laws, how
much more important when dwelling
upon any portion of the Scriptures,
and expounding the same as the
Spirit may give liberty.

They who are so unspeakably blest
as to be alive from the dead, and
have seen and known that salvation
is of the Lord, having been drawn
by the Father to Jesus, have already
in this life seen so much of the evil
of sin, and the vanity of trusting in
an arm of flesh, that nothing is so
valuable to them as the truth as it is
in Jesus; and whenever it pleases
their heavenly Father to give them,
through faith, a view of their dear
Redeemer upon his Mediatorial
throne, invested with all power "in
heaven and in earth," they are filled
in those happy moments with such
joy and delight that the desire is to
know more and more concerning their
relation to him and their vitality in
him, and of his finished work, and
they are not willing to receive any-
thing as pertaining to the gospel
proclamation, however much zeal may
be manifested in setting it forth, un-
less it be clearly substantiated by a
"Thus saith the Lord."

In the Old Testament, in the book

of Genesis, is the only true chronicle
of the origin of the creature man, for
there it reads, "And the Lord God
formed man (of) the dust of the
ground, and breathed into his nos-
trils the breath of life; and man be-
came a living soul." The omnific
power of God formed the creature
man; and we have only to read care-
fully the second and third chapters
of Genesis to learn whence came
woman (the man-ess or woe-man) and
the consequences connected with
their transgression. In the fifth
chapter the record is, "Male and fe-
male [*ishshah*, wife] created he them,
and blessed them, and called their
name [not names] Adam, in the day
when they were created." And it is
worthy of notice that the name Adam
is the identical Hebrew word for man,
and the meaning is "of the ground."
When man was formed the earth was
in its "virgin" state, not yet under
the curse; but after man's transgres-
sion the curse was pronounced. Said
God, "Cursed is the ground for thy
sake. In sorrow shalt thou eat of it
all the days of thy life: thorns also
and thistles shall it bring forth to
thee." Also it was said to him, "For
dust thou art, and unto dust shalt
thou return." And that fiat of Jeho-
vah remains unchanged, for no age
nor condition in this life exempts the
posterity of man from that righteous
decree, for the inflexible and holy law
of our God remands us all to the
dust; for it was written by inspira-
tion thousands of years afterward,
"Wherefore, as by one man sin en-
tered into the world, and death by
sin; and so death passed upon all
men, for that all have sinned." Not
only does the creature man return to
dust, but every bird, beast and fish,
and even the worm beneath our feet,
must die, because the ground is
cursed.

Now the fact is clearly established
by divine testimony that man in his
original state was not a child of God,
because he is not so designated in the
Scriptures, but he was an innocent,
upright being, endowed with facul-
ties and powers to enjoy the things
of time and sense; but in his fallen
state every mental power is so em-
poisoned by sin that he is totally de-
praved, and cannot keep one iota of
God's law in a judicial sense, for the
words of his Creator are that "God
saw that the wickedness of man was
great in the earth, and that every
imagination of the thoughts of his
heart was only evil continually." If
this quotation does not prove the
truth of man's total depravity, then
words have no meaning, and there is
no such thing as expressing truth in

a formula of words; but such is
man's condition to-day in his carnal
state, and all the opposition raised
against that declaration of Jehovah
does not change the direful descrip-
tion of man's depravity. We have
only to take a calm, dispassionate
view of the outbreaking wickedness
in our own land, to see the truth of
man's total depravity. The cry has
been for years, "Educate the masses
and crime will cease;" but instead of
crime becoming less, it is fearfully on
the increase, and what will the de-
veloping of the mental powers avail
in checking the vile passions, without
virtue? Nothing, absolutely nothing;
and there can be no true virtue only
where grace reigns. To-day the mil-
lions of men upon this footstool of
our God are only fallen Adam multi-
plied or developed, and their carnal
fallen nature is just as old as their
degenerate head; and although about
six thousand of our literal years have
passed since man's transgression, he
is the same fallen Adam to-day. And
however much men may cavil with
the matter, we are born sinners; and
the actual transgression, which shows
itself so early in the life of the child,
does not make the child a sinner, but
because the child is a sinner, for the
declaration of the inspired psalmist
is, "Behold, I was shapen in iniqui-
ty, and in sin did my mother conceive
me." However startling this may
appear to the great mass of mankind,
it is the truth of God, and ought to
forever settle one point, viz., that in-
fants are saved as adults (I am treat-
ing upon our ages literally) are,
through the blood of the everlasting
covenant, which is ordered in all
things and sure. It is written, "There
shall be no more an infant of days,
nor an old man that hath not filled
his days; for the child shall die a
hundred years old; but the sinner,
being a hundred years old, shall be
accursed."

Notwithstanding man's fall sub-
merged all his unborn race into sin
and death, yet in the deep purpose of
our God a definite number of vessels
of mercy, whose spiritual life and
immortality were given them in Christ
Jesus before time began, should in
the fullness of time be redeemed from
all iniquity by the righteous life,
bitter and agonizing death, and tri-
umphantly glorious resurrection of
Christ; for the sovereign, eternal and
immutable love of Jehovah did cen-
tre in Jesus, for the church was
blessed "with all spiritual blessings
in heavenly places in Christ, accord-
ing as he hath chosen us in him be-
fore the foundation of the world, that
we should be holy and without blame

before him in love." The eternal, personal, unconditional election of the great host of lost and ruined sinners that should be redeemed "out of every kindred, and tongue, and people, and nation," proceeded from and was directed by the absolute sovereignty of God's will, uncontrolled by any beings or power separate from himself, and all was in perfect harmony with his own righteous purpose.

Yet it pleased the Lord to bruise him. In dwelling upon the awfully momentous subject of the atonement, I would, if according to God's will, give no views to please or displease any man, but show forth, according to Scripture testimony, some of the glorious things embraced in this great and important subject; and should I feel it to be expedient, in briefly elaborating this, to me, awfully sublime subject, to occasionally give the original word *anglicized*, in order to show that we now have the just and true meaning in our version, I hope that I may do the same in the fear of Israel's God, and not in an egotistical and pedantic spirit; for perilous times are drawing near concerning the truth of the doctrine of God our Savior, and it now is of paramount importance to the "little remnant" of God's dear children now upon the earth to be clear and explicit in all matters pertaining to the truth as it is in Jesus, so far as they understand it.

Our God said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; it [Heb., he] shall bruise thy head, and thou shalt bruise his heel." The woman's seed certainly had reference to Christ, who should bruise the serpent's head; and the apostle, thousands of years afterward, in addressing his brethren composing the churches of Galatia, said, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." This glorious Mediator, as the Word, life and immortality of his people, was ONE with the Father before time began, or any created being existed; for "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without [choris, apart from] him was not anything made that was made." "For in him dwelleth all the fullness of the Godhead bodily." These quotations settle the matter with every true believer of the Scriptures concerning the divinity of our Lord Jesus Christ. Now from the Old Testament Scriptures the glorious truth shall be substantiated, that the Mediator was one with his people before he came in the flesh; and as sustaining evidence of that glorious truth, the following quotations are made: "And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." "For he said,

Surely they are my people, children that will not lie; so he was their Savior. In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare [nasa, to lift up, to bear away, as a porter bears a burden] them, and carried them all the days of old." Could the porter carry the burden on his shoulder or in his arms if it were not there? Could the glorious Word have carried his people all the days of old had he not been one with them? Certainly not; and it proves the heart-cheering and glorious doctrine of the vital unity of Christ and his people to be true. Right here it is well to notice the vast difference contained in the terms unity and union. There may be a union of different ingredients or principles, forming a compound, but unity is one; and the original word, used in the one hundred and thirty-third Psalm, is *yachad*, at one; and in the fourth chapter of Ephesians, third and thirteenth verses, it is *henotes*, unity. This distinction has been noticed here, because through inattention, or from some other cause, they are frequently used as synonyms, which is not correct. Hear the psalmist: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou (art) God."

The fifty-third chapter of Isaiah contains a wonderful and thrilling prophecy of the humiliation, sufferings and death of Christ, and the glory that should follow. Why should he thus suffer, die and rise again? Because his people, his church, his bride, must be redeemed from the curse of the law by his "being made a curse for us" (her), and be regenerated by partaking of the heavenly calling in his resurrection from the dead. When the death of Christ is spoken of as vicarious, much care should be exercised so as not to represent it in the sense of substitution, for that would not harmonize with the Scriptures; for when our dear Redeemer said, "I lay down my life for the sheep," the particle for (*hyper*) does not simply mean on account of, but in behalf of. Therefore the very nature, so to speak, of redemption comprehends something definite, and a prior right or relation. This great truth shines brilliantly and gloriously in the types and figures under the law, for there is a beautiful harmony which pervades every part of the glorious priesthood of Christ. The first high priest, Aaron, was not taken from any of the Gentiles, but from his brethren, the children of Israel, which were his kinsmen according to the flesh, to offer gifts and sacrifices; and it should be distinctly borne in mind that the clothing of Aaron with the priestly garments did not make him the high priest, but because he was the priest set apart, and that he did not make atonement for any of the Gentile nations, nor for transgression conditionally, but positively, and he represented Israel

only when he bore their names upon his heart in the breastplate of judgment, in which were the "urim and thummim" (Heb., lights and perfection), and when he entered into the "holy of holies," with the names of the twelve tribes upon his breast. He bare their judgment before the Lord continually, and for them he made intercession, and them as a nation he solemnly blessed. Now those things certainly set forth and represented our great High Priest, Christ, who has passed into "heaven itself, now to appear in the presence of God for us."

Notwithstanding the dear Redeemer while in the flesh was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," yet it was according to the Father's pleasure to bruise him. Now why should the just, the righteous, the all-wise Creator of the universe, bruise his only begotten Son? No metaphysical disquisition, nor a treatise on ethics, can answer this; but the plain, positive declarations of Scripture must be our guide in elucidating this question, however dark the same may appear to our finite minds. The declaration of the angel to Joseph was, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people [not save them to make them his] from their sins." One of the inspired judges declares, "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." This quotation is in exact harmony with the following: "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The figure exactly represents Christ and his bride, otherwise the inspired Paul would not have used it. Adam's wife before manifestation was not merely in union with him, but in unity, for the many millions of mortals to be born of the federal head, Adam, had their life in him; so the bride of Christ was not simply in union with him, but it was unity. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all (my members) were written, which in continuance were fashioned, when (as yet there was) none of them." This certainly has reference to Christ and his members.

The sword of divine justice, which had slumbered for thousands of our literal years after man's transgression, must awake, and the day of vengeance come, for the prophetic declaration was, "Awake, O sword, against my Shepherd, and against the man that is my fellow [amith, an equal], saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones." For that sword

to awake, and the day of vengeance come, the Messiah must come within the precincts of the law, which his people, in their Adamic head, had transgressed, by taking flesh and blood. "Forasmuch then as the children are partakers of flesh and blood [not made of flesh and blood, but partakers], 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." Did the Redeemer take flesh and blood by ordinary generation? Certainly not; for the record concerning that wonderful event is, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Long before the incarnation of the Son of God it was declared, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein (is) no water." The blood of the everlasting covenant only could deliver from the pit (*bor*, well) into which the vessels of mercy were plunged by transgression. Said Jehovah, "I will ransom them from the power of the grave [*sheol*, the unseen state]; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."

In these awful matters there could be no mitigation of the agony the dear Redeemer must endure for his body, the church; and judgment could not, in the excruciating agonies of Christ in the garden, be turned away backward, neither did justice stand afar off. Equity must enter. God's holy law must receive plenary satisfaction, for no such thing as repentance in God's purpose could remove one pang from our Immanuel. Hear him, in the fortieth Psalm, supplicate his Father to sustain him under the burden of Israel's sins: "Withhold not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head; therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me." Hear him in the garden, or the "place called Gethsemane," (oil and wine-press,) "saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done." "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." His holy soul was troubled, but not a pang came counter to the Father's will, not a groan in spirit that was not by divine appointment. What

bruising! what sorrow! no tongue can tell, no pen can describe! Surely the place could be called a wine-press; for in his agony "there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Yet it pleased his righteous Father thus to bruise him; and although his holy soul was in such agony, the cup could not pass away, but he must drink it, because he and his members were then and there in unity.

(To be continued.)

REISTERSTOWN, Md., Dec. 2, 1881.

DEAR BRETHREN:—In the first exercises of a convicted sinner he flies to the law for the way of life, and to his own deeds for justification, and the earnest inquiry of his heart is, "What must I do to be saved?" Further on in this experience he ascertains that he can do nothing good, nothing by which he can be justified before God, and then it becomes to him the all-important question, "What has the Lord done for me?" "Did Christ die for me?" And still further on in this same experience it begins to be the absorbing question of his life, "What can I do to honor and glorify the name of him who has done so much for me?" The first question is answered by the word, "Nothing." The second question is answered by the word, "Everything." But the answer to the third question continues to perplex the mind as long as the believer lives on earth. The answer to it covers the whole life of the christian. Every thought, look, act, word, and the conduct in every relation which we occupy in life, are involved in the answer to this question. General principles of truth are laid down in the Bible, but it is often a perplexing question what is best and right to do in special cases. This desire to do the will of God, and this constant anxiety to know his will, is one of the evidences that we are born of God. If there be no desire after obedience, there can be no divine life within us. Desire always precedes action, and so the desire to do God's will, to obey his commandments, always precedes obedience. God himself declares, "Whatsoever his soul desireth, that he doeth." The psalmist once said, "Lord, all my desire is before thee." God looks at the desire. The feet may often falter and stumble, but the inmost desire is upward still; and though we fall in slippery places, yet the heart urges us on, and by the power of grace divine we are still helped on our way.

This question, "What can I do to glorify God?" is then, in the first place, a proof that a man is saved. The natural man never has such desires or asks such a question. The carnal mind is enmity against God, and is not and cannot be subject to his law. The very beginning of such great desires in the heart proves the entrance of that word which giveth

light. This humble child, though poor and a beggar, yet will be satisfied with nothing less than heavenly riches, and to be made just like Jesus. He is not now satisfied, he is so unlike his Master. And it is not enough to tell him that he shall be like the Lord bye and bye; he wants to be Christlike now; he wants a present experience of salvation. It is not enough to tell him that he shall go to heaven. He wants to be holy, he wants to be happy, it is true, but in his view holiness is happiness. As he feels unholy here, he is unhappy; and across the many hours of darkness which line his pathway there comes a gleam now and then, giving the assurance, "Then shall I be satisfied when I awake in his likeness."

"If I in thy likeness, O Lord, may awake,
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh, and be free."

In the second place, the prevalence of such a desire in the heart proves that the salvation of which we speak is a salvation from sin and the love of sin in this present life, as well as a salvation from hell and death beyond. It is to be feared that this is too much lost sight of sometimes. If we do not love holiness here, what evidence have we that we shall be holy and happy hereafter? If our feet run in the way of the evil here, and we love the taste of iniquity, of what avail is it to say, "I have a hope beyond?" If selfishness is seen to be the guiding motive of our life to-day, of what avail is it to claim the name of the unselfish One, who came not to be ministered unto, but to minister, and to give his life a ransom for many? If we devote every energy to the seeking of this world, what assurance have we that the things of the world to come shall be given us? The salvation of God is for this world as well as for the next; and he who is not saved here, need have no expectations of being saved in that world. Now this desire to glorify God is proof of being saved here, and contains the earnest of that joy that is eternal. There is a great change in the motives, desires, hopes, fears, loves and conversation of this man who is saved. There are thousands who make the hope of heaven and future blessedness a thing of the veriest merchandise. A little self-denial here, a few works performed, which in themselves are distasteful, and to be happy forever the reward. Such as these do not know the meaning of the word salvation—have no idea of salvation from sin. An earthly paradise and mortal honors are their aspiration and reward. But we rejoice to be saved to-day, saved from the love and dominion of sin. We rejoice to know that Christ reigns in us now, and that in spite of all our falterings he still reigns, having chained the strong man of sin in us. This is our happiness to-day; it shall be our eternal joy in the land of the blessed. In this salvation self-denial becomes a joy, a duty, a privilege. The natural man works for a reward. This renewed man

finds his joy in the commandments, and his reward in keeping them.

But in the third place, this renewed heart is very jealous of the honor of God, and so is willing to bear all infirmities, if so be, that God may be glorified. Paul once said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." To such a man the honor of the Master is the chief thing. He is willing to be nothing, that Jesus may be all in all; and he wants all other men and all other things to take the same lowly place, and conspire together to put the crown on Jesus' head. Such a man is hurt and grieved when he hears a frail creature like his fellow-man speak boastfully of the dignity of human nature, and of God's impotency to save, &c. He knows that whatever of dignity human nature may have been created with is all lost now, so that it is but a mass of groveling desires, and passions base, and "mischievous as hell." He knows that God is holy and all-wise and omnipotent, and his whole being longs to rise up and condemn the foul slanders which are sought to be put upon his Savior. And because the christian hears the name of God blasphemed, even among his professed friends, and sees so much scorn heaped upon the cause of his Master, he is led again to inquire, "What can I do to refute these slanders, to prove the power of the grace of God, and to exalt the religion which I have professed?"

In the fourth place, the believer is very jealous over himself, his heart, his thoughts, his words, his actions, over all his ways. He distrusts the motives of the best actions that he ever performed. If not strict in exacting a specified course of life from others, he is very stern in his demands upon himself. If he judges the faults of others leniently, he treats his own very severely. If he makes excuses for others, he makes none for himself. This jealousy over himself extends to all his relations in life. If in business, he is careful to be just before he is generous. He desires to provide things honest in the sight of all men. Religion makes men honest. It puts an honest principle into their hearts. The motive for greed of gain is taken away. It shows them how vain earthly riches are, and unfolds eternal riches to their view. They are taught by it, having food and raiment, therewith to be content; yet are bidden by the same principle not to be slothful in business. They are to have a good report of men in their business relations. As neighbors and friends, the christian is taught as much as in him lies to live peaceably with all men. To do good unto all is the believer's chief business. As a parent or child, a master or servant, a husband or wife, a ruler or subject, the christian feels a desire to so act in these relations as to show that in all he does he is influenced and controlled by just and right principles, so that men shall be compelled to say, "There must be something in this religion which is real and good."

In the fifth place, this humble inquirer looks to the revealed word for his rule in all things, and asks for the Holy Spirit to help him comprehend it. To him the Bible is a perfect rule of faith and practice. To it all things must be brought, and by its decision he must abide. Are we all sure that we are standing upon the principle that the Bible only is to be our judge? This is God's word revealed in human speech to men. Whatever our experience may be, it is valueless unless sustained by these Scriptures. Whatever may look right, it is not right unless the Bible commends it. We may be mistaken in our view of what God has said in his word, but yet to that word we must go at all times. Jesus himself said, "If any man will do my will, he shall know the doctrine." That is, the humble, obedient child shall not be left in ignorance of what the will of the Lord is. To me this is a blessed assurance. I rejoice to believe that he will give light to them that walk in darkness, and yet seek him in their hearts.

Sometimes brethren complain to me that they are perplexed what to do. They say, "I want to rejoice evermore, to pray without ceasing, and in everything to give thanks. I want to glorify God in both my body and my spirit; but the cares of the world oppress me, and my mind is caught away in them, till perhaps a whole half day passes that I do not think of him at all, and I feel so little love. Yet I would not have it so." I would say to such a one, You need not be overmuch troubled. As long as a man has life enough to complain, he is not all dead; and besides, no one can think of two things at the same point of time. Simply thinking of God may not be acceptable to him; that depends upon how we think of him. Is the desire in your heart uppermost and controlling in all things to glorify him? Are you doing your daily tasks for the honor of his great name? You are obeying God and honoring him just as much by your sturdy, honest toil in your fields, or shops, or houses, as you would be in going to meeting, reading the Bible, or singing psalms. Christians in the New Testament are commanded to labor with their own hands, and when doing so we should remember that we are doing the will of God as much as when we silently meditate upon his word.

In conclusion, is the question, "What wilt thou have me to do?" in any heart, and are you perplexed what to do in any relation of life so that God may be glorified in it? Remember two things. First, this proves you a child of God; and second, the Bible will tell you how to behave in all places and times.

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

GHEAT, Ky., Nov. 20, 1881.

BRETHREN BEEBE:—The following thoughts were suggested to my mind while reading a part of the fifteenth chapter of the book of Revelation. The chapter commences, "And

I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." It will be remembered that this book of Revelation closed the revelation which God in his abundant mercy was pleased to make to man, and that it is a prophecy in symbols which represent great coming events connected with his church, his people on earth. Why were those plagues poured out, and why were they filled with the wrath of God? John says, (Rev. xvi. 5), "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." Pagan Rome, symbolized by the great red dragon, and Papal Rome, symbolized by the beast with seven heads and ten horns, persecuted God's people in every manner and form that a wicked and intensely corrupt people could invent. Pagan Rome had spilt the blood of prophets, had permitted the Lord of glory to be taken, and by wicked hands crucified and slew him, and shed the blood of the apostles and saints. But while idolatrous Rome was thus shedding the blood of the saints, corruptions began to develop in the true church, which caused the apostle to say, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed." Pagan Rome must be put out of the way before the full development of the man of sin, which was accomplished under the reign of Constantine in the year A. D. 325, by the council of Nice. By that council the Christian religion was declared to be the religion of the empire. Then the seat of the dragon and great power was given to the beast. That power developed itself in the persecution of the saints, the shedding of their blood, and depriving them of the privilege of meeting and worshiping the true and living God. The religion established by Constantine and the council of Nice was not the religion of the adorable Redeemer, for soon a system of persecutions against the true church was inaugurated, which increased for ages and centuries, and corruptions of the most revolting character permeated that so-called church throughout every department. As a punishment for those awful sins, the Almighty poured out those plagues filled with the wrath of God. Surely deep feelings of gloom must have overshadowed John when he was enabled by the Spirit's power to look through that long vista of coming years and behold the trials and sufferings of the saints. But that gloom must have passed away, those clouds must have

been driven back, when he by the Spirit was enabled to say, "And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." That victory was obtained by the blessed Jesus, who says, "A bruised reed shall he not break, and the smoking flax shall he not quench, till he send forth judgment unto victory." And he also says by the mouth of the prophet, "Mine own arm brought salvation unto me." His people, those whom John saw standing on that sea of glass, when enabled by faith to view him as their Redeemer, cry out in the language of the prophet, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." They obtained the victory through him, and it was over the beast. Of that beast John says, "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints; and power was given him over all kindreds and tongues and nations." How completely and literally was this prophecy fulfilled when the Pope of Rome assumed to be infallible and the vicegerent of God on earth, and swayed a universal sceptre. Although that beast was a symbol of the so-called church which Constantine established, yet it was also a figure of all false religion. Its universality is declared by John when he says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world." Those whose names are written in that book are the same whom John saw standing on the sea of glass. They are they that have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They are a royal priesthood, a holy nation, a peculiar people. Peculiar, for they had obtained the victory over all false religion, and were standing on the righteousness of the Lord Jesus Christ; for he is made unto them righteousness. That symbol is a striking, beautiful and illustrative one. It presents in glorious beauty and grandeur the sure foundation on which the redeemed are standing. They who had not obtained the victory over the beast were standing on the earth, and were of this world; their religion was the religion of the world, and had its foundation upon the wisdom of the world, which is foolishness with God; for the world by wisdom knoweth not God. All the schools of this world, from that in which Saul of Tarsus was educated, to the latest one that is built up and sustained by means and money, can never impart to one of the fallen sons and daughters of Adam the ability to stand upon that sea of glass, or obtain for them the right to a place thereon. O no. None but that peculiar people who are born of God, and whose righteousness is of him,

can stand upon that sea of glass mingled with fire. It is written, "All that will live godly in Christ Jesus shall suffer persecution." He sits as a refiner's fire. They are purified by the fires of persecution; and being led by the Spirit, they have no confidence in the flesh, no confidence in the religion of this world, and hence are zealous of good works—zealous in the service of the true and living God. Persecution never purified any of the votaries of false religion; it only has the effect to drive them from one false system to another equally as false. But "All things work together for good to them that love God, to them who are the called according to his purpose." But when the flames of persecution are kindling around them, their language is, "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory."

"When by affliction sorely tried
I view the gaping tomb,
Although I dread death's chilling tide,
Yet still I sigh for home!"

Yes, dear saint, soon, very soon, you will be delivered from this bondage of corruption, from this land of persecution, into the glorious liberty of the sons of God; for if the Son make you free, ye shall be free indeed, and your victory over every false way will be complete. It will be perfect, for it is the work of God, and his work is perfect. O what a glory will then be revealed in you! Here below you have Christ in you the hope of glory. There your hope will be turned into fruition, for then you will have been ushered into your eternal home at his right hand, where there are joys forevermore.

They not only obtained a victory over the beast, but over his image also. Thousands to-day go up unto what they call the house of the Lord, but when we look into those stately edifices we find instead of the worship of the true and living God, an effort being made to evangelize the world, as they say. Not having the power to coerce the contribution of money by law, and invoke the fires of persecution, they resort to the image of the beast and attempt to vitalize it by the use of money. A stream cannot rise higher than its source, nor can those who are converted by means and money rise higher than the source from which they obtained their conversion. Hence they are not standing on the sea of glass, or the righteousness of the Lord Jesus Christ; that righteousness which he alone wrought out by perfect obedience to the divine law. He says by the mouth of the prophet, "I have trodden the wine-press alone, and of the people there was none with me." Again he says, "For the day of vengeance is in my heart, and 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, and my fury it upheld me." Then he proclaims what he will do with the people, saying, "I will tread down the people in mine anger, and make them

drunk in my fury; and I will bring down their strength to the earth." The strength of the votaries of false religion is their works and their money. Their boast is that they are converting the world. But O how fearful is that declaration of the Almighty, "I will tread down the people, I will make them drunk, I will bring down their strength to the earth." But, dear saint, you who are standing on the sea of glass, the prophet does not leave you without comfort. He says, "I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us." "His loving kindness, O how great!" He has given you the victory over the beast, and over his image, and over his mark. The mark of the beast is indelibly written on all who have not obtained the victory over it, and nothing but the hand of the Almighty can efface it. It is persecution of the righteous. It began with Cain, and has been perpetuated through all the generations that have peopled the earth. The cross, the fagot and the gibbet have attested its horrid power. It has exhibited its insatiate thirst for the blood of the saints throughout the prophetic and gospel dispensations. In this country, God in the plenitude of his power and in his great mercy and loving kindness toward his people has shorn it of its power; but its restiveness is made clearly manifest by the various organizations which its votaries are building up, with a view of obtaining power by the use of money. But, dear saint, O how you should rejoice when you learn that you have, through your glorious Lord, obtained the victory over that foul spirit whose power has led your brethren to the slaughter through all the past ages. When God revealed himself to you as your Redeemer, all confidence in the flesh was taken from you; all desire to persecute was removed; and you desired, like Mary, to sit at the feet of Jesus and learn wisdom from his hallowed lips. Then the victory over his mark is secured to you by your glorious Lord.

I have quoted, "And he opened his mouth in blasphemy against God, to blaspheme his name," &c. Blasphemy and persecution go hand in hand, for they are the works of the spirit of iniquity, which now work in the children of disobedience—those who have not obtained the victory over the beast and his mark, and over his image, and over the number of his name. That number is a unit. Its distinct peculiarities are blasphemy and persecution. These characteristics belong to all who have not obtained that victory. The Savior said to the unbelieving Jews, "Ye are of your father the Devil, and the lusts of your father ye will do." They were blasphemous, for they denied the Lord of glory. They were persecutors, for they sought to, and did, crucify him.

John says, Rev. xiii. 16, 17, "And he [the second beast] causeth all, both small and great, rich and poor, free and bond, to receive a mark in their

right hand or in their foreheads: and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name." In speaking of the beast with seven heads and ten horns, John says, "And there was given to him a mouth speaking great things and blasphemies." And in speaking of the second beast he says, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." The characteristics of the two beasts are clearly declared: one blasphemed, and the other spake as a dragon. He is called the great red dragon, because he shed the blood of the saints, until he gave his seat and great authority to the first beast. The second beast spake as a dragon, and his language was persecution. The mark was given in the right hand, or in their foreheads, indicating the power to execute, to kindle the fires of persecution, and to devise the plans by which those persecutions were to be carried out. Thus both mind and body were exerted in that nefarious work. Then John had a view of all false religion in its multiform phases, which represent the number of his name. The teaching of the Spirit affords the saints the rule by which they are known, and he who attempts to bring into the church anything that is not clearly authorized by Christ and his apostles, gives evidence that he has not obtained that victory. Then, ye saints, take warning. God in his abundant mercy has left to you a record as your rule of faith and practice, which is abundantly sufficient without any revision made by the followers of the beast. When you look into that sacred volume and there behold the great, grand and glorious plan of life and salvation through your adorable Redeemer, and by faith are enabled to rejoice in him as one who is able and mighty to save, it is then you sing the song of Moses, the servant of God, and the song of the Lamb. Moses was a servant of God, called and set apart to the work that God had appointed unto him. In that work he received from the Almighty a law. But the apostle speaks of that law as a shadow. He says, "For the law, having a shadow of good things to come, and not the very image of the things," &c. Again he says, "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." At the transfiguration Moses and Elias appeared to the three disciples, talking with their glorious Lord. Here was Moses who represented the law, and Elias who represented the prophets, both bearing testimony to and of him. The same which was borne by Philip to Nathaniel when he said, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." All the types and shadows of the law pointed to Christ. Hence the apostle says the body is of Christ, and he is the end of the law for righteous-

ness to all them that believe. Wherefore the law was our schoolmaster unto Christ. The child of God does not forget the law, but his faith is established when the eyes of his understanding are opened to see how fully all things prefigured by that law are fulfilled by the blessed Jesus. Then he sings 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." We are not left to guess at what that song was. It ascribes all the glory to God for his great and marvelous work, the work of redemption. When he came to earth his work was before him and his reward was with him. That reward was his people, given to him in the everlasting covenant of redemption, and they are they who stand on the sea of glass and have obtained the victory over the beast and over his mark, &c. In that song they ascribe no praise to men, means and money. Those things belong to this world, and the glorious kingdom of the Lord Jesus Christ is not of this world. The prophet says, "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for wall and for bulwarks." Standing on his righteousness, and surrounded by the walls and bulwarks of salvation, they in the sweet exercise of faith cry out, "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."

While attending the Indian Creek Association in Ohio some years since, in conversation with some friends in the parlor at brother Bavis' I quoted the text at the head of this article, when a young sister, whose name I do not now recollect, asked me to write, for publication in the SIGNS OF THE TIMES, my views upon it. I made no promise to do so, and have delayed attempting it until now, for the reason that I realized my incapacity to comprehend the great, glorious and sublime truths contained in that chapter, and my extreme inability to write anything that would edify or comfort any of God's people, while journeying to their eternal home. But if this article be published, and should fall into the hands of that sister, I would be glad for her to write me her criticisms on it. But the brethren editors will please dispose of it as they may deem best, and believe me affectionately theirs,

H. COX.

HOWELLS, Orange Co., N. Y., Dec. 5, 1881.

DEAR BRETHREN EDITORS OF THE SIGNS OF THE TIMES:—You have been giving us instruction in regard to setting in order all things in the church, and to see that all things are done "decently and in order." If ever there was a time in the history of the church that claimed our most profound attention, it is now. Our brethren have been instructing us in regard to "the nurture and admoni-

tion of the Lord." As I am engaged in cultivating a variety of fruits, I have never before witnessed so much need of nurture, as there are so many enemies to vegetation: so it is in the church. How often the apostle has used the word "beseech;" as the good farmer would beseech his servants when about to leave them for a time. Mark the words of Paul when about to bid his brethren farewell; he said all that words could express: "I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." While reflecting on the word "culture," my mind was called to the admonition of the apostle, when he said, "But to do good and to communicate, forget not; for with such sacrifice God is well pleased." How well we remember when we submitted to the ordinance of baptism. We had an evidence that God was well pleased. We had the answer of a good conscience toward God; and we would say,

"Let every act of worship be
Like our espousal, Lord, to thee."

David's prayer was that God would send forth his light and his truth, and that they would guide him. When I had become a father and a guardian to take the charge of a family, it was a question with me how I should be sufficient for these things. We are told that all Scripture given by inspiration of God 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. Then the question arises, Can we tell what are good works? We have to deal with all classes of men, and we are commanded to do good unto all men, to walk in wisdom toward them that are without, and to let our moderation be known to all men. Paul claims that he was gentle among the brethren, even as a nurse cherisheth her children. "And ye know how we exhorted and charged every one of you, as a father doth his children." "And that ye study to be quiet, and to do your own business, and to work with your own hands." "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men." "I exhort therefore that, first all, supplications, prayers, intercessions, and giving of thanks, be made for all men." This gives us a line of good works; but, as brother Durand told us in his communication, the object is, "that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God." The apostle further tells us that if any provide not for his own household, he denies the faith and is worse than an infidel. Undoubtedly he does not mean that there should be any distinction between those that were believers or those that were unbelievers. When Elder Chick told us of the result of our letting our views of the doctrine of God our Savior be manifest in our walk and conversation, it had the tendency to call

our children's minds to weigh and contrast the difference between the real, pure and undefiled religion, and that which has only a name. I was forcibly reminded of my own situation, when I was anxious to make a profession of godliness. My parents told me that God was a Spirit, and that he sought such to worship him as must worship in spirit and truth; and that God only ordained peace for his people, for he wrought all their works in them. This is the reason why the apostle said to the brethren, "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." We further learn that it is required of us to be diligent in business. And it is well for parents to train their children to be industrious. Paul tells us to put the brethren in mind to be subject to principalities and powers, and to be ready to every good work, for these things are good and profitable unto men. The greatest culture we can give our children, I have thought, is to instruct them to be virtuous and industrious. Solomon, seeing that Jeroboam was an industrious young man, made him ruler over the house of Joseph. It is a glorious thing for christians to consider the visit of the queen of Sheba to Solomon's temple, if they wish to learn order. When she saw the waiting of his servants and the attending of his ministers, &c., we are told, there was no more spirit in her, and she acknowledged that the half had not been told her while in her own country.

When we have a brother in our fellowship like brother C. B. Hassell, now deceased, whose praise was in all the churches of the saints, we like to get instruction from him. Our departed Elder Beebe once told me that he was not surpassed by any brother he was ever acquainted with. It was plain to be seen that the fruit of the Spirit was exhibited in his very walk. Never can I lose from my remembrance the sermon he preached in Middletown from these words: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." If we continue steadfastly in the apostles' doctrine, we are sure to have their fellowship. There is a great lesson of instruction in the charge that Paul gives to the ministers of the Lord Jesus, to take heed to themselves; and we might say, in the language of the Savior, "What I say unto you I say unto all." The apostles' doctrine teaches us to ordain Elders in all the churches, and to set in order the things that are wanting. Now, a bishop, or pastor, is instructed by the apostles' doctrine to rule well his own house, having his children in subjection with all gravity.

I would say in regard to the communications alluded to, that they are both interesting, and exhibited a good degree of brotherly kindness, which should always characterize the communications of our brethren.

Yours in fellowship,

H. HORTON.

"Ask not after my name, seeing it is secret."

I find these words at the close of a communication in the SIGNS OF THE TIMES for September 15th, 1881. I suppose the writer took them from, or rather that they were suggested to her mind by, Judges xiii. 18, which reads thus: "Why askest thou thus after my name, seeing it is secret?" The margin says, "or wonderful."

The first question suggested is, Who is or who was this secret, or wonderful, as in the margin? This question alone opens to our minds a vast field for thought, on which volumes might be written, and still it might be said in truth, The half has not been told. "The secret of the Lord is with them that fear him." And again, "The fear of the Lord is the beginning of wisdom." We might ask, Who is Wisdom? and the same vast field of thought is opened to our minds as before. It is said of Wisdom, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." If we ask, again, Who is Wonderful? behold it is written, "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Now let us ask again, Who was this secret? When he had appeared unto the woman the second time, and she had gone and called her husband, Manoah asked him, "Art thou the man that spakest unto the woman? And he said, I am." Then, when they would delay him, the man told them he would not eat of their bread, and if they offered a burnt offering it should be to the Lord. The which when they had done, the man ascended in the flame thereof. Then "Manoah said unto his wife, We shall surely die, because we have seen God." Two things are noteworthy in this. First, that when asked by Manoah, Art thou the man? he said, I am. Second, when they had seen him ascend in the flame from the altar, Manoah said, "We have seen God." Now, if one nor the other was not mistaken, we have found that this secret was both God

and man. The next question is, Is this view of the matter antagonistic to the plain teaching of the Scripture? That is, that this secret was both God and man. When Shadrach, Meshach and Abednego were cast into the fiery furnace, Nebuchadnezzar asked, "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king, True, O king. He answered and said, Lo, I see 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." "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us." "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat to offer." This doubtless is the same man that appeared to Manoah's wife. This man being a priest forever after the order of Melchisedec, it was necessary that he must have something to offer. It would simply be an absurdity to talk of a priest with nothing to offer. The query then arises, What did he offer? Answer—That body of which it is said, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Prepared who? The man we have under consideration. "Forasmuch then as the children are partakers of flesh and blood, he also himself [the man] 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."

But now to the secret again. "Art thou the first man that was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?" This language implies that the secret of God and wisdom existed before the hills were made, but Job did not. David says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock." Again, "O how great is thy goodness, which thou hast laid up for them that fear thee [the secret of the Lord is with them that fear him]; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." Again, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "He that dwelleth in the

secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust." All this is one and the same Secret, the man at first noticed, and of whom David says again, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." And this same man while here on earth, while the Pharisees were gathered together, asked them, "Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit," &c. Ah, now we are coming to it. How doth David in spirit "call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word." And there is just where the matter stands to-day. Those who cannot see a Mediator behind or prior to his birth of the virgin Mary, cannot answer the question which so completely silenced the Pharisees over eighteen hundred years ago, so that no man durst from that day forth ask him any more questions. "How then doth David in spirit call him Lord?" This is a question that ought to sink deep into the heart of every one who has a hope of having been born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. A mere lip confession that Jesus of Nazareth is the Christ, the Son of the living God, amounts just simply to a mockery. The devils could do that much; they believed and trembled, and cried out, Thou art the Christ! God will not be mocked, nor accept such lip service as worship. He seeketh such to worship him as do worship in spirit and in truth.

"What think ye of Christ? is the test To try both your state and your scheme. You cannot be right in the rest, Unless you think rightly of him."

How then did David in spirit call him Lord? Because God had shined in his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ; and by that knowledge he was enabled to look backward, and backward, and still backward, beyond the dark vista of time, and see his existence there as one with the Father, as the executive characteristic of the omnipotent, omniscient, omnipresent and transcendently glorious God, the independent Sovereign, the great Creator and Upholder of the universe, whose infinite, infallible and unimpeachable character and existence is out of the reach of the human mind, and far beyond the grasp of the imagination. David looked to that period alluded to when it is said of Wisdom, or by Wisdom, "The Lord possessed me in the beginning of his way, before his works of old." Wisdom is but one of the many appellations used by the inspired writers to designate the same character, Secret another, Shiloh another, and so on. David could see

him as included in the "us," when it was said, Let us make man in our image, in our likeness. He could see him as the Shiloh that should come. By this same knowledge David knew that it was he that was in the burning bush, that parted the Red Sea, and piloted the children of Israel through the wilderness in a pillar of fire by night and a cloud by day. That long before this it was he who appeared to Abraham, Isaac and Jacob, and many others of the fathers. In other words, it was a revelation to David, if any would rather have it that way, the same as it was to Peter and the other disciples; and that is the only way in or by which any man can have a true knowledge of him yet. By this knowledge he recognized him as his Lord, Shepherd, Priest and King. On the other hand, it enabled David to look forward by faith with joyful anticipation to that day when he should come as the true Messiah, the bright and morning star; when he should take on him a body of flesh, as the seed of the woman which should bruise the serpent's head, and as the seed of Abraham, in which all the nations of the earth should be blessed. David saw him then as he (the Lord) said of himself, I am the Root and the Offspring of David, the bright and morning Star, the Alpha and the Omega, the First and the Last, the Beginning and the End.

If then this highly exalted character is the Secret which Manoah and his wife saw, how is the secret of the Lord with them that fear him? I quote again, "The fear of the Lord is the beginning of wisdom." Who is it that puts the fear of the Lord into the hearts of his people? It is not a slavish fear. "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." It is that fear which arises out of love; fear of doing evil, or of bringing a reproach on the cause of Christ, and so on. Who is it then that puts the love into the hearts of his people? It is he who says, I will be with thee in six troubles, and in the seventh I will not leave nor forsake thee. He leads them about and instructs them, and keeps them as the apple of his eye, even as he did old Jacob. Then fear not, weary, way-worn pilgrim. Though dark, angry clouds may hover over thee, and heavy, rumbling thunders shake the very earth beneath thee, and bright forked lightnings dart past thee, fear not. Thy God, thy Redeemer, thy Husband, Priest and King, is from everlasting to everlasting, the same yesterday, to-day and forever, and underneath thee are his everlasting arms. He is your Rock, your Fortress, your strong Tower, your Refuge, your Secret, in which you may hide and are safe.

There is also another sense in which the secret of the Lord is with them that fear him. Many a poor soul has wondered how such and such a one knew anything of his or her feelings. They could tell of their travels even better than they them-

selves. Surely some one must have told him, they think. Other heavy laden souls have wondered why anybody should ever think of their being called to preach this gospel of the kingdom. To the first I have to say that the secret was not yours, dear soul, as you vainly supposed. It was the secret of the Lord; in other words, it was Christ in you the hope of glory, which, as we have found, is the secret of the Lord. It is like the wind blowing upon the trees of the forest. We can see the effect of the wind, but we cannot see the wind. So your brethren could see the effect of the Spirit upon you, though they could not see the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." It was just as easy for him to say by his Spirit to your brethren, "I have called yonder poor soul from nature's darkness into the glorious light and liberty of the children of God," as it was for him to say to you by the same Spirit, Your sins are forgiven. Again, Thy children shall all be taught of the Lord, and great shall be the peace of thy children. All being taught of the Lord, they all learn the same lesson. Consequently, when one tells of his or her travels, it is in substance the travel of all. To the second, the same will apply in the main. The Lord calls not in vain. When he calls, he has a purpose in it. The field of labor is already marked out. No missionary board is needed to instruct him as to where his work will be of the most benefit. And it is just as easy for him to say to the church, I have called such a brother to preach my gospel, as it was for him to say to you, Go bear tidings! It was the secret of the Lord, not your secret, as you had thought.

Now, if I am right in the premises I have laid down, there is probably more in the wording of the quotation from our sister's communication than she intended to imply, or in other words, more than was on her mind at the time, for I suppose she only had in view the keeping of her name in secret. "Ask not after my name, seeing it is secret;" which implies that she is in Christ, and which is right, dear sister. For if any man be in Christ, he is a new creature. Again, he said to the disciples, "I in you, and you in me; I in the Father, and the Father in me." So I say again it is right, for I believe from the tone of your letter that you are a chosen vessel unto the Lord, and if so, you are in Christ; and I only mention this for your encouragement. If it should ever be your lot to peruse this scribble, I should be glad to hear from you by private letter. My attention was especially called to your closing sentence by sister Sallie Fenwick, of Virginia. If you feel like doing so, address

M. M. JACKSON.

HOPE, Bartholomew Co., Ind., Nov. 27, 1881.

Rusk, Cherokee Co., Texas.

DEAR BRETHREN BEEBE:—As the time for remitting to you again is about on hand, I have concluded to drop you a few lines in order to let you know that I will remit soon, and that I am well pleased with the paper. I have been taking it about one year, and as yet find no fault, for I do believe it contains the doctrine of the Lord our Master, fully setting forth and advancing the same doctrine that our Lord and the apostles set forth. He commanded his apostles to go and preach the everlasting gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned. I believe his preachers that have been called are called to preach the word. The call is a holy calling; not for anything that they have done or can do, but it is according to his own purpose and grace, which he purposed in himself before the world began. And they are qualified to preach the word. What is the word? In the beginning was the Word, and the Word was God. And it was made flesh, and dwelt among us. When we preach the word we preach Christ and him crucified, arisen and ascended, the way, the truth, and the life, and the only way given on earth or among men whereby we must or can be saved. When the word is preached it is a complete and finished salvation to all the heirs of promise. It reaches them, and only them, for they have the hearing ear, and do hear, and the understanding heart, and do understand. The same word says, "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." This rest is in a discharge of duty, and is the only rest that we find here. This address is to the believer in Christ, one who has been quickened into life, one who has been born of the Spirit; for the Savior says, "Ye must be born again." How can these things be? said Nicodemus, a ruler of the Jews. After I have become old, how can I be born? You must be born of the Spirit before you can see or discern the kingdom of God; and you must be born of the Spirit and the water before you can enter into it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." "For by grace are ye saved, through faith: and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." Now, "Preach the word." By preaching the word you feed the sheep and the lambs, and no others. Nothing but the sheep can feed on the word, those who have been born of the Spirit, those who have had the love of God shed abroad in their hearts, while it is foolishness to others, because they must be in possession of the Spirit of

God before they can discern spiritual things. Again, "There is one Lord, one faith, one baptism." We believe the true followers of our Lord will go with him in all his precepts and examples; first be brought to the church, then to the water, and be baptized as he was, then go on in their christian duties, following his commandments. To be dutiful children is to go with him in all the precepts and examples laid down in his word. "Preach the word!" for it is a fearful thing to fall into the hands of the living God. And why? Because God is not to be trifled with. He says, "I am God, and there is none else." He could look from the beginning to the end, and say, "My counsel shall stand." We neither can make one hair black nor white, for he has predestinated all things. He is a God of foreknowledge. He foreordained that I should be a Primitive Baptist, and that I should go into Babylon, and be a partaker of her evil ways, which I did, and was among them about five years; but at the appointed time I came out. Why did I come out? Because I heard the sound, "Come out of her, my people!" I believe that all of his will hear the sound, and come out of her. I am confident that they will, if they have as many plagues as I did.

Your unworthy brother,

O. BELL.

P. S.—I have delayed sending this, and have got up the amount I owe you, two dollars, and send it to you for the SIGNS OF THE TIMES. It is a comfort to me in my lonely hours, for it seems I am about to be left alone, with no Primitive Baptist Church in our county. We were constituted about three years ago into a little church of about eight members, but recently we have dissolved, as the brethren are all going to move away. I will be left alone, which is a great grief to me, for I do know that we enjoyed ourselves as well together as any little church ever did. I believe we all saw the same way, and all went to the same school, and were all taught of the Lord; no jars nor schisms among us. There is now no church in less than thirty miles of me. When I say church, I mean what I say, for I do not believe that there is any other church only the church of Christ; and I believe we are that church which Christ set up on earth, Jesus Christ himself being the chief corner stone. I believe we adhere strictly to the precepts and examples laid down in the word of God for us to be guided by, for it is the only way given on earth or among men whereby we must be saved; for Jesus is the way, the truth, and the life. That eternal life existed with the Father before the world began, and is made manifest to us his children in these last times, and the manifestation will come to all the heirs of promise.

Yours as ever,

O. B.

BLOOMINGDALE, Passaic Co., N. J., Oct., 1881.

MR. B. L. BEEBE—DEAR BROTHER:—Inclosed please find one dollar to pay for the SIGNS OF THE TIMES for six months, or to the close of this volume, and I hope I shall be able to renew my subscription for the new volume, or as long as it contends for the faith once delivered to the saints; and may the God of all grace stand by him who has the editorial care of the paper now; may he be strengthened both in body and mind, and be enabled to fill the place of that valiant soldier whose dust sleeps at New Vernon, whose spirit is now enjoying all the blessings of the Redeemed in heaven.

Also, dear brother, by request of a dear old brother, whose name I forget, I promised to write something concerning my escape from Babylon, to the church of Jesus Christ, or the only church that he ever left any authority for; and as I am not much of a grammarian, I am afraid I shall make a very poor scribble; but I must say, I am thankful to Almighty God that he enabled me to attend the Baptist Association at Middletown. There I heard the gospel in its purity. The watchmen all saw eye to eye, and the preaching was all of a piece, and I was almost constrained to say we had the best of the wine at the last of the feast. Our able brethren W. L. Beebe and Benton Jenkins filled my poor soul with emotions of love; and well do I heed the charge of our beloved brother Jenkins, when he gave me the right hand of fellowship and the charge. I never shall forget the kindness of B. L. Beebe and lady, for it was like home to me there; and also brother William Inman and lady.

And now, to the dear old brother to whom I promised to write, I would say: Like the rest of human kind, I was born in sin, both dead and blind; and as my days advanced, I grew the more debased and formed for woe, until about my twenty-third year, when it pleased the Almighty to cause me to love what I once hated, and hate what I once loved, and ever since then I have had a desire to follow my Lord in baptism; but living where there were no Primitive Baptists, I went down into Babylon, and tried to live there; but the grab-bags and ring-cakes, and fiddles and horse bells in their churches disgusted me, so that I did not go to their meetings any more.

Remember me when it is well with you all. From him who feels himself to be the least of God's people.

Brother Benton, if you can make sense of this, you may publish it; and if you do not, all will be right with me if you throw it in your waste basket. When I say Babylon, I mean the New School or Missionary Baptists, for they join hands with Methodists, Presbyterians, and all ites and isms of the day, and almost the Catholics too, and it makes a great confusion of tongues.

As ever your brother in tribulation, but in hope of immortality beyond the grave,

HIRAM PAYNE.

ST. ELMO, Ala., December, 11, 1881.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Having a few leisure moments to-day, I will attempt to write you a few lines, which may cause you somewhat to rejoice with us here in Alabama, as the angels of God rejoice over one sinner that repenteth.

After serving for some years in the Missionary Church, (although not agreeable to my mind, for I never was satisfied in that church), my trouble so increased over my head that in August last, on the third Sunday, I was constrained to declare before a large congregation at Palestine Church, (Missionary), that I was no more a Missionary Baptist; and I declined administering the Sacrament on that occasion, feeling that I was not legally authorized to take hold of that sacred thing. There was no Primitive Baptist in this section of country. I set about to inquire for a Primitive Baptist minister, and through the good providence of the watchful disposer of all things I was directed to brother I. L. Pennington, in Newton County, Mississippi, to whom I made known my condition, by writing. He informed me of the Primitive Baptist Association to convene at his church on Saturday before the fourth Sunday in September. Well, you could not imagine what my feelings and desires were until that time came, (being about one hundred and eighty miles distant), unless you could think of one who was starving, and had to travel such a distance before he could eat. But thanks be to our Father in heaven, the time came, and I was permitted through mercy and grace to reach the place. There I beheld, for the first time since I was a boy, a Primitive Baptist Church. Brother Pennington had made known our correspondence to some of the brethren, and it seemed when I was entering the church that it was like entering the gates of heaven. O the smiles, and the tears of joy that trickled down our cheeks! How inexpressible and full of glory!

After the preaching at the stand on Saturday, the church called a conference and opened the door for the reception of members, when I gave myself to them. After telling my little experience, the church received me, and I was baptized on Sunday morning. On Monday, after the association adjourned, the church again called a conference, and having heard me, licensed me to preach the gospel of our Lord Jesus Christ, and sent me home to Mobile County; and, through the grace of God, I have not ceased to work, and the Lord has prospered my way.

On Wednesday before the fourth Sunday in November, by notice and request, brethren I. L. Pennington and T. J. Moore, ministers from Newton Co., Miss., met with us, and seven from the Missionaries were received and baptized, after which we were duly constituted into a church. Also, I was ordained by the brethren present.

Now, brethren Beebe, it seems that

peace, like a river, runs through my soul, and I cannot help but say, O that men would praise God for his wonderful works toward the children of men.

Remember us here in this wilderness, for truly it is a wilderness, a vast expanse overshadowed by the clouds of error. Dear brethren, (if I may call you thus), I make special request that you pray for me, for I feel the need of the prayers of all God's little ones, considering the circumstances by which I am surrounded, being alone, ministerially, in this vast destitution.

I remain ever yours in christian love,

J. R. S. BULLARD.

MEMORIALS.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—Having written a brief notice of the death of our late lamented brother, Eld. J. F. Johnson, by request of friends of the deceased, I herewith send you a more extended history of our departed brother.

He was born in Culpepper County, Va., on the seventh of November, 1800. A few years after his majority he spent in the study and practice of medicine, and especially after his removal to Henry County, Indiana, in October, 1829, where, for a while, he was extensively engaged in the practice of his profession. In the early part of the year 1830, he experienced that work of grace by which he was brought to a knowledge of his lost condition as a sinner in the sight of God, some of the results of which are expressed in his own words as follows: "A fearful cloud seemed to be gathering over my guilty head, ominous of a speedy and dreadful destruction; my wailing, my prayers, my entreaties, were all unavailing." It was here the Lord had begun that good work that he has promised to perform unto the day of Jesus Christ; for he further says, "It was but a short time until that same grace led me to the cross of Christ, where I found a healing balm and cordial for my fears; overwhelmed and overcome with the sublime and majestic scene, I fell upon my knees and poured out my petition to my great Deliverer."

In June, 1830, he united with the church and was baptized; a short time after which he was unanimously chosen and ordained a deacon of the church which he had joined, the duties of which office he faithfully performed, until it was the pleasure of the Lord to call him to the work of the gospel ministry, which event occurred about the thirty-sixth year of his age; and then began that long and faithful service rendered by our brother, not only in the church of which he was a member, but also in the churches of the vicinity, and many of the neighboring States. Perhaps there was no brother of our order more extensively known, through his preaching and writing, than brother Johnson, except, perhaps, our lamented brother, the late editor of the SIGNS. He was actively engaged in the ministry for about

forty-four years, and having obtained mercy to be faithful, he passed through this eventful period declaring the counsel of God without fear or favor, leaving to his family and the churches he so faithfully served, as a rich legacy, a cherished memory and an untarnished escutcheon, closing his earthly pilgrimage in the triumph of that faith which is born of God, on the twenty-seventh of September last, in the eighty-first year of his age.

We have no words to express our sense of the great loss we have sustained in the death of brother Johnson, but believing that for him to die was gain, and that he is now present with the Lord, which is far better, we desire to humbly bow to the will of him who doeth all things well.

His funeral services were conducted with the church at Little Flock, in Anderson County, on the Sunday after the fourth Saturday in November, 1881.

May the Lord comfort the bereaved, is the prayer of your brother in bonds,

J. TAYLOR MOORE.

Extract from the minutes of the church at Little Flock, Anderson County, Ky., the fourth Saturday and Sunday in November, 1881.

There being present by special invitation, Elders J. M. Theobald and J. Taylor Moore, and many brethren and sisters from the churches of the late charge of our dearly beloved pastor, J. F. Johnson, deceased, they were cordially invited to seats with us.

On motion and second, the Moderator was directed to appoint a committee to prepare suitable preamble and resolutions in reference to the death of our late pastor, Elder J. F. Johnson, and report on Sunday morning. The Moderator appointed A. G. Herndon, B. Farmer, J. M. Theobald, J. Taylor Moore, J. A. Money and S. Jordan, said committee. Adjourned till Sunday morning 10½ o'clock.

Sunday morning, 10½ o'clock, the services were introduced by Eld. J. Taylor Moore, repeating and singing hymn 1226, Beebe's Collection, and prayer by Eld. J. M. Theobald. The committee appointed to prepare preamble and resolutions in reference to our late pastor, reported the following, which was unanimously adopted:

Whereas, It has pleased the Lord to remove by death our venerable and highly esteemed brother and pastor, Eld. J. F. Johnson, from the church militant to the church triumphant, where he rests from his labors, and his works follow him,

Resolved, That we, the members composing the church at Little Flock, together with Elders J. M. Theobald and J. Taylor Moore, and the members of the churches of his late charge, acknowledge with thankfulness to the Giver of every good and perfect gift, that in the labors of brother Johnson we were truly blest, he being an able expounder of the Scriptures, a fearless defender of the truth, a strict disciplinarian, ever on the alert at the approach of the enemy, always contending earnestly for the faith

once delivered to the saints; but the Lord has seen fit to take him to himself. May we all be enabled by grace divine to calmly say, "Thy will be done," feeling assured that our dear brother, whose memory we cherish, fought a good fight, kept the faith, and is now enjoying that inheritance which awaits the people of God.

Resolved, That we tender our heartfelt sympathy to his bereaved companion, sister Johnson, and to his bereaved children. Also, that a copy of these resolutions be sent to sister Johnson, and to each of his children, and that a copy be sent to the SIGNS OF THE TIMES for publication, and that the same be spread upon the records of our church book.

After which, Eld. J. Taylor Moore preached in memory of our departed pastor, from Hebrews ix. 27, 28, a very able and interesting sermon, followed by Elder J. M. Theobald, repeating and singing hymn 1217, Beebe's Collection, and giving an able and concise history of the labors of our dearly beloved pastor, deceased, and concluded by reading and singing hymn 825, Beebe's Collection.

Benediction by Eld. J. T. Moore.

J. E. NEWKIRK, Mod.

B. FARMER, Clerk.

The Old School Baptist Church at Salt River, Anderson County, Ky., was constituted on the third day of February, 1798. Elder John Penney was chosen pastor in April, 1798, and served as such for thirty-five years, when he was called away by death. Elder Jordan H. Walker was ordained to the work of the gospel ministry on the thirtieth day of August, 1833, and he served as pastor for twenty-nine years, when he was called away by death on the twenty-fifth day of December, 1862. The church then called Elder J. F. Johnson, who took charge of the church in March, 1863, and he served as pastor for eighteen years, when he also was called away by death.

WHEREAS, It has pleased the great Head of the church to call from our midst our dearly beloved brother J. F. Johnson, who has gone in and out before us so often, and who shunned not to declare the truth as it is in Jesus Christ our Lord, and who determined to know nothing among his brethren, save Jesus Christ and him crucified, and preach Christ as the only Mediator between God and man, whereby we must be saved.

Resolved, That the church tender to the sorrowing family of our departed brother, our heartfelt sympathy; for the Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

Resolved, That this be published in the SIGNS OF THE TIMES, and also recorded in the church book. The church called Elder Smith Hawkins, who took charge of the church as pastor.

Done by order of the church at her regular time of meeting, on the second Saturday in November, 1881.

S. HAWKINS, Mod.

J. J. WATERFILL, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1882.

INTRODUCTION TO VOLUME FIFTY.

With peculiar emotions of mingled sadness and gratitude we salute our readers as we enter upon the threshold of the new year. Looking backward, what deep trials, heavy crosses and heartfelt griefs have been the experience of each way-worn pilgrim throughout the desert of the buried years! Especially to those who can recall the whole period since the first number of the SIGNS OF THE TIMES went forth with trembling doubt whether it should find any sympathetic mourners over the desolation wrought in the Old Baptist Church by the floods of false doctrines which had been poured forth upon her both from the pulpit and the press since Fullerism supplanted apostolic doctrine, and as its author claimed, the church was thereby "raised from the dunghill to a respectable position in society." The enemy had indeed come in like a flood, not only in the hosts of professed members who would not endure sound doctrine, but in the thick darkness of the clouds of heresies emanating from the fountain of falsehood, obscuring the clear vision of many who seemed to know and love the truth of the glorious gospel. Very few now remain whose personal memory can recall that time of gloom, now hidden under the dust of half a century, when alone, without capital and without patronage, save the priceless treasure of eternal truth, and the assuring patronage of Him who holds the seven stars in his own right hand, the late editor sent forth the first issue of this paper. The anathemas of indignant enemies of the truth, and the bitter scorn of purse-proud worldly societies, under the guiding and restraining hand of God served to notify the oppressed saints throughout the continent that they had one paper through which they could speak to each other. Since that time twice a month has it visited the scattered lovers of truth with words of comfort and cheer which have encouraged, strengthened and supported them in their weary pilgrimage; and many have with tearful gratitude attested their appreciation of its welcome visits, and many have through its columns first found that they were not alone in the belief of the truth.

Nearly all who hailed with joy the first issue of the paper preceded the editor to their final rest. Forty-nine opening years his pen greeted the patrons with words of christian cheer and humble reliance on the Strength of Israel. Few soldiers of the cross have so long and so exclusively been devoted to the service of their brethren; and it seems peculiarly noteworthy that he was called to his eternal rest upon the verge of the year which under the typical dispensation should have been his year of jubilee, the type of that everlasting rest of the gospel he so delighted with tongue and pen to proclaim. With no wasted time to lament, he

was ready joyfully to rest from the toils of earth. May the Lord grant to each of us who mourn his departure such a happy sleep.

By a mysterious chain of circumstances, under the guidance of divine providence, the pen laid down by him has been committed to the writer; and while painfully conscious of the hopelessness of the effort to bring to its guidance the ability and experience of our lamented predecessor, we rely with trustful assurance upon that Hand by which he was supported, knowing that the same power which has ever sustained his own cause is still as able to direct and strengthen as when he gave the shepherd lad the victory over the Philistian giant, or when he delivered his people from their Egyptian oppressors. In that sufficiency which is of God is all our trust, and humbly depending upon his abounding grace, we feel encouragee to go forward in the responsible work to which we have been called, confidently expecting that aid and consideration from our brethren, without the assurance of which we should not have presumed to intrude into so responsible a position. We speak confidently for our patrons generally, in returning sincere thanks to our correspondents for their entertaining and instructive contributions to the columns of the SIGNS OF THE TIMES, especially since the conducting of them has been committed to our charge; and would heartily express gratitude for the mild forbearance and christian courtesy which has characterized all our correspondence. May the same grace reign in all the future writings with which we may be favored. So shall the paper be continued as a messenger of joy and comfort to the afflicted and poor people who sojourn as pilgrims and strangers in this wilderness, and the writers shall receive the reward of him who gives a cup of cold water to one of the little ones as a disciple of Jesus. One who loves the gracious Master can wish for no greater reward than his precious assurance, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

While the absolute control of the conduct of the paper is vested in our brother, B. L. BEEBE, as sole proprietor, no effort shall be wanting on our part, as editor, to render it not only a welcome visitor, but a valued messenger of good news, to every lover of gospel truth to whom it shall come. To secure this desirable end, it is essential that contributors to our columns carefully refrain from introducing matters of irritating controversy or reference to local difficulties, whose publication would tend rather to aggravation than to healing. All should remember that the object of our paper is to seek peace and godly edifying, and that the publication of a trouble, or angry discussion of a controverted point, can only tend to promote discord and confusion. In all our writings may the grace of our Lord Jesus lead us to emulate the example of Paul when he says, "We

speak before God in Christ; but we do all things, dearly beloved, for your edifying."—2 Cor. xii. 19.

WHERE IS THE TRUE CHURCH?

In the confusion of tongues prevailing among professed christians in the present day, while so many contending parties each claim to be the church of Jesus Christ, the bewildered inquirer after truth must feel with serious earnestness to desire a reliable answer to this important question. Its solution has been vainly sought by resorting to the wisdom of this world; and equally futile have been the efforts of kings to settle the point by their power, and decrees enforced by the carnal weapons at their command. Persecution has drenched the earth with blood, and untold sums of gold have been lavishly expended in the work of sustaining their favorite sects and creeds; still the God of heaven has mocked their vain attempts to wrest from his omnipotence the guardian care and protection of his church, as his power has also restrained the wrath of man which would injure them whom he has blessed. For their protection God has hidden his church, not in shades of darkness, but in the blazing glory of his own immortal light; so that as the great Captain of their salvation was in the world, which was made by him, yet the world knew him not, so the world cannot see or know the church, the people whom he has "called out" from the world to be followers of him. This wonderful hiding place, unto which the wisdom of man cannot approach, is the secret place of the Most High, the shadow of the Almighty. As it was only by the revelation given of God that the Lord himself was known as the Christ, the Son of the living God, so that revelation alone can give the knowledge of his chosen followers, the true church. Therefore it is not at all strange that the historians who have attempted to trace the record of the church have failed to follow that history further than the apostolic age; immediately thereafter turning to the records of antichrist, and only referring to the church of Christ in such terms of reproach as characterize all that the devotees of error delight in using to express their hatred of the truth. While in the providential government of God the wrath of man has been so controlled as thus to bear testimony to the fact that in all ages there has been a despised and persecuted people who were not numbered among the nations of popular worldly religionists, they have only left in the bloody records of their sufferings under persecution the evidence of their continued existence, not as embodied in the monstrous ecclesiastical societies fostered by earthly governments, whether denominated Pagan, Catholic or Protestant, but alike separate from and persecuted by each of these enemies, whenever the possession of secular power enabled them to engage in the bloody work. And as nearly all ecclesiastical history within the last eighteen centuries has

been written by men who knew not the true church, they naturally have made only incidental allusions to the real saints while tracing the progress of the various orders of antichrist, as we may see in the present time the same order of writers only allude to those who hold the truth in terms of reproach and vituperation.

Is the church, then, dependent upon the testimony of such witnesses as these uninspired, and in most cases inimical, historians, to attest the truth of her claim to be the true church of Jesus Christ? As well might Herod and Pontius Pilate, with the persecuting Jews, be appealed to as witnesses of the genuineness of the apostolic church. Even conceding to the historian the design to be honest, without inspiration how should he know that the sect which was "everywhere spoken against" was the true church?

How, then, is the true church to be known? To the natural mind there is no mark by which she can be recognized. The very features which to the spiritual mind identify her with unmistakable distinctness as the only people whose God is the Lord, to the natural man present no evidence at all of that identity. As the Lord, who is revealed to the faith of saints as the chief among ten thousand and altogether lovely, is seen by the natural mind only as the despised and rejected Nazarene, so the church, which is his body, the fullness of him that filleth all in all, is seen by the natural mind as destitute of all the heavenly beauty which she has received as being covered with the stainless robe of his perfect righteousness, in which the scrutiny of divine justice beholds no defect, having already recorded the verdict of the unerring judgment of God, saying, "Thou art all fair, my love; there is no spot in thee." This beauty of the holiness of the Lord, which is peculiar to his church, can be seen only by those who are born of the Spirit, and who consequently have that faith by which they are enabled to look on things unseen by reason or the natural mind. Such as can see Zion as the perfection of beauty, have the evidence in that very fact that they are native children of that Jerusalem which is above, and is the mother of all the free-born heirs of God and joint heirs with our Lord Jesus Christ. None can see the spiritual beauty of the church, which produces heavenly love for her courts and her institutions, except such as have been born of God. These alone find their own mind recorded in the language of the inspired psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." With them it is no idle question, "Where is the true church?" The Lord himself has given the infallible marks which characterize his own chosen people; and all these peculiar characteristic marks are embraced in the first fruit of the Spirit, Love, that heavenly principle which

abides in every one who is born of God. And as this fruit of the Spirit abides in each of them, qualifying them for membership in his church, so this is an infallible mark of the general assembly and church of the First-born, who bear this definite and distinct seal of their divine origin. Whatever may be their history, or however they may be approved by human judgment, no society can rightfully claim to be the true church of our Lord Jesus unless that indelible mark of his Spirit seals them as subjects of divine grace. Even though they should trace their history back to the church at Jerusalem, without this indispensable mark they are no more the true church than were those carnal Israelites who withstood our Lord the true spiritual seed of Abraham.

Since, in the inspired record, the man of God is perfect, thoroughly furnished unto all good works, it is an unavoidable consequence that in the sight of the Lord no works are counted good but such as are authorized and enjoined in that divine rule. Therefore the true church must now be found, as in the apostolic age, continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Wherever this peculiarity is found, there is the true church; and where any other principle is held as superseding apostolic authority, just to the extent of the departure from that rule, is the evidence deficient to prove that people to be the true church of Jesus Christ. So the inspired benediction is expressly limited, "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."—Galatians vi. 16.

From the facts cited, it is evident that the true church is not dependent for her identification upon the uncertain testimony of human records, however authentic and well attested such records may be, and we would not depreciate such history so far as it may be authentic and reliable; but the true church is identified now, as she has ever been, by the fact that "God is in the midst of her," and the name of the city is "THE LORD IS THERE!"

HOW TO ADDRESS US.

We are constantly receiving letters addressed to W. L. & B. L. Beebe, Beebe Bros., Wm. L. Beebe, and many other ways; but if our correspondents wish to avoid confusion, they will address us and make all money orders for us payable to

G. BEEBE'S SONS,

Middletown, Orange Co., N. Y.

It frequently happens that William L. Beebe's ministerial duties call him from home for weeks at a time, and letters addressed to him personally remain for a long time unopened, awaiting his return, and money orders uncashed awaiting his signature. We therefore especially request that all letters or money orders for this paper be addressed or made payable as stated above.

MATTHEW XXV. 1-13.

"I SHOULD like to hear your views on the parable of the ten virgins, Matthew xxv. 1-13. Arminians say that all could have gotten in the ark had they willed it, or if they had believed the preaching of Noah; and all the virgins could have had oil in their vessels with their lamps had they not been so slothful."

It is not our purpose to attempt the impossible task of elucidating this or any of the Scriptures to the understanding of the natural man, much less is it our object to present the revealed truth of God in a light which shall make it acceptable to those whose natural reason is so darkened by false religion that they could neither hear nor understand the preaching of our Master himself; but for the benefit of our correspondent, and any inquiring saints who may have been bewildered by the jargon of Babylonish teachers, we will submit some thoughts on the subject referred to.

The doctrine presented in regard to the antediluvian world having power to save themselves is essentially the same with that of the old serpent in Eden, even in the brazen effrontery of flatly contradicting the inspired record.—Genesis vi. 7. It would seem that common sense should suggest that if the whole human race had concluded to get into the ark prepared for the few who were saved in it, there would not have been room for them. But the thought is characteristic of those whose folly was rebuked on the plain of Shinar.

Of the parable of the virgins, much has been written by abler pens than ours; and as all parables are, to our limited understanding, dark sayings, we would only refer to some points which are too obvious to be overlooked, without presuming to criticize the views of any brother heretofore published. The first word of the chapter specifies a particular time, when the kingdom of heaven shall be likened unto ten virgins, not to the five wise ones; the likeness includes the ten. This fact forbids the application of the five foolish as representing those sinners who have no part in the kingdom. The time designated is stated in the preceding chapter as immediately after the desolation of that old Jewish dispensation, when the sign of the Son of man should appear in heaven. This was the subject on which the Lord was instructing his disciples in all the discourse in which this and the other parables in connection were used as illustrations. The kingdom includes all those in whose hearts the love of God is shed abroad by the Holy Ghost which is given unto them.—Rom. v. 5. The importance of obedience is illustrated in this parable, that they who were indeed subjects of salvation, and who longed for the appearing of the Lord in the glory of his power, might be prepared to receive him with joy, as in the parable the wise virgins received the bridegroom, and not with shame, as illustrated in the case of the five foolish. The primary application is apparently in reference to the events

then foretold by the Lord, which should be fulfilled within the time of that generation; as history declares was the case in the literal overthrow of the Jewish nation by the Romans, when the wisdom of the obedient disciples appeared in their deliverance from the calamities of that destruction, and the folly of the disobedient was manifest in their being involved in those awful woes which attended that event.

While this seems to be the primary application of the parable, yet doubtless the saints in all ages may learn from it the importance of obedience to the commandment of their Lord. It is only in obedience that the answer of a good conscience toward God is received. In disobedience the light of the coming of our Lord exposes our folly, so that his coming is not for our joy. Of course, this is not in reference to that coming when he shall finally take all his redeemed from all their tribulations to eternal glory; but that coming in judging his people in righteousness, in which he is now judging them, and upon the throne of his glory as the King, the only Lawgiver, and the righteous Judge of his people. To him they must and do daily give account, in obedience, with joy, and in disobedience, with shame and sorrow. The same individual saint may at one time be found in the condition of the wise virgins, and at another time in that of the foolish; as Peter, who at one time received the special blessing of the Lord, in his transgression was so severely sifted that when the Lord looked upon him he went out and wept bitterly. It should be observed that the whole discourse of our Lord, as recorded in this and the preceding chapter, including these parables, was spoken exclusively to his own disciples.

APPOINTMENTS.

EDITORS OF THE SIGNS OF THE TIMES:—Please publish the following appointments for me:

Second Sunday in January, at Baltimore. Monday p. m. following, at Bryn Zion. Tuesday p. m. at Broad Creek. Wednesday night at Berlin. Thursday night at Snow Hill. Friday a. m. at Indiantown, and at night at James Laws. Saturday p. m. at Salisbury. Third Sunday, a. m. and night, at Salisbury. Monday night after third Sunday, at Spring Hill. Tuesday a. m. at Smith's Mills, and Tuesday night at Delmar. Wednesday p. m. at Cow Marsh. Thursday night at Wilmington. Friday night at Newark. Fourth Sunday, a. m., at Baltimore. Fourth Sunday, p. m., at Washington.

As ever yours,

F. A. CHICK.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

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

CIRCULAR LETTERS.

The Elders and messengers of the churches composing the Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, in session with our sister church at Unity, Platte County, Mo., September, 30th, October 1st and 2d, 1881, to all with whom we correspond, send christian salutation.

VERY DEAR BRETHREN AND SISTERS IN CHRIST JESUS, FOR WHOM CHRIST DIED AND ROSE AGAIN:—

As you will expect a Circular address from us, we will call your attention to the subject of the Atonement made by our Lord and Savior Jesus Christ for the sins of his people. Atonement, or at-one-ment, signifies reconciliation, ransom, satisfaction for sin, which is the transgression of the law. Now Christ and his people are one, in their seminal, spiritual existence in him before all worlds; hence, grace was given them in Christ before the world began. If they had not been in him, grace could not have been given them in him. But because they were in him, their Spiritual Head and Life, and never were out of Christ, was the grace given. Now, the man that God made in his image, and after his likeness, was of the earth, earthy, and this man by his disobedience, in hearkening to the voice of his wife, whom he acknowledged to be bone of his bone and flesh of his flesh, made many sinners.—Rom. v. 19. He loved his wife, because she was his own and not another's. Adam was not deceived, but the woman, being deceived, was in the transgression. So the man, seeing his wife involved, and loving her so well, went into the transgression with her, for her sake; for without this there would have been a separation. Now, after this, the Lord said unto Adam, "Because thou hast hearkened unto the voice of thy wife," &c., "cursed is the ground for thy sake," &c. He did not pronounce the curse upon the man, but upon the ground for man's sake. Now this man is the figure of him that was to come, that is, Christ.—Rom. v. 14. If we were in Adam our earthly head and life then, we, like sheep, have all gone astray, sinned in Adam, and die in Adam. But glory be to God, it was only the flesh, the Adam that sinned, not the Spirit, of which we will speak. Now the eternal Son of God, who was with God, and was God, was made flesh and dwelt among us. He took not on him the nature of angels; but he took on him the seed of Abraham. "He humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 8. "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. 15. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who

walk not after the flesh, but after the Spirit."—Rom. viii. 3, 4. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. v. 21. "Who was delivered for our offences, and was raised again for our justification."—Rom. iv. 25. "It is a faithful saying, For if we be dead with him, we shall also live with him."—2 Tim. ii. 11; Rom. vi. 8. Glorious, sacred union; one on the cross,

"One in the tomb, one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat,
While seraphs sung all hell's defeat."

Redeemed to God by his blood, which is the blood of the covenant, by which his prisoners are sent forth out of the pit wherein is no water; which is an everlasting covenant, ordered in all things and sure. Now these earthen vessels are the subjects of redemption and justification, but not born of God and made spirit while they remain mortal and corrupt, that is, the fleshly nature is not changed into spiritual, nor the human nature into divine; but the spiritual dwells in the fleshly, a precious treasure in an earthen vessel. This union of the two natures is a glorious mystery. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John iii. 6. Flesh born of flesh, and spirit born of Spirit; the spirit never was flesh, neither was the flesh ever spirit. The fleshly birth only develops the natural man, and the spiritual birth develops the spiritual man; one is called the old man, and the other the new man; one the outer man, the other the inner man. Hence the 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."—Gal. v. 17. Again, "But I see another 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."

"This terrible warfare continues
While here on earth we stay."

But glory be to God, the time will come when this mortal shall put on immortality, and this corruptible shall put on incorruption; then shall be brought to pass the saying, "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. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Heirs of God, and joint heirs with Christ." "To an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time."

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. Amen.

P. J. BURRUSS, Mod.
E. D. SMITH, Clerk.
W. A. LOWE, Ass't. Clerk.

CORRESPONDING LETTERS.

The Western Corresponding Association of the Old School Predestinarian Baptists, of Missouri, in session with Unity Church, Platte County, Mo., September 30th, October 1st and 2d, 1881, to the associations and all with whom she corresponds, Greeting.

"Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. We thank God upon every remembrance of you. Always in every prayer of ours for you all, making request with joy, for your fellowship in the gospel from the first day until now."

Beloved in the truth, and for the truth's sake, which dwelleth in us, and shall be with us forever:—The Lord has again visited us, and refreshed us with gracious dew from his heavenly presence. He has blessed us in this another of our annual meetings with a rich abundance of peace and truth. The letters from the churches report peace, with a few additions to some, and the love and enjoyment of the truth in all; having rest, and being edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost. Your letters encourage and strengthen us; your messengers, being prophets, exhorted and confirmed us. Quite a number of ministering brethren are with us, who have come to us in the fullness of the blessing of the gospel of Christ. Our meeting is indeed full of sweet joy and solemn interest. Beloved, our desire for the perpetuation of our correspondence increases with each recurring anniversary, and we do humbly pray it may be long continued, if it be our heavenly Father's will.

We have appointed our next annual meeting to be held with the Saline County branch of the Hope Primitive Baptist Church, beginning on Friday before the first Saturday in October, 1882, and to continue three days, when and where we hope again to meet your messengers, and receive your messages of love.

P. J. BURRUSS, Mod.
E. D. SMITH, Clerk.
W. A. LOWE, Ass't. Clerk.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

MARRIAGES.

Nov. 20, 1881, at the residence of the bride's parents, near Broad Creek, Sussex Co., Del, by Eld. E. Rittenhouse, Mr. James W. Hastings to Miss Martha E., daughter of George W. McGee, Esq., both of Sussex County.

By Eld. F. A. Chick, at his residence in Reisterstown, Md., Oct. 27, 1881, Mr. Hamilton McDowell and Miss Lollie Ensor, both of Baltimore City, Md.

By the same, at the bride's residence, Glen Falls, Md., Nov. 29, 1881, Mr. Francis W. Bennett and Miss Annie E. Lamotte, both of Baltimore County, Md.

OBITUARY NOTICES.

ELD. G. BEEBE'S SONS—DEAR BRETHREN:—By request of our much beloved and esteemed sister, Nancy W. Hopper, companion of the deceased, I send to you for publication in the SIGNS OF THE TIMES the death of **Har-den H. Hopper**, who was called to his eternal home the 20th of September, 1881, aged 70 years, 4 months and 6 days. The subject of this notice came from Lincoln Co., Tenn., to Tippah County, Miss., about the year 1840; was married to Sarah Mathis, (or Matthews) Sept. 26, 1833, and some years after her death (exact time not known to the writer) was married to Nancy W. McMillen Sept. 15, 1861, and lived a happy and peaceful life with her until he received the summons of the good Lord, who called him from a world of pains, toils, trials and afflictions, to a world of perfect happiness, where sickness, sorrow, pain and death will be no more. Brother Hopper united with the Old School Baptist Church at Pleasant Hill, Tippah Co., Miss., in June, 1854, and was ordained Deacon in May, 1856, and was a faithful member in the church, a regular attendant at every meeting, when able; sound in the faith, firmly believing that salvation is free to all the chosen of the Lord; and a strong believer in the doctrine advocated by Eld. Gilbert Beebe, and others who wrote articles for the SIGNS OF THE TIMES; a dear lover of the doctrine of predestination and unconditional election, as advocated by G. Beebe, Wm. L. Beebe, and others. We cannot speak too highly of brother Hopper; but suffice to say, he was a bright shining ornament to the church, and worthy the love and respect of all who knew him, as a citizen, as a neighbor, and as a christian; was an affectionate husband and a kind father; raised a large family of respectable children, of whom six are living. His funeral was to have been preached on the third Sunday of the present month, by the writer, but was postponed on account of bad weather.

May God's richest blessings be bestowed upon our bereaved and esteemed sister Hopper, and may she be enabled to yet trust in the God of love and tender mercy, and be reconciled to his will, and wait with patience the time when God shall call her home to glory, to be with all the family of the Lord in the image of Jesus our Savior.

Brother Hopper talked but little before his departure, but gave good evidence of his seeing Jesus, and remarked a short time before his death, "Jesus is with me." Jesus said to Martha, "I am the resurrection and the life." Then all who fall asleep in Jesus, fall asleep in the Resurrection and the Life.

Brother Hopper died of a chronic disease of the kidneys. He had returned from a visit to Texas about two weeks before his death. He died at home, where he had been living about twenty-five or thirty years, in Tippah County, Miss. May the good Lord give us all a peaceful hour in which to die, and receive us to himself in glory, is my prayer.

T. L. MORTON.

RIPLEY, Tippah Co., Miss., Nov. 22, 1881.

Thomas R. Rule was born in Bath County, Kentucky, Sept. 18, 1809, emigrated to Clay County, Mo., in 1827, where in 1832 he was married to Miss Clarisa Pense. Previous to this he had obtained a hope in Christ and united with the Baptists at Liberty Church. Though having evidences that he was called to preach at this time, he kept it concealed from his bosom friend for five weary years, when the burden became so toilsome and the manifestations so plain, he consented to serve his Lord in the capacity of a minister, which he faithfully fulfilled up to his death, filling his last appointment a few days before his departure.

He moved from Clay to Jackson County, Mo., where he entered considerable land, and his first wife having died, he married Miss Eliza Gray. In 1861 he began freighting across the plains to Colorado and New Mexico, which occupation he followed for four years. In the mean time his second wife had died, and in 1865 he was married to Mrs. Margaret Staten, by Eld. Henry Hill. The same year he moved to Colorado and began stock

raising in Custer, Fremont and El Paso Counties, which occupation he followed successfully up to his death.

He had thirteen children by his three wives, seven by the first, four by the second, and two by the last. Ten of them, and his last wife, survive his death, which took place on the 17th of September, 1881, being buried on the day he was 72 years old. The day before his death he said that his birthday would be within three days, but he would not live to see it. Brother Rule had stood on the walls of Zion forty-five years, proclaiming glad tidings to the poor, never shunning to declare the whole counsel of God.

His death was caused by valvular disease of the heart, hastened by the kick of a horse on the breast, on the second of July last.

Yours in hope,

JOS. B. MCGINTY.

WETMORE, Colorado, Dec. 3, 1881.

DIED—At her residence in Loudoun County, Va., June 19, 1881, sister **Mary A. Whately**, at the age of 81 years and 14 days. Sister Whately was baptized by Elder Leachman in the fellowship of Mt. Zion Church, in 1853 or 1854. Her daughter writes:

"As to her moral standing in the community, no praise can be too eulogistic, for she stood pre-eminent in all the virtues which adorn the best of wives, mothers and friends, and her brethren who knew her can testify as to her standing in the church. None knew her but to love her."

As far as my acquaintance with sister Whately extended, I can cheerfully indorse the above. I saw her a short time before her death, and was struck with the deep unfeigned love she manifested for the brethren. Although tottering upon the brink of the grave and with faculties benumbed by age and infirmity, her interest in the truth and in those who love it was unabated. In a ripe old age, with the heart-fellowship and love of the saints with whom she had long associated, and in the confidence, esteem and love of all who knew her, she sweetly fell asleep in Jesus, in full hope of a better resurrection.

This notice should have been sent at an earlier date, but sickness in my own family and many cares have caused me to forget it. I hope the friends will pardon my seeming neglect.

In much affliction I remain your affectionate brother in hope,

J. N. BADGER.

ALDIE, Loudoun Co., Va., Dec. 3, 1881.

OUR little babe, **Julia G. Morton**, aged 12 months and 24 days, died very suddenly of inflammation of the stomach and bowels, on the 10th of the present month; was taken suddenly very ill, early in the morning, and died before noon. The Lord giveth, and the Lord taketh away: blessed be the name of the Lord. Though it grieved us in heart to part with our sweet little babe, yet we feel reconciled to the will of our heavenly Father, who doeth all things well, and according to his own will and pleasure. We believe the good Lord has taken our little babe from a world of sorrow to a world of perfect rest. Jesus blessed little children, and said, "Of such is the kingdom of heaven;" and furthermore says, "Except ye be converted and become as a little child, ye shall not enter the kingdom of heaven."

May God in his tender mercy sanctify our loss to our good and his own glory. Brethren and sisters, be reconciled to the death of your little babes, and remember that they have escaped all the trials that you have, and will continue to pass through. Many times have I wished that I had died when a babe. But such thoughts are wicked, and I do not wish to cherish them.

T. L. MORTON.

RIPLEY, Miss., Nov. 22, 1881.

DIED—In Baldwinsville, N. Y., December 1, 1881, at the residence of his granddaughter, Mrs. H. W. Porter, in the 80th year of his age, **J. B. Leak**, formerly of Utica, N. Y.

H. W. PORTER.

DECEMBER 10, 1881.

YEARLY MEETINGS.

A yearly meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborn Hollow, Broome Co., N. Y., on the 4th and 5th days of January, 1882, (Wednesday and Thursday), ten miles east of Binghamton, on the Albany and 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.

H. W. CATOR.

CHURCH HISTORY.

TO MY BRETHREN IN THE UNITED STATES:—I have been requested by the Kehukee Association to notify you that the manuscript of our Church History will, if providence permits, be ready for the press by January 1st, 1882; but we can find no publisher willing to undertake the publication without the payment of the money in advance. We are therefore compelled to request the subscribers, and all others wishing the History, to send, at once, by postal order or registered letter, or check, the amount of their subscriptions (two dollars for each book), to me at Wilson, N. C. This price includes the postage on each book, and is very small for an octavo volume of some 800 pages, containing a steel portrait of the principal author, Elder C. B. Hassell, and bound in leather, as we hope to get the work.

Important and incontrovertible facts, hitherto accessible only in elaborate and costly foreign works, will be presented. The paramount object will be the statement of the TRUTH. It is believed that the work will be a Standard Old School Baptist Manual for the present and future generations.

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SYLVESTER HASSELL.

WILSON, North Carolina, Oct. 15, 1881.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., JANUARY 15, 1882.

NO. 2.

CORRESPONDENCE.

THE ATONEMENT.

(Continued from page 3.)

"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."—Isaiah liii. 10, 11.

He hath put him to grief. Literally, grief is the pain of mind produced by loss, misfortune, injury, &c; but a far deeper meaning is involved in this, for the Messiah is put to grief, or separated unto grief, by his righteous Father. And Christ calls it a "horrible pit," into which his covenant relations and obligations brought him; yet he said, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Therefore it was the will of God that he should be put to grief; and in the sixty-ninth Psalm he cries, "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." And further on in the same Psalm he says, "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." What grief! none to pity, none to comfort! Was this unutterable grief by divine appointment? Certainly. Were the wicked characters appointed to execute the deep and dark purpose of Jehovah? Surely they were, as shall soon be shown by divine testimony; and while they carried into execution the will of God, it was no less wickedness on their part, and God would punish them. But O, says one, "I can't see how that could be just." Whether it can be seen or not, so teaches the written word of God. Would it not be well to remember the following words? "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." Tried, afflicted, tempest-tossed and grieving child of God, have you not in your experience learned that many, very many things are too dark for you to comprehend? But notwithstanding the terrible grief was upon you, the Spirit at times gave you sweet rest, and in the still small voice 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." That there was a legal relation between Christ and his people when he tabernacled in the flesh, is freely and joyfully admitted; but the cause of that legal relation is of vital importance in contemplating the atonement; for without an understanding of that, our views of the atonement will certainly be superficial. The legal relation between the husband and wife, parents and children, is very close in this country, or ought to be at least, but in the case of capital punishment there can be no transfer from one to the other; for if the child is about to suffer the penalty of death, and the affectionate father should come forward and voluntarily offer to die in the law-room and stead of his child, could justice accept the substitute? No; and if men should accept the substitute, judgment would be turned away backward, and justice would stand afar off. But that is precisely what the denying of the vital unity of Christ and his people leads to, a principle which no just law among men can tolerate; but when the Scripture doctrine of Head and body is revealed to one, then he sees a glory and harmony in the sufferings and death of Christ. The apostle, declaring the truth concerning the vital unity of Christ and the church, said of a certain character, called an intruder, that he did not hold the Head; but he said of that character, "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Also, "For we are members of his body, of his flesh, and of his bones." If these declarations, given by inspiration of God, do not show a relation as far greater than a mere legal relation as the brightness of the noonday sun in a cloudless firmament exceeds the light of a glow-worm at midnight, then terms have no meaning, and the written Scriptures are of no use whatever; but God's dear children learn the truth of their own depravity and the glory of redemption by the teaching of the Spirit of God, which harmonizes with the written Scriptures. Many hundred years before the coming of Christ in the flesh, his sufferings and grief were spoken of in the present tense, as though then taking place; and why so? Because with Jehovah there can be no succession of knowledge nor of events, for everything is present with him; but with us finite mortals there is a yesterday and a to-morrow, therefore

it is written, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting." Now if the New Testament is carefully examined, there will be found the record made of the grief the precious Redeemer endured while in his incarnation. After his baptism by his servant John in the river Jordan, he was "led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward a hungered." Then the tempter came, and the three temptations were presented; but he had said long time before the scene in the wilderness, "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." His Godhead and divinity resisted all the temptations of the evil one. When he was about to be delivered into the hands of wicked men, "One of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled." When brought before the chief priests, Elders, and the people, many false witnesses were present. "But Jesus held his peace," fulfilling the declarations of the prophet, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." After the high priest had accused him of blasphemy, he said, "What think ye? They answered and said, He is guilty of death. Then did they

spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?" While the mocking, buffeting and scourging were taking place, Herod and Pilate became very friendly, for "the same day" they "were made friends together." While Jesus held his peace, Pilate said "unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" Pilate thought, at that time, like earthly rulers do today, that he had the power in his own hands; but hear the answer of Jesus, "Thou couldest have no power (at all) against me, except it were given thee from above." Matthew, Mark, Luke and John give graphic descriptions of the sorrows and grief of the dear Redeemer, and of his holy submission to his Father's will, all of which was in divine harmony with what was recorded in the Psalms, in Isaiah, in Jeremiah, in Daniel, in Zechariah, and in other portions of prophecy. When the awful moment had come that the Redeemer had hungered, in which he had been buffeted, and in which he had been grieved, was to be offered the sin-atoning sacrifice for his people, Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink;" fulfilling in thus doing what had been said of him hundreds of years before.

Now, lover of truth, believer in Jesus, child of God, is it not like balm to you, when feeling that you are wandering "in the wilderness, in a solitary way," and that sorrows and grief are almost unbearable, to have the Comforter apply with sweetness and power the words, that your precious Redeemer was in the flesh "a man of sorrows, and acquainted with grief?" In this expression the real meaning of the word acquainted is set forth, for the word, *yada*, means to know; therefore there can be no grief that he does not know. Mortals may behold and know something of the griefs of their fellows, and sympathize with them, but cannot take their sorrows; but blessed be the name of our precious Savior, for he "Surely hath borne our griefs and carried our sorrows." Do you not feel at times, weak, trembling and doubting child of God, to exclaim, "Wonder of wonders, mystery of mysteries, that the immaculate

Son of God should bear my griefs and carry my sorrows?" At such seasons you feel like uniting, in your measure, with the apostle Paul, when filled with adoring wonder and enraptured in ecstasy at the revelation made to him in the gospel, he 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! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

The children of God learn in their experience that none but Jesus can sustain them when disappointment, sorrow and grief are pressing them down, and in moments of deep gloom exclaim, like Jeremiah, "My strength and my hope is perished from the Lord: remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope." He could not remember and recall what he had not experienced; and so, grieving child of God, you are enabled to recall the wonderful scenes through which you have passed, and the soul-cheering, heart-comforting and God-honoring truth comes with divine power, Surely he hath borne my griefs and carried my sorrows. The children of God while here in the flesh are "Al-
ways bearing about in the body the
marks 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." Such a dying and
such a life could not be known unless
there be vital unity, and it is an ab-
surdity to reason otherwise. But
says some "little lamb" of the flock,
"For a long time after I had the hope
that my sins were forgiven, I enjoyed
sweet peace in believing that the dear
Redeemer bore my griefs and carried
my sorrows; but recently I have
been much perplexed and disturbed
by being told that Christ did not ac-
tually bear the griefs and carry the
sorrows of his people, but only in
appearance. Yet I know my griefs
and sorrows are stern realities; and
if Jesus did not bear them for me,
what a deceived mortal I must be."
Dear soul, the very fact that you
have griefs and sorrows is an evi-
dence that you are his, not only by
creation and preservation, but by re-
demption, and he grants you deliver-
ance from deep distress and poignant
grief because he did bear your griefs
and carry your sorrows; for were it
otherwise, you would not have so
sweet meditations upon his loving-
kindness, when he grants you deliver-
ing grace in the distressing hour,
because "whom the Lord loveth he
chasteneth, and scourgeth every son
whom he receiveth. If ye endure
chastening, God dealeth with you as

with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Dear child of God, not a grief, not a sorrow, comes upon you by chance, neither is there one that your heavenly Lover does not know, and from which he will not deliver you at the appointed time; for "he made his grave with [not separate from] the wicked and with the rich in his death." Therefore the poet was right when he penned the following remarkable words:

"One in the tomb, one when he rose,
One when he triumphed o'er his foes,
One when in heaven he took his seat,
While seraphs sung all hell's defeat."

In the dark and inscrutable purpose of our God there are many things in this life to cause grief and sorrow. Sometimes death enters the precincts of the family circle, unexpectedly to us, and seemingly the very flower of the family, the light of the household, has been removed. Then what bitter anguish, what sorrow, what grief! Does the heavenly Lover know this? O yes. At the grave of Lazarus "Jesus wept. Then said the Jews, Behold how he loved him." What an exhibition of divine compassion! Did not Jesus then and there know sorrow and grief? Certainly he did; and he is still with his weeping and sorrowing members, and he only can assuage their grief. When he sanctifies grief and sorrow, it brings his children near to him, and they are enabled to unburden their weary, heavy-laden souls to him; for when the disciples of John had buried his body, they "went and told Jesus." When the true, tried and faithful servants of our God, who have been enabled to stand as "an iron pillar and brazen walls against" every innovation made by designing men, are called away, they who have been so blessed as to have had the privilege of sitting under their ministry do feel sad, lonely, and almost heart-broken at times; but in such times of sorrow the heavenly Lover lives; because, said the apostle, "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." Since the death of Elders G. Beebe and J. F. Johnson, the writer of this communication has had many sad and lonely hours, for he knows that he will read no more instructive communications from their pens, and listen no more to the melting strains of gospel truth falling from their lips, feeding the hungry, warning the unruly, and boldly exposing the machinations of antichrist; yet there are times he feels to chide himself, for our High Priest still lives.

The apostle said, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for

your consolation and salvation." To Timothy the apostle said, "But be thou partaker of the afflictions of the gospel according to the power of God." The apostle Paul was called of God to endure sore trials, and in enumerating his perils upon one occasion he names "false brethren;" and when in the providence of our God one is placed among false brethren, and the same become manifested, it causes poignant grief and great sorrow, but there is One who knows all about the grief thus caused. But like David, such a one feels to say, "For it was not an enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." None but they who have partaken of that bitter cup can understand the grief and sorrow which it causes. When one is wounded in the house of his friends it is deep, it is painful, and it is sorrowful indeed, and none but the great Healer can cure such a wound; and adored be his holy and reverend name, he does cure those wounds in his own time and according to his own righteous will, for he knows that wounding in all its terrible realities, because before he came in the flesh it was declared, "And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." Therefore, when wounded in the house of our friends in this day, don't forget that Jesus, the heavenly Lover, has been wounded there also, and understands all the sorrow caused by the wound; and "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

All the grief, anguish and sorrow that the loved and blessed of our God individually and collectively have to pass through in this time state is for their good, and redounds to the honor and glory of God; whether the grief and sorrow be caused by the loss of the near and dear, or by the introduction of egregious error into the church, or by false brethren, or by being wounded in the house of our friends, or whatever cause brings such grief and sorrow. In the deep mystery of our God it was according to his pleasure that the Days-man, the Mediator, should be put to grief; therefore he knows all of our grief and sorrows, for he has felt the same, and he said while in his incarnation, "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." And again the Redeemer said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-

stone were hanged about his neck, and that he were drowned in the depth of the sea."

How sweet! how precious when applied by the Spirit! to know that our dear Redeemer was put to grief for his dear people, so that no grief has ever befallen one of them which he is not acquainted with, and that not a grief more shall come upon any child than is appointed for that one; and that he has borne that identical grief, and will remove it when it has subserved his eternal purpose. In such moments of peace, when faith is in lively exercise, how sweet the words, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

"With joy we meditate the grace
Of our High Priest above;
His heart is made of tenderness,
His bowels melt with love.

"Touch'd with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same."

Lovers of the gospel, if according to the will of God, may no subtle metaphysician ever be permitted to cause you to doubt concerning the glorious truth that Jesus bore your griefs and carried your sorrows.

(To be continued.)

SUNRISE.

What a bright, cheerful, animating word. None more so in any language, because nothing in nature is so bright, so joy-inspiring as that which gives it its meaning. Its very sound seems to wake up the soul and set it singing, and starts the memory back through the past years, to gather up and bring before us all that has been pleasant in our lives since childhood. What language could ever convey to one who had never seen it a picture of this wonderful miracle, or tell the feelings it inspires! The great, mysterious, unsearchable night, with its myriad stars, whose light but shows more clearly the awful depths of its mystery, its heavy shadow covering a slumbering world, and holding the conquered earth in silence, suddenly disturbed, stirred, made to waver, and shrink, and move back before the advancing lines of that greater power, that more unsearchable but glorious mystery, the light that is called day. Who can ever describe the golden promise of the dawn, or fully tell the glory that appears when that promise is fulfilled? The faintest ray of light sent forward to announce the rising of the sun differs wonderfully from the brightest beams of moon or stars. It has an awakening power under which the world can sleep no longer; and when the unspeakable vision of the sun himself appears, all nature greets him with her variety of glad voices, and faces shining with joy. The sunrise calls the laborer forth to his cheerful work, calls the children to their play, calls all the life forces of nature from rest into action, in which highest joy is experienced. All living things, therefore, instinctively hail with gladness the appearance of the sun. But to whom can the sunrise be more gladly welcome-

than to the weary traveler who has lost his way, or to the poor, ragged beggar, who has been shivering through the long hours of the night under the cold light of stars, more wearied than rested by the moments of chilling sleep on the hard ground, or in the lanes and streets of great cities? The sun exposes his rags, which night had hidden, but what warmth and comfort it gives to his feeble frame.

And this wonderful miracle, which is daily repeated before all eyes, this source of such blessing, cause of such gladness and comfort, is taken by our dear Lord to represent to the understanding of his dear children the infinite blessing of salvation. "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."—Mal. iv. 2. Sunrise after a night that had never yet been broken by a morning, a long, dreary and desolate night, with even the cold moon and stars often obscured by heavy clouds, and the darkness made more terrible by the thunder and lightning of God's wrath against sin. Sunrise, not upon the old earth, in the old legal heavens, but upon the new earth, the church of the living God, in the new heaven of glorious gospel truth. The whole world still lieth in wickedness, the apostle says (1 John v. 19), as was declared before by the prophet: "For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee [Zion], and his glory shall be seen upon thee."—Isa. lx. 2. The promise of this light was to them who fear the name of the Lord, and to them only was it fulfilled when Jesus came. They only have known and felt the night, with its darkness, and coldness, and storm, and they alone ever know and rejoice in the morning.

When the law said, "Be ye holy, for I am holy, saith the Lord," and "Cursed is every one that continueth not in all things which are written in the book of the law to do them," what a dark and hopeless night was this for a sinful earth. No light, no promise here for one who had ever sinned in thought or word or deed; no hope of salvation for one who comes short of the glory of God. But the carnal Jews did not see this night, did not feel this condemnation, any more than the Gentile world. None ever know that it is night with them until they are made alive by the quickening power of God. In them is the fear of the Lord (Jer. xxxii. 40), which is to hate evil (Prov. viii. 13), and they see by the light of the law, the moon, and by the stars, the ordinances of the legal heavens, their own condemnation as sinners. They hunger and thirst after righteousness, and mourn on account of sin; but the law takes no account of these feelings and desires. It sees them only as sinners who are under its curse. This legal moon gives them light enough to see their hopeless state, and that light is pure, reflecting the justice and holiness of God; but it gives them no warmth. The brightest moonlight will not keep one from dying of cold.

Here are characters strikingly distinguished from all others by that distress of soul which only the fear of the Lord in the heart of a sinner produces. Hating evil, and seeing nothing but evil within themselves; loving righteousness, and seeing themselves utterly and hopelessly destitute of it; they must indeed be in great affliction. The heavy curtains of this dark night are stirred and shaken from time to time by the wonderful power of such promises as tell of a glorious Light to come, of a Sun that shall surely arise upon them and never more go down. The carnal Jews held the sublime language of these promises very jealously, as expressing what was to be fulfilled literally to them to show the favor of God to them as a nation. The carnal mind still regards them as describing what the natural eye will see. But the promises have been fulfilled, and the world knows it not. The Light has come, and the glory of the Lord has arisen upon Zion, but the natural man has never seen it. There were waiting ones who feared the Lord, and had felt the power of those promises which caused the curtains of the legal night to tremble, who now felt the dawning light of salvation breaking in upon their souls, even when the heavenly Babe first lay upon the blessed virgin's breast. What unspeakable gladness and praise filled the hearts and moved the lips of the wise men from the east, and the shepherds who watched their flocks by night, and the aged Simeon, and Anna, the prophetess, and Mary, the mother of Jesus, and further back, Zachariah and Elizabeth, with all the watching ones who, though still standing in the edge of night, under the light of stars, saw before and near them the dawn of that Light which was to dispel the darkness, and could say, "Mine eyes have seen thy salvation." They felt the power and saw the glory by faith, but could not yet understand. It was not sunrise yet.

When the dear Savior read in the synagogue that glorious promise that the gospel should be preached to the poor, that the broken heart should be bound up, the captive set at liberty, and the prison door opened to them that were bound, and said, This day is this Scripture fulfilled in your ears (Luke iv. 21); when he taught his disciples upon the mountain apart, that the poor in spirit, and those who hunger and thirst after righteousness, and those who mourn on account of sin, are blessed; when he said, "I came not to call the righteous, but sinners to repentance;" what a new and surprising light shone forth upon those that feared the Lord. These were the very characters who were under the curse of the law, and to whom it had been a ministration of death. But now he who spake as never man spake, who taught as one having authority, and not as the scribes, declared all these to be blessed of God. But how could this be? He was still under the law, and yet to men appeared to contradict sometimes the teachings of Moses. He

said, "I am not sent but to the lost sheep of the house of Israel;" and "It is not meet to take the children's bread and give it to dogs;" and yet extended his blessings to Gentiles. He commanded his disciples, when he sent them forth to preach, not to go in the way of the Gentiles, nor enter any city of the Samaritans; and yet he said, "The poor have the gospel preached to them." What a mystery yet hung around him and his teachings. "The common people heard him gladly," and said, "He hath done all things well; he maketh both the deaf to hear and the dumb to speak." Yet they could not understand him. So sweet, so pleasant were his words to those whom he had called to follow him, that they could not go away with others who said, "These are hard sayings: who can hear them?" They felt the power of his words of eternal life, yet could not understand that wonderful power that drew and held them to him. They could not understand his meaning when he spoke of the necessity of his being crucified and rising again the third day. They could not understand that he had power on earth to forgive sins, and that in the forgiveness of sins all diseases were cured; that to say, "Rise, take up thy bed, and walk," was the same as to say, "Thy sins are forgiven thee." The nature of his kingdom and glory was not yet made known to them. Around them the morning light was breaking and growing brighter, but the rays did not fall directly from the Sun upon their understandings. The dayspring from on high had visited them, but it was not sunrise yet.

But when his death had been accomplished at Jerusalem, and he had arisen again from the dead, and had ascended up on high, then at the appointed hour, which no man knew, "no, not the angels in heaven, nor the Son even, but the Father only," on the day of pentecost he sent forth his light and his truth with direct and powerful radiance upon the souls and understandings of poor, trembling sinners, who were crying out, "What shall we do?" "to revive the spirit of the humble, and to revive the heart of the contrite ones." Then was the mystery, which had been hid from ages and generations under the legal night, made manifest to the saints, and the riches of the glory of that mystery was felt by Gentiles and Jews, Christ in them the hope of glory. Then all the sweet and soul-transporting teachings of the dear Savior were understood and felt in their power by humble souls, to whom it was now made known that Jesus had satisfied the law for them, and delivered them from under its curse, being made a curse for them. Then as the warm rays of the sun upon the chilled body of the ragged beggar, who has lain out in the cold all night, so were these blessed sayings of Jesus to these poor sinners, glad tidings to the poor. Then unto them that feared his name did the Sun of Righteousness arise with healing in his wings. Then was it sunrise upon

Zion, and sorrow and sadness, with the shadows of night, fled away.

And ever since then the church of God is as a woman clothed with the Sun; as a land flooded and made glorious with indescribable light, while all around is darkness; as a city set upon a hill, "beautiful for situation, the joy of the whole earth," whose light cannot be hid. And the glorious vision of that sunrise is still new and soul-enrapturing, as day by day poor night-wanderers are brought out of the darkness to see and feel the power of the truth in Jesus, and rejoice in his marvelous light. Whenever one, who has failed to obtain deliverance from sin by his own works, and begins to despair, is made to see Jesus as the righteousness of his people, and to feel, as he will, the power of that precious truth falling upon his soul with holy sweetness and comfort, and to realize a dear hope springing up in his heart that Jesus died for him, then it is sunrise in his soul; and that sunrise is just as new and fresh and cheering as it was "when the morning stars sang together, and all the sons of God shouted for joy."

It is Jesus, thus ruling over men in the fear of the Lord, and making his salvation felt in the mourning sinner's heart, who is "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."—2 Sam. xxiii. 4. How the tender germs of hope and joy and thankfulness and comfort spring up and revive under the light of his smiling countenance after the dews and rains of sorrow and affliction have fallen upon the heart. The dew-drops that glisten on every blade of grass in the mown field show that a night has been passed through; but it has been a clear night, with nothing to shut away the light of the wonderful stars. Every tear-drop in the heart of a poor sinner has gathered there in the night of sorrow under the law; but it has been a clear night, for it is dew distilled from the clear heavens of eternal truth, while the stars and moon were reflecting faintly the light of the sun to us without his warmth; and when the Sun of Righteousness arises, each drop reflects his image, and rises to him in praise.

Sometimes the shepherd takes a weak lamb and lays it on the south side of some hillock, out of the wind, where the warm sunlight will cover it. What healing power there is in the sunshine. It is a good medicine. Nothing is better, often, for the weak and suffering than a sun bath. And when the dear Savior speaks in love to one of the sick, heart-broken little ones of his flock, and lets the light of his dear face fall upon the helpless lamb through some precious word of truth, what marvelous cures are effected in a moment of time. Yes, truly it is "with healing in his wings" that he rises unto us; and many a time the weary, wayfaring man, bathed in that holy radiance, is constrained to say, "Truly the light is sweet, and a pleasant thing it is for

the eyes to behold the sun." It was the lack of righteousness, and of all power ever to obtain it, that made the coldness and darkness of the night to us, and brought on all our sickness of soul. And now it is righteousness given to us, looking down from heaven upon us (Psalm lxxxv. 11), as light from the sun in the sky, that makes our day, and "brings us health and cure."

With healing in his wings. Yes, these rays of light are wings. Sweet wings, under which we trust, while he softly covers us with his feathers, and heals and comforts our souls. Powerful and glorious wings, as eagles, with which we mount up at times, and are borne far above pain and sickness and fear, above vanity and sin and sorrow, into the satisfying light of the presence of God.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Dec. 21, 1881.

WARWICK, N. Y., Dec. 23, 1881.

DEAR BRETHREN W. L. & B. L.

BEEBE:—It is quite a long time since I have intruded upon the columns of the "SIGNS," or trespassed upon the time or patience of its readers. Perhaps I could not, if I should make the attempt, give a satisfactory excuse, even to myself, for my long silence, much less to my brethren, who verbally and in writing have asked me to contribute to its pages. One thing is certain; it is not because I have lost interest in the great and glorious truths which they advocate, or that the communications from the pens of brethren are not read with profit and edification. Moses said to the children of Israel, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart: whether thou wouldst keep his commandments or no." It is now nearly forty years since I hope God called me out of nature's darkness into his marvelous light; gave me a name and place among his redeemed and chosen people, and put a new song into my mouth, even praise unto his holy name. For some days past my mind has been dwelling upon many of the events of that period of time; and truly it has been in a way that I knew not, and in paths which I had not known, that I have been led. Thrice have I been snatched, as it appeared to me, miraculously from the jaws of impending death; and having obtained help from God I continue unto this present time. Very many dear brethren whom I have known have gone from the scenes of earth, and the places which once knew them will know them no more forever.

Only last night, during a wakeful hour, I recalled to mind the names of the dear servants of God with whom I have enjoyed a personal acquaintance, and whom it has been my privilege and pleasure to entertain at my own house; of whom fully one half have laid aside their armor and entered into the joy of their Lord. I cannot describe the sweet and tender emotions which rushed into my mind

and melted my heart as these thoughts revolved. The lines of the poet came into my mind,

"Give me the wings of faith to rise
Within the veil and see
The saints above, how great their joys,
How bright their glories be."

The venerable forms of your beloved father, of Elders Trott, Conkling, Barton, Hartwell, Staton, Hassell, Hill, Leachman, Harding and others, seemed to pass before me in vision, not bowed with the weight of years and infirmities, but as companions of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, (or men as fierce) quenched the violence of fire, (hot persecutions) escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." But I was ready to ask, as did one of the elders, of the beloved disciple, on the isle of Patmos, "What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."—Rev. vii. 13, 14.

"I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to his death."

I believe that those I have named, and could name many others, some yet living, among whom are our dear and afflicted brethren, Elders Dudley, Patman and Mitchell, constituted a corps of as able writers and as valiant and faithful defenders of the truths of the gospel as have lived in any age since the days of the apostles. The texts from which I have heard them preach, the subjects of their discourses, their words of comfort, encouragement and admonition, are often with me, and I think many brethren will agree with me that their faith and holy lives enabled them to offer spiritual sacrifices of such an excellent character that they obtained witness that they were the possessors of that righteousness which is by faith; and by it, they being dead, yet speak. While memory lasts I can never forget the last interview I had with your beloved father. It was on my return from the funeral of our aged sister, Mrs. Fanny Seybolt, at Mt. Hope, last winter. Knowing that I should not be able to return home that evening, I hoped to pass the evening with him. But on going to his house he informed me that a meeting had been appointed at the house of brother Hait, and it was expected I should preach. I expressed my great regret, as it had been some months since we had met. He expressed his regret also, as he said, "I have long desired a conversation with you, and it seems a long time since we met." After a brief conversation, we bade each other

farewell. He remarked, "Come again soon, as I have many things I wish to say to you." How little I thought I should see his face no more in life. A severe illness confined me to the house for some weeks, and before I recovered, your postal card, brother Benton, came, saying, "Father is very ill from apoplexy. We are afraid he cannot recover." I received the message too late to go on the train that evening, but intended to go next morning, hoping to see him once more. But early in the morning a messenger came from the village, saying, "Elder Beebe is dead." Thousands of brethren know the shock those words imparted. My wife and I sat in the room, and for some time I think we scarcely spoke. It was so sudden, so unexpected, that we had no words to express our feelings. She had known him longer than myself, as he was a frequent visitor at her father's house, when she was but a child. Was it imagination when I stood beside the coffin and looked upon the calm and noble features so placid, and with such a heavenly peace and sweet smile resting upon them, to think that even before the spirit left its earthly and unconscious tabernacle, it was favored, as was the martyred Stephen, to see heaven opened, and the glory of God, and the Son of man standing on the right hand of God? And that the beatific vision caused that sweet smile which led dear sister Larue, (his eldest daughter), as I have heard, to cry out, as she first saw his face, "O! he smiles upon me." At the funeral, the words of the sacred historian came forcibly to my mind, "And devout men carried Stephen to his burial, and made great lamentation over him." But the most painful trial was yet in reserve for many brethren, and also for myself. In one month the Warwick Association was to meet. For over half a century our dear brother had, perhaps, never failed in being present, and for over thirty years he and I had been associated together as Moderator and Clerk of the association. Our dear brother Vanmeter expressed my own feelings, and those of many brethren, in speaking of his own. I think he was in the city of Washington, on his way to the eastern associations. Said he, "When I heard that brother Beebe was dead, I felt that I could come no further, but must turn back and go home." But duty and love to the brethren and the cause of God led us on, and the meeting was a blessed one, a sweet and solemn season. Would it be sacrilege to call it a "holy convocation?" Is it not possible that the spirits of those whose bodies are lying in the tomb, are present with the saints in the same sense as the apostle speaks, when he says, as in 1 Cor. v. 3-5, "For I verily, as absent in body but present in spirit?" And again, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ." One thing I am certain of, that is, that many of the brethren present felt the power of the Lord

Jesus in the preaching of the word by his dear servants who were present, and the gospel preached by them came unto his children not in word only, but in power, and in the Holy Ghost, and in much assurance. But I must draw these desultory thoughts to a close. I have not written as I designed when I began, but my pen has been guided by the leadings of my mind.

In conclusion, dear brethren, let me address a few words to yourselves. Few of your brethren have known you longer than myself. Few have sustained more intimate relations with your dear parents and their family for thirty-seven years. Always in times of sickness, of afflictions and bereavement, I expected him, and was seldom disappointed; and ever when I heard that he was in trouble or sorrow, my first impulse was to go to him. When the Lord called him home to himself, the first question with thousands of brethren was not, "Who will fill his place?" for we knew that place could never be filled; but, Who will be called to take up the pen he has laid down? While none of us could answer the question, we trust and believe that he who said to the disciples, "Separate me Saul and Barnabas, for the work whereunto I have called them," has answered it. And with that answer, and his decision, the brethren, as far as I can learn, are well satisfied. And may your bow abide in strength, and the arms of your hands, and those of our dear brother Jenkins, called to the pastoral care of the churches with whom he labored so long and faithfully, be made strong by the hands of the mighty God of Jacob.

Your brother in gospel bonds,
WM. L. BENEDIKT.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy."—Psalm cxxxvii. 5, 6.

What is this Jerusalem that is so much to be remembered? Literally, it was the capital of the Jewish nation, or dwelling place of the kings of Judah: the city of David, which he built, and wherein he dwelt. It was the chosen place of the Lord where his anointed should dwell: for God not only chose his people Israel, but also the place wherein they should dwell, and gave them the land of Canaan by promise, long before they became possessors of it. It was just the place that pleased the Father that his children should inhabit. He did not leave them to their own choice to select some place or country that would please themselves, but he chose this good land for them, a land that he told them did flow with milk and honey. And he brought them to this place from Egypt, with a high hand and an outstretched arm, with mighty signs and wonders, going before and leading them like a flock, by the hand of Moses and Aaron, bringing them through many trials, temptations and sorrows, by the way of the wilderness, sometimes granting them a song by the way, when they

experienced some great deliverance at the hand of the Lord: giving them a law from Mount Sinai, which was to govern them in the land which they were to possess: a law written upon two tables of stone, which they were to carry with them, to be placed in this city of Jerusalem. And when he had driven out the heathen before them, the land was divided unto them, wherein they increased to be a very great nation, over which David was king; a man chosen and appointed of God, who builded the city of Jerusalem, and would have builded the temple, which work was reserved for Solomon his son, who built a house for the name of the Lord God of Israel, wherein the ark of the covenant of the Lord was placed by the priests. No stranger could come nigh or take part in the service of this house of the Lord; and even of the children of Israel, it must be those who were especially appointed of the Lord to fill every place. And when this house was completed, when the ark was set in its place, and the priests were come out of the holy place, then the cloud filled the house of the Lord. For the glory of the Lord had filled the house of the Lord, which seemed a witness unto Solomon that the Lord would indeed dwell in the house which he had built for his name; for then spake Solomon, "The Lord said he would dwell in the thick darkness." "I have surely built thee an house to dwell in, a settled place for thee to abide in forever. But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee, much less this house that I have builded. Yet have thou respect unto the prayer of thy servant, and to his supplication, that thine eyes may be open toward this house night and day: toward the place of which thou hast said, My name shall be there: that thou shalt hearken to the prayer of thy servant which he shall make toward this place, and of thy people Israel, when they shall pray toward this place. If any trespass, or if Israel be smitten down before their enemies, because they have sinned against thee; when heaven is shut and there is no rain, because they have sinned against thee; if there be in the land famine, or pestilence, or plague; or concerning the stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm; when the people go out to battle, or if they sin against thee, (for there is none that liveth and sinneth not), and thou be angry with them, and deliver them into the hand of the enemy, so that they carry them away captive, far or near; yet if they bethink themselves in the land whither they are carried captives, and repent, and make supplication to thee, saying, We have sinned and have done perversely; we have committed wickedness; and so return with all their heart and with all their soul, in the land of their enemies, and pray unto thee toward the land which thou

gavest unto their fathers, the city which thou hast chosen, and this house which I have built for thy name; then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people; for they be thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron; for thou didst separate them from all people of the earth, to be thine inheritance." And when Solomon had made an end of all this prayer before the Lord, he and all the people offered sacrifices; and at this place only were sacrifices to be offered.

What a glorious city was this where the Lord had placed his name, built upon one of the mountains or high places of Israel. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king." Was there an Israelite in all that great nation whose heart did not love Jerusalem? And although I must confess to much dullness of comprehension concerning the figurative things written in the Old Testament, yet I think I may say that this city is a figure of the church or city of our God; of that kingdom of which Jesus spake when he said, "Except a man be born again, he cannot see the kingdom of God." No stranger in a natural state can discern the beauty and glory of this kingdom. Although we have just mentioned the stranger who in a far country should hear of the great name of the Lord, yet it will be remembered that he had ears to hear, and no doubt believed what had been told him of this city, and of the great king who had placed his name there; and so strong was his faith that he should come from a far country to worship or pray before this place. May I not say this is a figure of the Gentile believer, who, like Ruth, had heard of the people and the God of Israel? No doubt Orpah had been told as much concerning them by her mother-in-law as had Ruth; but her heart clung to her own people and her own gods, so she returned unto them. Often have I thought of the advice of Naomi unto them. She did not try to draw their minds away from their people, but said, Go, return unto them. But Ruth, manifesting that the God of Israel had been revealed unto her, said, "Entreat me not to leave thee, nor to return from following after thee. For thy God shall be my God, and thy people my people." For he hath said he would take one of a city and two of a family, and bring them to Zion. Can any forget when their feet first stood within Jerusalem? When our eyes were first opened to see the beauty of this kingdom, when we first listened to the songs of Zion, when like an outcast we were brought to the mountain of the Lord, how beautiful to us appeared upon the mountains the feet of them that brought good tidings, that said unto Zion, Thy God reigneth! How satisfied we were with the goodness of the house of the Lord! Every in-

habitant of the place looked lovely. We could behold no spot there. There was love to the brethren; there was love to the law of the Lord that governs Zion; there was nothing that could offend; and more than all else, there was love toward the King that reigns there, who hath loved us with an everlasting love, and therefore with loving kindness hath drawn us, and brought us into his banqueting house. Love for him who commendeth his love to us, in that while we were yet sinners Christ died for us. We love him because he first loved us. We never weary of hearing the story of his love for us. But to those who only possess a carnal mind, there is no beauty in all this. They do not love this God, nor this people, nor this law; for the carnal mind is enmity against God, is not subject unto his law, neither indeed can be. They tell us that the story we love to hear is one old story over and over again. It is foolishness unto them. We could have no other story and have a true one; for Christ is the truth. We could have no other way that would be a right way; for Christ is the way. There is no eternal life outside of Christ, for he is the life of every saint. "Christ in you the hope of glory." He said unto his disciples, "The kingdom of heaven is within you." And is it not this which makes us sit down at his feet, clothed and in our right mind, desiring only to feed upon him, who is that bread which came down from heaven, whereof if a man eat he shall never die? But do we always find ourselves in a state of quietness and peace? Do we always realize joy and comfort? When we go up to the house of the Lord, do we at all times feel that it is the gate of heaven unto us? Do we still tremble at the word of the Lord? Do we speak tremblingly, like as Ephraim did when he exalted himself in Israel? Or do we not awaken to the fact that we are still in a body of sin and death? Do we never begin to think we see faults in the brethren? We almost begin to think that the gold is changed, that the most fine gold is becoming dim, and that from the daughter of Zion all her beauty is departed, when, perhaps, it is only the dimness of our own vision; for the light has been withdrawn and we are in darkness. The time was when we could not believe that the enemy should enter in at the gates of Jerusalem; but we find him in our own hearts, where we had hoped the kingdom of God had been established, where we trusted that Christ did dwell, making all the place to seem like a heaven below. O how can this be? What thoughts are these that will keep rising up, and will not be put down? What plague is this that I am convinced is of my own heart? What law is this which I find in my members, warring against the law of my mind, and bringing me into captivity to the law of sin? How dismayed we feel! But we are just beginning to learn war. When the children of Israel first entered the land of Canaan, the enemy was not

wholly destroyed, so that the younger ones might learn war; for many and sore conflicts were they to have with their enemies, and it was necessary that they should become skilled in warfare, to protect their city and the honor of their nation: to fight manfully the battles of the Lord, who on condition of their obedience unto his laws had promised to go before them and deliver them. And if the land of Canaan is a type of the church militant here, then is not Jerusalem also? For if Canaan could not be a type of the heavenly world to come, on account of the enemy who would dwell in the land, then how can Jerusalem be? For we not only read that the enemy did enter in at her gates, but laid her waste and destroyed her with a sore destruction. Although we know that Jerusalem which is above is free, which is the mother of us all, and although the life of every saint is hid with Christ in God, yet we know that our bodies and all that is temporal must fall a prey to the destroyer. And as with this ancient city, so with the church now: there were seasons of great prosperity and rejoicing, so that there was great joy in Israel; and also of adversity and desolation: according to that the Lord had told them, that if they would be willing and obedient they should eat the good of the land; but if they were rebellious, he would send evil upon them; that their children should go forth into captivity, and their eyes should fail with looking for that which came to pass; for the time did come when they had to say, "Our children are gone forth of us, and they are not." And the prophet had to say, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." "Is there no balm in Gilead? Is there no physician there? Why then is the health of the daughter of my people not recovered?" There were times when they were slid back by a perpetual backsliding, so that Jeremiah could say, "O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people and go from them; for they be all an assembly of treacherous men." Yet we do not read that the prophet did go from them; for when they were overpowered by a strong enemy and carried away captive out of their own land, the prophets were taken with them. Yet, although Daniel was a captive in Babylon, no law nor threats of that king or nation could compel him to serve any other than the God of Israel. Unto him his prayer was made, with his face toward Jerusalem. He could not forget her. Also we read of Ezekiel and his vision by the river Chebar, and of his vision concerning Jerusalem. Often have I thought of the place where he beheld six men, and one among them clothed with linen, and a writer's inkhorn by his side. And the Lord said unto him, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the

men who sigh and who cry for the abominations that be done in the midst thereof. And to the others, who had the destroying weapons in their hands, he said in mine hearing, Go ye after him, and smite: let not your eye spare, neither have pity: slay utterly. But come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men that were before the house. And he said unto them, Defile the house and fill the courts with the slain. Go ye forth. And they went forth and slew in the city. And it came to pass while they were slaying, and I was left, that I fell on my face and cried, O Lord God, wilt thou destroy all the residue of the children of Israel in the pouring out of thy wrath upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and of Judah is exceeding great, and the land is full of blood, and the city is full of perverseness. Is this indeed Jerusalem? And is this a type of the people of God? Is there still no abomination in Jerusalem? And are we among those who sigh and cry for the abominations done in the midst of her? Alas for us, were there no fountain opened in the house of David, for the inhabitants of Jerusalem, for sin and for uncleanness. When we consider the children of Israel, in themselves were they not indeed depraved mortals, just like ourselves? At least I think I see it in myself, continually wandering, rebellious and perverse, often in captivity, chastened and brought low, yet, like the Israelites, looking toward Jerusalem, and to the sacrifices offered there. So I look to that great sacrifice that was made for sin. When we read the history of that peculiar nation, it is astonishing to think of their wars and fightings among themselves; of their most besetting sin of idolatry, and of mingling with and trying to be like the nations round about them. Is there anything typical in these things? I think I have seen at least a faint shadow of it in my day. And unto this people were given prophets and judges, leaders, teachers, kings, &c., and sometimes these did cause the people to sin; like as Jeroboam, the son of Nebat, who caused Israel to sin; who set up two golden calves, one at Bethel and the other at Dan, to draw the minds of the people away from Jerusalem. Also Aaron, who made a calf of gold for the people to worship. We often hear some exalted in high terms; their speech is so excellent; their appearance is so pleasing. We cannot see that there is anything wrong or imperfect about them. No, we don't want to. No, indeed we don't. But sometimes we are compelled to. Let us consider Gideon, who was truly a valiant man. When the angel of the Lord appeared unto him and told him to go and save Israel out of the hands of the Midianites, he said, "O my lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house." But the angel answered him that the Lord would be with him, and that he

should smite the Midianites as one man. And so he did, and wrought a great victory. And when he asked of Zebah and Zalmunna, "What manner of men were they whom ye slew at Tabor?" they answered, "As thou art, so were they; each one resembled the children of a king." Was not this a goodly man or a good resemblance? But what did Gideon do? He requested of the people that they would give him every man the earrings of his prey; and they willingly gave them; and Gideon took them and made an ephod, and put it in his city, even in Ophrah; which thing became a snare unto Gideon and his house. And how can we expect to escape from every snare, only through him who has promised to deliver from the snare of the fowler? But the Lord also gave his people leaders who led them in a right way; and as a type is always true of itself, so when we read of Joshua he was truly a type of that great Leader who always leads aright. And we are told that the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua. These words would often pass through my mind when I heard Elder Beebe was dead. Not that the people served Joshua, but they served the Lord all the days of Joshua. And truly the Lord has granted us great and good leaders, and the longer they are with us the longer we wish to keep them; for we feel such a confidence in those who are tried and faithful, though we know we cannot always have them. We realize that the fathers do not live forever, yet we do not love to think it must be so: we don't wish to be told it. Like Elijah, when he followed after Elijah, knowing he was to be taken from him, as he passed the sons of the prophets they said unto him, "Knowest thou not that thy master shall be taken from thy head to-day?" He said, "I know it: hold ye your peace." And when his master was taken away, he said, "My father! my father! the chariot of Israel and the horsemen thereof." So we sometimes feel when we see them taken away, that the strength of Israel is departed; that is, manifestly from among us: yet we know that the great High Priest and Apostle of our profession still lives; that he that keepeth Jerusalem neither slumbers nor sleeps; and we feel that he has dealt with us in mercy, and that his compassions fail not. What is it to prefer Jerusalem above our chief joy? What is our chief joy? When we consider the thoughts of our hearts, what are they mostly fixed upon? Where is our chief treasure? For we read that where our treasure is, there will our heart be also. Often have I asked myself of late, Why will my first and last thought be continually in one place with a poor and afflicted one? Why the first and last cry of a sorrowful heart, that the Lord would have mercy upon the afflicted, and if it be his will that he would break the strong bond of affliction? Often have I feared that in this my mind has been drawn away from Jerusa-

lem; yet if indeed we be found praying in spirit for but one of the least, the poorest, the feeblest inhabitant of Zion, is it not praying for Jerusalem? And if we are pressed down, so that our necessities are great, and the only place of rest for us is at the throne of grace, if we are truly found at the mercy seat, are we not near the holy place? But if we enter into the gates, and stand even before God, and say that there is no other place we so much love as this, that we do indeed prefer it above all others, and yet are found at other places at the time appointed for meeting together, does not this look a little like mockery? Could we expect the favor of our God or the confidence of our brethren? Yet we know that if we should attend every appointment, that if in appearance we should walk in all the ordinances of the Lord's house, and really have no love for God nor his people in our hearts, this would also be a mockery. But if the law of the Lord is written in our hearts, and if we truly love his courts, it will draw us to walk in all these things cheerfully and humbly, feeling it no bondage, and no interference with worldly pursuits or pleasures; but if these take up our mind through the week, so that we either forget or feel it impossible to attend church meeting on Saturday, it would be useless for us to say we prefer Jerusalem above our chief joy. Is there anything we love to hear better than of the peace and prosperity of Jerusalem? Is there anything we love to read more than the things written concerning Jerusalem? Well do I remember when I first began to read the Scriptures, and to love what I read; also the SIGNS OF THE TIMES, and Beebe's Collection of hymns. In perfect simplicity I supposed that all the children of God, so far as they were known, read and delighted in the same. Although I had heard of other publications, I never saw any, until this summer, claiming to be Primitive Baptist periodicals; and from reading one of them, I understood that not only some of the writers, but also the editor, favored the idea concerning the reception of members with all kinds of baptism: that each church should act according to her own pleasure or judgment in the matter. I could not help thinking that this looked very much like saying, "According to the number of thy cities, so are thy gods, O Judah." Where is the one Lord, one faith, one baptism? I hardly think it a time for churches to be granted indulgences, when we consider that we have a King who reigns in righteousness, and princes who rule in judgment. It seems strange to me that any who love the peace of Jerusalem could advertise or encourage anything of the kind. If we have no heart to sing the songs of Zion in a strange land, how can we care for the songs which the strangers love? And although there are times when the gates of Zion do languish, when few come to the solemn feasts, when we feel that in ourselves all is desolation, that all our pleasant things are laid

waste, that abroad the sword devour-eth, at home there is death, that we have looked for peace and behold oppression, for righteousness, but behold cry, that we are captives in a strange land, that our harps are on the willows that border the rivers of Babylon, where we sat and wept when we remembered Zion, yet here they that carried us captive required of us a song, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? Still let us say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Remembering that glorious things are spoken of thee, Zion, city of our God; that 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.

KATE SWARTOUT.

KELLEY'S CORNERS, Mich., Dec., 1881.

SOUTHAMPTON, Pa., Dec. 6, 1881.

DEAR BRETHREN AND SISTERS IN THE LORD:—Once more I appear before you, but as a monument of God's mercy; for I am sure it is all of his mercy that we are not consumed. I have a desire to tell you some of the Lord's dealings with me in the past year. In that time the Lord has been pleased to lay his hand heavily upon me, by affliction both in body and mind; and now, while writing, I am in great darkness of mind, yet at the same time feeling that it is good to be cast down. And just here it comes in harmony with the poet,

"In all the paths in which I've passed,
What mercies I've enjoyed!
And this shall be my song at last,
Cast down, but not destroyed."

And again, the Scriptures tell us, "Why art thou cast down, O my soul? Hope thou in God." And all through his sacred word, what exceeding precious promises there are to the poor in spirit; for he says he will regard the prayer of the destitute, and not despise their prayer. Although I am walking in darkness at present, and all is gloom around me, I still have that hope which the world can neither give nor take away. This hope is an anchor of the soul, both sure and steadfast.

As I told you at the commencement, I have been afflicted. In the first part of my sickness it was both in body and mind. All my enjoyment in spiritual things seemed to be taken from me. O! I was miserable indeed; for my suffering in body was intense. For some weeks I was in this frame of mind, when I revived somewhat, and was around again for a short time, when I had a relapse and was much worse than before; but there seemed to be a purpose in it, as it had been my prayer continually that the Lord would again lift upon me the light of his countenance and that I might enjoy his presence

once more. O! I thought, take all away, but give me thy presence. That was all my desire. My prayers were answered, and he did come to my relief just in time, and I was made to feel that it was good to be afflicted. O! my dear ones, I cannot begin to tell you the joy I received at that time. It seemed the Lord was whispering to me all the while, "Fear not; I am with thee;" and he seemed to make all my bed, such beautiful passages of Scripture were presented to me, to cheer me by the way. O yes, I thought, the dear Savior always comes in time: not a minute too soon, nor yet too late. I felt that I was nigh unto death, but had no fear of death. I felt, though I walked through the valley of death, I would fear no evil, for he would be there. But, for some reason unknown to us, I am spared. It seems that my work here on earth is not done; yet it will be but a short time at the longest. Time passes quickly away: almost another year has flown away since we said, "This is a new year:" and now this year is drawing to a close, and it will be "New Year" again.

In regard to the church here, we are still having supplies, who come to us, I think, like clouds full of rain, to cheer our thirsty souls, and it bids our longing appetites taste the rich provisions. It seems to do us good, as it doth the upright in heart. I think we feel to sit down "under his shadow with great delight, and his fruit is sweet to our taste," and we are profited thereby. I often feel we are blest beyond measure. O what a kind heavenly Father we have, to bestow such favors on such poor, sinful creatures as we are, who deserve nothing but wrath. He remembers us in love, and carries all our griefs, too much for expression. Yes, Jesus died, that we through him might live. What more could he do than to lay down his life for his sheep? But, my beloved, the question with me is, Is my name written in the Lamb's book? If so, I am safe; yes, secure. Although I may wander in forbidden paths, I am still a child, but disobedient. Yet my prayer is that I may ever be kept by his almighty hand from bringing a wound or reproach upon his sacred cause. Thirty-eight years ago, the second Sunday in December, I was baptized and received into the fellowship of the church at Southampton. As the hymn says, "Happy day! happy day!" it was to me. I thought my troubles were all over; but alas! the tempter soon spread his wiles; and so it will continue to be while we travel in the wilderness. But, dear brethren and sisters, I have never regretted the step, when I was made to take up my cross and follow my Lord; for he says, "If ye love me, keep my commandments." And if I know my own heart, I feel that I do love him and his people more than all the world beside. My only regret is that I cannot serve him as I should. May we all strive together for the faith once delivered to the dear saints, and walk humbly before the Lord in love, in honor pre-

ferring one another, and each feeling to be the least. With such a frame of mind as this, we can travel united, and bear each other's burdens, and so fulfill the law of Christ. Then it can be said of us, Behold how they love one another. May our example shine brighter and brighter as we journey along. May we never get in that lukewarm state where we feel tired with the Lord's service; but may we be ever ready to do his bidding, as our chief delight, and show that we have been with Jesus and have learned of him, and that his yoke is easy and his burden light.

With love to all the dear saints, I feel to close, as I have already written more than I thought to; but I hope to be forgiven for anything said amiss, and also hope to hear from you all when your mind is so led. At the close I will ask, When it is well with you, remember me.

Your sister in fellowship, I hope,
RACHEL F. HART.

APRIL 4, 1881.

MY DEAR GRANDPARENTS:—I suppose you will think I am forgetting you; but not so. There is not a day passes that I do not think of you and the good talks I used to listen to from dear old grandpa's lips. The reason I have not written sooner was because I did not know what to say in answer to such a good letter as yours was. I could not help wishing that I knew and could express myself as good as you can; but it seems that every day I grow colder and more ignorant with regard to those all-important matters; and others, which I should pay no attention to, are uppermost in my mind. I am continually filled with doubts and fears. Sometimes I think, well, I have no evidence at all that I ever was called from darkness into God's marvelous light. Then that faint spark of hope springs up, that I love the assembly of those whom I believe to be the loved children of God. I go to different places and hear men get up and tell how happy they are; but it is not the same as the dear Old Baptists, for it seems with them that "Out of the abundance of the heart the mouth speaketh." It seems that when they speak, the heart is filled to overflowing: they can keep quiet no longer: and as mother says of Elder Bundy, they open their mouths and the words roll out. Dear grandpa, let me thank you for your precious counsel. I hope I shall always be led to inquire within the temple of the living God, for I know that outside are thieves and robbers. They often come with their honeyed blarney and tell me that all I have to do to become a christian is just to step over the line, leave my old life behind, and begin a new one, and serve the Lord; but they do not know the utter helplessness of one who is really heavy laden and weary, encircled completely on every side by the fire of sinfulness; who cannot get out without perishing in the flames, unless a hand from above reaches down and raises them up. They have never been to the place where they were afraid to live, afraid

to die, afraid to pray, or even to lift their eyes to heaven: and there I know I have been, when I had to stand still, and cry within me, "What must I do?" and at last sank down, weeping and broken hearted, saying, "Lord, be merciful;" for of myself I can do nothing. Then these distressed feelings would wear away, and I would for a time not think much about it, and would become more or less infatuated with the vain things of this world: and so it goes on still, up hills and down valleys; sometimes praising God, and sometimes almost cursing myself for daring to utter his holy name with such polluted lips. Last night they started an argument in the house, and father K. asked me what I believed. I told him I believed in the absolute predestination of every thought, word and action, of every bird, beast and creature, as foreordained of God before the foundation of the world. There he stopped, and did not say another word. They have all been trying to convince me that I am wrong; but all the college-bred eloquence on the face of the earth could not alter my mind. They tell me that I do not understand the meaning of the Scriptures at all. Perhaps I do not; and if not, may God in his omnipotence open my blind eyes, and give me a heart to understand. One thing I do know: the bible does not read to me as it used to read. I am going down to Mr. Craven's to-morrow night to hear Elder Durand preach; and if being hungry makes the food taste good, I do not doubt but that I shall have a feast, for I never wanted for solid food so much as I feel I do to-night. I have not heard any good preaching since Mr. Fetter was here. I go over to the Methodist Church and hear somebody tell what they are doing for the Lord, but not what he has done for them. Grandpa, write often; I love to receive your letters; they are so good. It takes me a good while to read them, for I read a little ways, then a mist comes before my eyes, and I have to stop to brush away the tears which will flow in spite of all efforts to check them. And then to think, you call me sister, one so utterly unworthy the title. O that I could feel that the title applied to me. I would love to be a sister in the church, but I fear I should be spurned by them; and if I were, it would be only right. I should love them none the less. How I should like to be up there and go to Locktown to meeting on Sunday; it seems the sweetest spot on earth to me; for there (if ever) the Lord showed me the vile sinfulness of my own heart, and the holiness and purity of himself, as the King of kings and Lord of lords. It was there I felt that I could sing, "Great and marvelous are thy works." Truly "He works in a mysterious way his wonders to perform." I should love to see you all, and if I live till June I am coming home for awhile. Give my love to all inquiring friends.

Your granddaughter,
ANNIE E. KOCHERSPERGER.
—See obituary on page 22.

CIRCULAR LETTERS.

To the churches composing the Bethel Association of Primitive Baptists, held with the Salem Church, Reynolds Co., Mo., on the 24th, 25th and 26th days of September, 1881, Greeting.

DEARLY BELOVED IN THE LORD:—We will call your attention to the inspired language of the apostle Paul in his letter to the Ephesians, 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." Christ left the glory he had with the Father before the world was, to suffer and die for his bride. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John iv. 10. "Husbands, love your wives, even as 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, [the same Word that in the beginning was with God, and was God,] that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25-27. Adam was the figure of him that was to come.—See Rom. v. 14. Adam and Eve were one, even as Christ and the church are one. Eve was in Adam from his creation. Her life was in him; she was bone of his bones and flesh of his flesh; her natural life was in Adam. The spiritual life of the church is the same—ever was in Christ, and when he who is her life shall appear, then shall she also appear with him in glory. As the Husband of the bride, he paid her debts. As the Life of his bride, he atoned for her sins. The sword in justice could never have smote the Shepherd's head if it was not for the relationship that existed between him and his flock. The right of redemption was his, for she was near of kin; she was his wife. Christ said to his Father, by the pen of David, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfected; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."—Psalm cxxxix. 15, 16. Christ is "the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house [his church], and his banner over me was love." Do you not well remember, my brethren and sisters, when he first brought you to his banqueting house? Did not your hearts burn within you when he talked with you by the way? That was a time of love. "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1882.

PREDESTINATION.

In the doctrine of God our Savior no one principle is more indispensable to the clear understanding of gospel truth than the revealed purpose of God, in which he from everlasting determined all things according to the counsel of his own immutable will. While in the eternity of God this purpose cannot be called predestination, for the reason that time is implied in that word, yet that absolute and unchangeable will of God, which is inseparable from his essential sovereignty, is revealed to finite minds, in adaptation to their comprehension, as predestination, being the establishment of all events by infinite wisdom before time itself was created. Without this principle of divine truth the Creator could have no knowledge of the result of his own work in creation, and consequently could give no reliable assurance of that result to those who hope in his salvation. This is evident, since if there is no certainty of future events, it is absurd to say that they could be foreknown. Nor will this absurdity be obviated by assuming that some events are eternally fixed in the divine purpose, while others are left to the capricious will of creatures, since something evil might transpire to subvert the fixed design, and so the whole purpose would be defeated. And again, even finite mortals know things which have occurred, while, if God did not know them before, he must have changed if he knows them when man knows them. This would disprove his immutability. So, it might be demonstrated that this principle of truth is essential to all the attributes of Deity, and its denial is consistent only with the heaven-daring blasphemy of atheism. If one event can transpire without the purpose of God, then there may be some dreadful combination of the powers of darkness by which all his promised mercy and grace may be defeated. But this monstrous conclusion is too revolting and too clearly false to require argument in the mind of one who knows that the God of salvation is Almighty.

Although this important truth is clearly declared in the inspired record, in which the man of God is thoroughly furnished unto all good works, and also taught as the basis of the work of grace in the experience of every Christian, it is so incompatible with the pride of carnal reason that the natural mind even of the saints themselves continually fights against it, and the deceitfulness of sin would rob the believer of the rest and comfort resulting from its assuring belief. Therefore, in contemplating the strong foundations of their hope, the saints cannot too carefully consider this impregnable bulwark which God has set for their protection. And although this principle was avowed in the first issue of the SIGNS OF THE TIMES, fifty years

ago, and has been the subject of many ably written articles before and since that time, yet the glorious theme is not exhausted, nor can it ever cease to be interesting to those whose hope of eternal salvation rests in its immutable truth. By the last prophet of the Old Testament, God himself declares this unchanging purpose of his own will as the reason of the preservation of his people. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. This declaration should incontrovertibly establish the truth under consideration in the mind of every child of God; but with the cunning craftiness displayed in beguiling Eve in the garden, the old serpent still tempts the saints with the apparent admission of the truth, while effectually robbing them of its comfort by turning it into a lie.

After the original pattern of temptation, admitting that God has declared this truth, this lying spirit disputes the correctness of the declaration, and presents the suggestion that reason may devise a more consistent and desirable doctrine; which doctrine in substance exalts this enemy of all righteousness as the equal and rival of the Creator, representing that a very considerable, if not the larger, number of events are contrary to the design of God and subversive of his purpose. So artfully is this doctrine presented, and so congenial is it with carnal reason, that unstable souls are often beguiled by it, and thus deprived of that comforting rest which is enjoyed in holding the assured truth of the unlimited sovereignty of God in all things, not less in earth than in heaven, as our precious Redeemer declares, Matthew xxviii. 18 and John xvii. 2.

The pride of human nature assumes to judge the Lord, and even dares to assert that this doctrine makes God the author of sin. This falsehood is based upon the assumption that God is subject to the judgment of created intelligence, and bound to account for his deeds in accordance with the standard of human reason. It is the same argument which Paul refutes in the inspired rebuke, "Thou wilt say then 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 to him that formed it, Why hast thou made me thus?"—Romans ix. 19, 20. This covers the whole ground of human caviling against the sovereignty of God in predestinating and working all things after the counsel of his own will, as well as in the exercise of electing love in the choice of his people in Christ Jesus by the same sovereign power in the display of the riches of his grace. Thus the enemies of truth themselves bear witness that this is the same doctrine presented and maintained by the apostle; while nineteen centuries of opposition have developed no new argument against its truth, but the objection refuted by Paul is still reiterated.

There can be no such thing as limited sovereignty with God. All the

upon the hills, [the branches of his church, his little flocks, that he gave the kingdom to]. My beloved is like a roe or a young hart: behold, he standeth behind our wall, [then it is dark to us,] he looketh forth at the windows, shewing himself through the lattice." Then all is light in the house; he is her everlasting light. She does not walk by moonlight, or under the law, for he is the end of the law for righteousness to every one that believeth. He says, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." The prophet says, "His place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." Christ says, "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. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." "Who is this that cometh up from the wilderness, leaning upon her beloved?" "And the ransomed of the Lord shall return, [how could they return if they had never been there?] and come to Zion with songs and everlasting joy upon their head: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah xxxv. 10. "Comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isa. xl. 1, 2. "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 not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah xli. 8-10. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xlii. 16. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." "I, even I, am the Lord; and beside me

there is no Savior."—Isaiah xliii. 1, 5-7, 11. "Remember these, 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 blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." "In the Lord shall all the seed of Israel be justified, and shall glory." "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. 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." "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."—Isaiah. Read the fifty-fourth chapter. "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—Jer. iii. 14, 15.

Brethren, live in peace, love God, and keep his commandments. Mark them that cause divisions contrary to the truth. Neglect not the assembling of yourselves together. May grace, mercy and peace abound. Amen.

J. P. McNAIL, Mod.

WILLIAM J. BAKER, Clerk.

APPOINTMENTS.

EDITORS OF THE SIGNS OF THE TIMES:—Please publish the following appointments for me:

Third Sunday in January, a. m. and night, at Salisbury. Monday night after third Sunday, at Spring Hill. Tuesday a. m. at Smith's Mills, and Tuesday night at Delmar. Wednesday p. m. at Cow Marsh. Thursday night at Wilmington. Friday night at Newark. Fourth Sunday, a. m., at Baltimore. Fourth Sunday, p. m., at Washington.

As ever yours,

F. A. CHICK.

NOTICE.

It is my intention, if the Lord will, to spend the winter in New York, with my sister Bessie. I wish our correspondents to address us until further notice at 470 Grand Street, Brooklyn, N. Y. But I wish to remark that a letter sent to me at Herrick, Bradford Co., Pa., will always reach me soon.

SILAS H. DURAND.

characteristic perfections of his being which he has revealed, are infinite. As before shown, the denial of this involves the whole system of infidelity; its admission removes the false foundation of Arminianism, and reveals in glaring hideousness the brazen effrontery of that theory which represents the eternal God as unable to do his will, by reason of the opposition of men and wicked spirits. No point of revealed truth is more clearly recorded in the Scriptures than the absolute sovereignty of God, who asserts his own incomparable superiority over all idols, saying, "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."—Isa. xlv. 9-11.

Bible readers will not fail to find the same doctrine throughout the whole book. Without it, all prophecy is mere conjecture, and all the precious promises uncertain and unworthy of credit. None who trust in the grace of God for salvation can afford to lose the assurance of the immutability of his counsel and the unfailing fulfillment of his purpose. On this firm foundation rests all the certainty of the hope of every saint. Without the assurance that the purpose of God changes not, there is no defense from despair for the tried saint under the conviction of conscious unworthiness and self-condemnation. Immutable love, absolute and unconditional, is the only principle which can reach the case of such as are destitute. Therefore, to all such characters this doctrine of predestinating grace, dependent only on the sovereign will of God, is beyond comparison precious. In this is the only hope for salvation of such poor and needy sinners; and this hope is sufficient for them, being assured by the oath and promise of God, who cannot lie, and who changes not.

Carnal reason, affecting great regard for the honor of God, suggests that while all that concerns the final salvation of the saints is indeed fixed in the eternal purpose of God's predestinating will, yet there are other things which are only permitted or suffered to be done. This specious fallacy, while it does not avail anything in the vindication of the providential government of God, (since he would be not less responsible for what he willfully and knowingly permits, than for that which he decrees,) yet denies his sovereignty, and represents him as accountable to blind human reason; as the pride of sinful man has ever claimed since Adam charged the responsibility for his transgression upon his Creator, who had given him the woman to be with him, at whose hand he had received

the forbidden fruit. To those infidels who dare to claim the right to judge the Almighty, we have no argument to present, as no power short of that God whom they defy can give them to see the light; but if favored to be able clearly to present the comforting assurance of this important truth, it may be profitable to some bewildered subjects of divine grace in aiding them to understand their own experience.

In all the Scriptures this principle is presented as the basis of the truth therein recorded. Without it, not only must all the prophetic and typical records be rejected as valueless, but the very foundation on which rests the hope of every christian is destroyed, so far as they are enabled to see it in this unbelieving view. Nor does it help their case to accept the carnal theory of the predestination of such things as men call good, while ascribing other events to chance, or some power beyond the control, or, what is essentially the same thing, without the will of God. In fulfilling the promise revealed in Joseph's dreams, (Genesis xxxvii. 5-10,) the wickedness of his brethren and all concerned in his affliction was certainly appointed of God, who "meant it unto good." As their intention was evil, the conduct of his brethren was most flagrant wickedness; but what link could be stricken from the chain of events recorded in the transaction without defeating the purpose of God to save the family of Jacob from the famine? The envy of his brethren, and even the malice of Potiphar's wife, was not less essential to the fulfillment of the purpose of God, than the revelation given to Joseph in his dreams. So, in the execution of the purpose of God in the death of Ahab, the Lord put a lying spirit in the mouth of all his prophets.—1 Kings xxii. 23. Other cases might be cited from the record given in the Old Testament, in which the absolute government of God over the wicked was displayed, as in hardening the heart of Pharaoh, and the hearts of the Egyptians, as declared, Exodus iv. 21 and xiv. 17; but sufficient evidence has been presented to show that while the wicked only display their own evil spirit in their opposition against God, he overrules all their malicious designs to subserve his own gracious purpose, or predestination. So that instead of the saints being discouraged when they see the wicked in apparent prosperity, they should feel assured that the Lord is through that channel developing his own purpose of love and mercy; and in every event his hand is controlling all to the declarative glory of his name, and to subserve the good pleasure of his will in the salvation of his chosen people from their sins. No prevalence of iniquity should ever lead the saints to doubt the truth that "The Lord hath prepared [predestinated] his throne in the heavens; and his kingdom ruleth over all."—Psalm ciii. 19. Then it is indeed evident that "ALL THINGS work together for good to them that love God, to them who are the called

according to his purpose."—Romans viii. 28. This great truth assures the saints that in all their trials and afflictions the wisdom and power of God is accomplishing in and for them some good which is infinitely more than compensation for all their temporary sufferings. Here is perfect rest in the Lord. No wicked device is suffered or permitted to come to pass in which the Lord is not displaying his sovereign power in executing some purpose of love and mercy toward his own chosen people. Even though they are called to endure suffering in the way of chastening for conscious transgressions, it is a manifestation of his love and peculiar favor, which they are blessed in enduring, and without which they would not have the assurance of his love. He does not merely *permit* the saints to suffer, but in his great love he has given them every suffering they are called to endure. He says to Israel, "I have chosen thee in the furnace of affliction."—Isa. xlviii. 10. This assurance should bring comfort in every trial to the afflicted saint. It is not an accident or oversight that causes the suffering, but the choice of the infinite love, wisdom and power of that dear Lord who gave his life for them. The fact that this was no temporary impulse of sudden emotion, but the eternal purpose or predestination of his grace, presents such strong consolation that they may well exclaim, with Paul, "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!" Well may John say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

While our limited thoughts are bewildered, and finite reason is overwhelmed in contemplating the events transpiring about us, which in our estimation are all wrong, and subversive of the promise of his grace, his word commands our trust, saying, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Receiving this assurance in the humble confidence of faith, the saints do indeed find and enter into rest, but faintly prefigured in the sabbaths of the legal dispensation. How important then that they heed the admonition of the apostle, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 18, 19. Reposing all confidence in the unchanging and all-controlling purpose or predestination of God, there is no place for fear or anxiety. Here is the experience of which the psalmist sings, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." There

can be no limitation, either in power or time, to the sovereignty of God. This secures the fulfillment of his purpose, and proves his predestination to be absolute. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places."—Psalm cxxxv. 6. "The Lord hath made all for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. To deny the purpose of God in any event, necessarily implies a limitation to his power and government. This would disprove his sovereign Deity, and render all the hope of the saints uncertain and deceptive. But thanks be to God, this firm and reliable foundation of the hope of the christian is established beyond all the cavils and opposition of the world, the flesh, and the devil, by the word of the Lord, which liveth and abideth forever.

It is a momentous question for every reader, How does this divine truth appear to you? If you hate and deny it, you have not to contend with mortals like yourself, but with the Almighty, who is its author. If it is his holy will, may he teach you to know and love this glorious truth. If you love it, then that love proves incontrovertibly that you are reconciled to God, as only are those who are born of his Holy Spirit, and thus developed as heirs of God, and joint heirs with our Lord Jesus Christ.

ANSWERS TO CORRESPONDENTS.

"PLEASE tell me through the SIGNS what is said by the children of Israel who died in the wilderness, and what is there about the 'Wandering Jew'?"

To the first question the inspired reply is recorded in the letter to the Hebrew saints, third and fourth chapters. All that is recorded of the nation of Israel is typical of the true spiritual people of God, including the just visitation of divine judgment upon them in disobedience, as well as their blessings in obedience; their sufferings under Egyptian bondage, as well as their deliverance, preservation and triumphant entrance into Canaan. There can be no mistake in the inspired application of the type, in which those whose carcasses fell in the wilderness, who never entered the typical land of rest, are presented as an example of those under the gospel dispensation who seem to come short of the promised gospel rest by reason of "an evil heart of unbelief, in departing from the living God." As those who died without resting in the land of Canaan, though dead, were not the less Israelites; so those of the redeemed subjects of grace, who live after the flesh in following the unbelief of their natural or carnal mind, are not the less children of God and heirs of eternal life, though they die to the comfort and rest of the believing and obedient children. Probably some difficulty may arise from mistaking Canaan for a type of the ultimate glory of heaven. If this were correct, we must expect enemies, sorrows, toil and death in that eternal rest; which cannot be true. The type is exactly filled by the rest found

by the obedient children of God, who take the yoke of Jesus and learn of him.—Matt. xi. 29. While in him they have peace, they still have in the world tribulations. In departing from the living God, and seeking for rest in their own works, these seem to come short of enjoying rest in the full assurance of faith in the finished work of Christ Jesus. As in the type no mention is made of any Gentile falling in the wilderness, so in the antitype none but the children to whom the promise is left of entering into his rest are warned against seeming to come short of it through unbelief.

The Wandering Jew is not spoken of in the Scriptures. A tradition of the dark ages has been by a French novelist woven into a novel by that title, which properly belongs to those who "shall turn away their ears from the truth, and be turned unto fables." Having never read the fable, we are not prepared to say more of it than that "No lie is of the truth."—1 John ii. 21.

"I wish your views on what the Savior meant by charging those whom he healed that they should tell no one. They invariably told it, and I think he knew they would do so."

While the miraculous cures effected by the power of our Lord were visible to the carnal men who witnessed his works, the secret of his divine character and power as the Anointed Savior could never be revealed by men or angels. As the Lord said to Peter, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Even the manifestation of divine power in casting out devils, healing diseases, raising the dead, and controlling the elements, did not reveal this secret to the carnal mind. It could only be known by revelation through that faith which is the gift of God. In the letter of the direction that they should tell no man, the prophecy was fulfilled that "He shall not cry, nor lift up, nor cause his voice to be heard in the street." He sought not the commendation and witness of men. So in the experience of the saints now. The revelation of his grace is not in the ostentatious display which is attendant upon the works of men; but the power of God silently removes the burden of sin, and reveals the shining light of gospel liberty, unseen by any but such as are the subjects of its gracious work. Often they try to tell this glorious secret to some near and dear friend, and find to their surprise and mortification that it is to them an empty sound. They are forbidden to tell it by reason of the impossibility of the natural man receiving the things of the Spirit of God.

"SHOULD a church exclude her members for joining the institution of Masonry? Have you any Masons among your members? Having but recently found the Primitive Baptists, whom I regard as the true church of Christ, I am not accustomed to your usages."

The custom of the Old School or Primitive Baptists, so far as known to us, is to be separate from all societies or institutions of the world,

especially all such as claim a sort of semi-religious character, and bind their members by oaths and secret rites. Some parties claiming to be Primitive Baptists have held in their connection such as stood connected with such organizations, but the result has been invariably that discord and confusion have prevailed. No church should exclude a member under any circumstances without the law of Christ. That law makes all provision for reclaiming and restoring erring ones. Every case must be decided by the law of Christ. The church has no authority to make laws, and no power to tolerate any violation of the law given by her King. That law is perfect. The acceptance of any other law is treason against the King of saints.

HOW TO ADDRESS US.

We are constantly receiving letters addressed to W. L. & B. L. Beebe, Beebe Bros., Wm. L. Beebe, and many other ways; but if our correspondents wish to avoid confusion, they will address us and make all money orders for us payable to

G. BEEBE'S SONS,

Middletown, Orange Co., N. Y.

It frequently happens that William L. Beebe's ministerial duties call him from home for weeks at a time, and letters addressed to him personally remain for a long time unopened, awaiting his return, and money orders uncashed awaiting his signature. We therefore especially request that all letters or money orders for this paper be addressed or made payable as stated above.

ELD. D. W. PATMAN.

We are gratified to learn, through Elder F. M. McLeroy, that this dear old soldier of the cross is in a more comfortable condition, though still unable to walk. May the grace of God sustain him and his dear family under the trying affliction through which they are called to pass.

In reply to many anxious inquiries, we will state that we have no late intelligence of the condition of our venerable brother, Elder T. P. Dudley, nor of Elder Joseph A. Johnson.

CORRECTION.—In sister R. H. Bodman's letter, last volume, page 279, fourth column, for "annate" read "innate."

PERSONAL.

Wm. N. Tharp, of Shiloh Church, Hancock Co., Ind., is requested to send his address to H. T. Nave, Scio, Linn Co., Oregon.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

MARRIAGES.

By Eld. Benton Jenkins, Dec. 22, 1881, at the residence of the bride's mother, in Wantage Township, Sussex Co., N. J., Mr. Andrew Yerks, of Unionville, N. Y., and Miss Tressa C., youngest daughter of the late Dea. Asa Elston.

In Bloomington, Ill., Dec. 1, 1881, by Eld. P. McCay, Elder David Bartley, of Crawfordsville, Ind., and Miss Sallie M., eldest daughter of Mr. Archibald Bowen.

May hope illumine their future path,
And peace attend them unto death.

By Eld. G. N. Tusing, at his residence, Dec. 13, 1881, Mr. Buren Swickard and Miss Ella E. Click, all of Franklin County, Ohio.

On the morning of Nov. 13, 1881, at the residence of the bride's father, Wm. M. Bullard, near Powder Springs, Ga., Mr. Nimrod V. Parris and Miss Narsis L. Bullard. The attendants were Mr. Joseph B. Moon and Miss Allie Forrester, B. S. Florence, J. P., officiating.

On the evening of Dec. 8, 1881, at the residence of the bride's brother, Mr. Osceola M. Hipps, of Powder Springs, Ga., Mr. Louis Antonio Moon and Miss Sallie Hipps. The attendants were Mr. Joe. Gray and Miss Ellie Whitmire, Eld. Isaac N. Moon officiating.

At North Berwick, Maine, Nov. 24, 1881, by Eld. Wm. Quint, Mr. George W. Quint and Miss Cora B. Ford, both of North Berwick, Maine.

By Eld. T. M. Poulson, April 24, 1881, Mr. Washington I. Parsons and Ella E. Carey, both of Wicomico Co., Md.

By the same, in the town of Snow Hill, Md., Nov. 15, 1881, Mr. Charles Crockett and Miss Sarah E. Tarr, both of Worcester County, Md.

Nov. 24, 1881, by Eld. Marvin Vail, Mr. Nelson Overton, of Vaughan Hill, and Mrs. Mary A. Watkins, of Milan, both of Bradford Co., Pa.

By Eld. N. L. Pace, at the residence of the bride's father, in Lauderdale County, Miss., Dec. 21, 1881, Mr. S. R. Reynolds and Miss Bettie Williams.

At the residence of the bride's father, by Eld. J. K. Ryan, Mr. James McCrea and Miss Bettie Blanks, all of Lauderdale Co., Miss.

At Reisterstown, Thursday, Dec. 22, 1881, by Eld. F. A. Chick, Mr. Lewis Fowble and Miss Susie Frank, both of Baltimore County, Md.

At the residence of the bride's parents, on Aug. 18, 1881, by Eld. William J. Purington, Mr. Wm. W. Embley, of Lawrence, and Miss Lizzie McPherson, of Pennington, both of N. J.

By the same, Sept. 10, 1881, at the residence of Enos Titus Esq., Mr. Wm. Hammar, of Hopewell, and Miss Hettie W. Coffey, of Lambertville, both of N. J.

By the same, Oct. 26, 1881, at the residence of the bride's parents, Mr. Joseph H. Moore and Miss Anna D. Blackwell, both of Hopewell, N. J.

By the same, Nov. 9, 1881, at the residence of the bride's parents, Mr. John W. Hart, of Hopewell, and Miss Margaret I. Tindall, of Ewing, both of N. J.

By the same, Dec. 1, 1881, at the residence of John Sked Esq., Mr. Wm. L. Titus and Mrs. Abbie Woodruff, both of Hopewell, N. J.

By the same, Dec. 1, 1881, at his residence, Mr. Alfred S. Pittenger, of East Amwell, and Miss Addie Leigh, of Hopewell, both of N. J.

By the same, Dec. 1, 1881, at his residence, Mr. Edward Wilson, of West Amwell, and Miss Mary Savidge, of Hopewell, both of N. J.

By the same, Dec. 14, 1881, at the residence of the bride's parents, Mr. Andrew T. Van Dyke, of Hopewell, and Miss Jane L. Quick, of East Amwell, both of N. J.

By the same, Dec. 21, 1881, at the residence of the bride's parents, Mr. John P. Van Dyke and Miss Julia Sheppard, both of Hopewell, N. J.

By the same, Dec. 28, 1881, at the residence of the bride's parents, Mr. Howard Addis and Miss Emma J. Duffield, both of Southampton, Pa.

OBITUARY NOTICES.

DEPARTED this life in Philadelphia, Pa., Nov. 7, 1881, of typhoid fever, in the 20th year of her age, **Mrs. Annie E. Koehersperger**, wife of Wm. Koehersperger, and daughter of Ephraim and Cornelia Myers, of the Kingwood Church, Locktown, N. J. In five hours after the sad intelligence of her illness reached the parents, the loving mother stood at the bedside of her dear child. But alas! the spirit had departed, and the gentle voice she had so longed once more to hear, was forever hushed in death. O what a shock, and what heavy news to send to the anxious waiting ones at home. Words fail to express the depth of their grief; yet comfort is mingled therewith, in the blessed assurance that death for her had no terrors; for he who alone can take away its sting had appeared to her in time past, causing her to sing of his glorious triumph over all her foes and fears. I will copy briefly from a letter received from her soon after this change. After speaking of the difference she had long seen between the O. S. Baptists and that of other denominations, and of the fears she had entertained that the blessings of the gospel were not for her, she says:

"I had a great desire to attend the association, [in June, 1880] and hoped the Lord would give me hearing and understanding, and I believe he heard and answered my heart's desire; for the first sermon on Wednesday, preached by Elder Staton, seemed expressly for me; but I felt condemned. I thought, How dare I think that what he said is for me? I believe I saw my true state as a lost and undone sinner; that for me there was nothing but eternal death; that I had sinned against a just and holy God, and if he consigned my soul to hell, his righteous law approved it well. Thoughts of this kind kept running through my mind. All I could say was, 'God, be merciful to me, a sinner.' Then I thought, How can he be merciful to such a wretch as I? I could not pray; and if I could, what good would it do? for the prayers of the wicked do not avail anything. What was I to do? I continued in this state of mind until Friday night of the association. I went to grandpa's, but could not bear to look at any one, so I went to bed early; and as I lay there crying, I thought of these words:

'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?"

But it appeared evident that I was not. I cried myself to sleep, and when I awoke in the morning the first words that came to my mind were these: 'He hath brought me up out of an horrible pit, out of the miry clay: he hath set my feet upon a rock and established my goings: he hath put a new song in my mouth, even praise unto our God.' I felt just like singing, 'Praise ye the Lord.' I felt that I had a hope. But why has it been given me, when banishment from his presence would have been but justice? How I enjoyed the meeting last Sunday! It seems the more I hear, the more I want to hear. The enjoyments of the world seem trivial, compared with that sweet enjoyment of the gospel. I cannot tell why I enjoy meeting so much, unless it is that my eyes have been opened. I humbly hope and trust that they have. We have this blessed assurance, 'We know that we have passed from death unto life, because we love the brethren.' I have written more than I intended to, but the half is not told; for

'Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

A few weeks before her death, while yet in health, she remarked to her husband that she did not think she should live long, and named a hymn she wished read, and gave other directions in regard to her funeral, should she be called away. She afterwards made the same remark to a sister-in-law, adding that she did not fear death. As she was delirious the few days she was sick, it is a great comfort to her friends to know that it was given her to look forward so calmly to that great change she was so soon to realize. And as we gazed upon the smiling countenance of the loved one sleeping so peacefully

ly her last sleep, we felt how appropriate the hymn she had wished read at her funeral,—

"Asleep in Jesus! blessed sleep!"

Annie was a sweet singer, as are all her father's family, and many a pleasant hour have they spent together, singing the songs of Zion. In July last she visited her parents for the last time, and the evening before her return home she got her book and turning to her father said, "Come, papa, let's have one more sing: it may be a good while before we shall have the chance to sing together again." Solemn prophetic words. Oft will this, with other remembrances, open afresh the fountain of their tears; but while they weep, faith points them to that better world where, we trust, she sings in nobler, sweeter strains, the dear Redeemer's praise. Less than a year ago she was married to her now truly bereaved husband. If it be the will of God, may he, with all who mourn her sudden departure, when called from these changing scenes, share with her the joy into which we trust she has now entered, and,

"May we, like her, behold with joy
Our change before it come,
And say, Let death this house destroy;
I have a heavenly home."

RUTH A. HOLCOMBE.

STOCKTON, N. J.

[See communication on page 19.]

DIED—At his residence in Fauquier County, Virginia, about sunset, December 2, 1881, **James R. Kercheval** fell asleep in Jesus, in the 62d year of his age. He was in usual health up to a very short time of his death. He had been out in the neighborhood that day attending to business, and on his return, and but a short distance from home, he was taken with a violent pain, supposed to be neuralgia or rheumatism of the heart, and died a few minutes after reaching his house.

Brother Kercheval was baptized by Elder J. N. Badger, and united with the Ebenezer Church, Loudoun Co., Va., about four years ago, and was an esteemed and worthy member until called to that inheritance which is in reserve, and ready to be revealed to all the heirs of promise in the last time.

Death, whether expected or unexpected, always comes as a shock, and leaves a vacuum in the affections of the bereft, and also casts a shadow of gloom and sadness around. And yet, when we have a faith's view of it, it is the portal to eternal rest. Hence we sorrow not as others who 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, when he comes to be glorified in his saints and to be admired in all them that believe, in that day.

Brother Badger spoke comfortably on the occasion of his burial, from 1 Peter i. 24, after which his body was consigned to the tomb, to await the resurrection morn.

His death being sudden and unexpected, fell heavily upon his widowed companion, and other near and dear relatives and friends. But it was God's appointed time and way to take him, and may we be still and know that he is God, and that whatsoever he does is right, however mysterious it may appear to us.

E. C. TRUSSEL.

SNICKERSVILLE, Va., Dec. 7, 1881.

DEAR BRETHREN BEEBE:—By request of brother John Poland, I wish you to publish in the SIGNS the death of our dear sister, **Anna Poland**, his wife, who departed this life Sept. 13, 1881. She was born in Butler County, Ohio, March 8, 1813, and was the daughter of brother John Symmonds, who came to this state twenty-nine years ago and settled in Hancock County. He was an Old School Baptist, and was in the constitution of Bethel Church, which took place at his house, in 1855. He was a member of the same church when he died, being in his 89th year. Our sister joined the same church on the third Saturday in May, 1855, and was a sound Baptist, not willing to make any compromise with the antichristian world, and lived an orderly, God-fearing life up to the day of her death. She leaves her dear husband and two children, with two sisters and seven brothers, to mourn their loss, which is her eternal gain. Her spirit is in the paradise of God, and in the resurrection her body will come forth and be fashioned like the

glorious body of our dear Redeemer. Then shall we see him as he is, and join the everlasting song, and crown him Lord of all.

May the good Lord bless all who mourn, and enable them to say with one of old, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

By request I tried to preach on the occasion, at our meeting house, the fourth Sunday in November, from John v. 25, to a large congregation of sympathizing friends and relatives. Being her brother-in-law, it was a great undertaking for me, but I hope it was in honor to the name of my divine Master, and to the comfort of the dear children of God.

B. R. WARREN.

DENVER, Hancock Co., Ill., Dec. 16, 1881.

BRETHREN BEEBE:—By request of the bereaved husband, brother Powell, please publish the death of his wife, **Mrs. Fanny Powell**, Sister Powell died Oct. 18, 1881, of paralysis, about six months after she was attacked. She seemed to be unconscious for some time before her death, so she could hardly recognize her family; but death has now laid her down to slumber. She was in her 69th year. She received a hope in Christ and united with the Second Old School Baptist Church of Roxbury, and was baptized by the late Eld. D. Mead, about the year 1840. She was considered a worthy member, and frequently said the church was her home. She manifested a great interest in the late repairing of our meeting house, which was her last work. She took an interest in the visits and conversation of the brethren and sisters on the things of the kingdom; was steadfast in the doctrine of the Old School Baptists, not being carried about with winds of doctrine, but standing firm in the belief that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. We trust she has fallen asleep in Jesus. She leaves a sorrowing husband with six children, (four sons and two daughters) together with a number of relatives, to mourn their loss, but not as those who have no hope; for if we believe that Jesus died and rose again, them also which sleep in Jesus will God bring with him.

May the Lord sanctify this affliction to their good and his own glory. I was called to preach on the occasion, to a large congregation of people who gathered to sympathize with the afflicted.

ISAAC HEWITT.

HALCOTTVILLE, Delaware Co., N. Y.

DEAR BRETHREN:—In compliance with the request of the afflicted parents, I now forward for publication in the SIGNS OF THE TIMES a notice of the death of **Zephaniah S. Blackwell**, who departed this life December 20, 1881, aged 3 years, 2 months and 20 days. Our dear brother and sister Blackwell feel that the affliction is very severe, yet each realizes that the Lord has done it; therefore their desire is to bow in humble submission to their heavenly Father's will. The dear little one was very active and manifested unusual intellect; but it was God's will to take him before the "bud had blossomed into the rose." At the funeral, the writer of this notice used as a text the following words: "And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he will not return to me." Brother G. M. Fetter made some very appropriate remarks. May the dear father and mother be enabled to say individually,

"Cease then, my soul, O cease to mourn:
To me he never can return:
Peace, to my troubled breast, be still!
Jehovah took him at his will."

WM. J. PURINGTON.

HOPEWELL, N. J., Dec. 26, 1881.

It has become my painful duty to announce through the SIGNS OF THE TIMES the death of my dear mother, **Caroline Jackson**. She had an attack of dysentery, from which she partially recovered, but had a relapse. She came to our house on Friday evening, and we

were enjoying her visit very much, when she said to me, "I feel bad." I asked her if she was in pain, and she said she was not, but felt very weak. She continued to grow weak, and on Tuesday, Sept. 6, she passed away from earth, fell asleep in Jesus, as gently as a child on its mother's bosom. Her age was 61 years. She was a faithful, tender mother, had raised a family of eleven children, (four sons and seven daughters), one son, Andrew Jackson, aged 21 years, having preceded her to the grave. She was a widow, my father, David B. Jackson, having died three years ago. My mother received a hope in Christ when about twenty years of age, and united with the Baptist Church of Shelby, Orleans Co., N. Y. Since her removal to Michigan she has not been united with any church, but always attended the Old School Baptist meetings at Fairfield, Lenawee Co., Mich. My dear mother had passed through many severe trials, yet her hope never failed, and we feel assured that she is now enjoying the song of the redeemed in the mansions of eternal rest.

O! we miss our darling mother
And her kindly tone:
O! our patient, gentle mother,
Is forever gone.

Heavenly Father, listen to us;
Come, and dry our tears:
Now we know she's sweetly sleeping;
Calm our gloomy fears.

Though we've lost our precious mother,
God has called her home:
May we always, now and ever,
Say, His will be done.

ALSO,

My little niece, **Nettie Moore**, aged 7 years, departed this life Nov. 12, 1881. Her disease was diphtheria. She was a very lovely child and her parents mourn their loss deeply, but not as those who have no hope.

S. E. WYMAN.

DIED—At Aspen, Gunnison Co., Colorado, December 15, 1881, of typho-malarial fever, **Abijah Rittenhouse**, in the 57th year of his age.

The deceased was my own brother in the flesh, some several years younger, and near and dear to me by the strongest ties of fraternal and christian confidence. He made profession in early life, and at the time, much to my surprise and disappointment, went to the New Order of Baptists. I did not suppose that he could remain satisfied there with the experience he had. For many years past we have been separated in person far asunder, but seldom seeing each other or hearing from each other. From what I have been able to learn, for the last twenty years or more he had stood aloof pretty much from all participation in either faith or practice with the denomination with which his name had stood connected. Either from indecision or from want of opportunity he stood, so far as I know, alone. In our correspondence there always appeared to be perfect harmony. Of the six orphan children, of which myself was the oldest, this is the first death. He leaves a widow with three surviving children (having lost four) to mourn the sad and crushing bereavement. Among other recent afflictions, I feel this to be a heavy one upon me. Yours as ever,

E. RITTENHOUSE.

STATE ROAD, Del., Dec. 20, 1881.

BRETHREN BEEBE:—I am requested to write the obituary of sister **Mattie P. Hancock**, who died on the 4th of April last, leaving a little babe thirteen days old, being 24 years and 8 months of age.

Sister Hancock was the daughter of Elder Spencer F. and Hannah Jones; was baptized by her father in the fellowship of Bald Eagle Church, Bath County, Ky., and was a sound, orderly walking Old School Baptist. She was married on the 17th of May, 1880, to Mr. Robert Hancock, by the writer, and was a loving, dutiful wife, as well as a devoted daughter, sister and social companion. I have enjoyed a good many spiritual conversations with her, and can attest her spiritual mindedness. She took great interest in matters pertaining to the convenience of the

house in which the church met, and always filled her seat, unless providentially hindered. Brother and sister Jones have the heartfelt sympathy of the brotherhood, not only in their bereavement, but in the little charge that is left to their care. May God bless them in their affliction and sanctify this dispensation of his providence to their good and his glory.

A funeral discourse was delivered on the third Sunday in October last, by the writer, to a solemn congregation of friends and relatives.

May God bless you, dear brethren, as editors of our family paper, with wisdom and strength according to your day, and bless Zion with peace and prosperity, for Jesus' sake. As ever, yours unworthily,

J. H. WALLINGFORD.

ORANGEBURG, Mason Co., Ky.

SISTER **Catharine Coombs** died November 5, 1881, aged 83 years. Her end was peace. She united with the Hamilton and Rossville Church, Sept. 11, 1853, and died in full fellowship with that church, having lived a consistent life, and when able, always filled her seat at her meetings, giving good evidence that her religion was not merely a profession, but had a seat in her heart and influenced her life. She suffered much pain in her last sickness, was confined to her room about twelve months, and to her bed for several of those months. The writer visited her at our regular monthly meetings and conversed with her many times on the state of her mind during her illness, and at her request the ordinance of the Lord's Supper was attended to at her bedside on two occasions, when she thought her end was near. She would say, "No one can tell what I suffer; but I am waiting the Lord's time for my summons to depart hence. My faith and hope rest entirely on what my Lord and Savior has done for me: I rest entirely on his salvation."

The writer spoke at her funeral, which was largely attended by relatives and brethren and friends. The church was able to bow in submission to the will.

SAMUEL DAL

CINCINNATI, Ohio, Dec. 14, 1881.

My beloved wife, **Selenda Choate**, departed this life on the 23d day of November last, aged 69 years, 4 months and 23 days. She made a public profession of her faith in Christ in 1836, and united with the Old School Baptist Church of South Gilboa, and remained a member of the same until said church disbanded, and then she united with the Old School Baptist Church at Gilboa, by letter, where she remained a steadfast, worthy member, until released by death from her extreme sufferings, from paralysis or palsy, which she endured with christian fortitude for nearly ten years.

Although left to mourn, I sorrow not as those who have no hope. I confidently believe she sleeps in Jesus.

"Asleep in Jesus! blessed sleep!

From which none ever wake to weep:

A calm and undisturbed repose,

Unbroken by the last of foes."

Your unworthy brother in Christ,

G. T. CHOATE.

SOUTH GILBOA, Schoharie Co., N. Y.

DIED—At the residence of her son, L. H. Penney, on the 11th of December, 1881, **Mrs. Nancy Penney**, in the 88th year of her age. She was the widow of John Penney, who was a soldier in the war of 1812. She leaves two children, L. H. Penney and Margaret Bond, with many grandchildren and great-grandchildren to mourn their loss, but not as those who have no hope in Christ. She has been a consistent member of the Old School Baptist Church about sixty-five years, and died in full confidence of the grace of God and the atoning blood of Christ.

L. H. PENNEY.

LAWRENCEBURG, Anderson Co., Ky.

DIED—In North Berwick, Maine, Nov. 20, 1881, **Mrs. Olive Abbott**, widow of brother Wm. Abbott, (who died in 1871), aged 87 years, 3 months and 10 days. She was one

of the best women that ever lived. Years ago she obtained a hope that she was born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God. She was a strong Old School Baptist in belief, believing that the children of God are saved by grace, and not for anything they can do. I preached at her funeral, and it was a solemn meeting. She has left three children to mourn, who took the best of care of her in her old age; also one brother and others, who feel their loss much.

WM. QUINT.

CHURCH HISTORY.

TO MY BRETHREN IN THE UNITED STATES:—I have been requested by the Kehukee Association to notify you that the manuscript of our Church History will, if providence permits, be ready for the press by January 1st, 1882; but we can find no publisher willing to undertake the publication without the payment of the money in advance. We are therefore compelled to request the subscribers, and all others wishing the History, to send, at once, by postal order or registered letter, or check, the amount of their subscriptions (two dollars for each book), to me at Wilson, N. C. This price includes the postage on each book, and is very small for an octavo volume of some 800 pages, containing a steel portrait of the principal author, Elder C. B. Hassell, and bound in leather, as we hope to get the work.

Important and incontrovertible facts, hitherto accessible only in elaborate and costly foreign works, will be presented. The paramount object will be the statement of the TRUTH. It is believed that the work will be a Standard Old School Baptist Manual for the present and future generations.

If the money is not forwarded by the first of next January, the publication will be delayed until it is forwarded, or guaranteed by brethren or friends of means, as suggested by the Association. Those guaranteeing (and paying their guarantees the first of January, if called upon,) will be repaid when the books are sold, or they can take, in books, the amount of their guarantees.

It will take about four months to print and bind the books. Nearly 3,000 subscribers have been obtained, and we expect to publish 3,000 copies in the first edition. The work is to be electrotyped, so that it can be easily reprinted hereafter, if desired.

A punctual and strict account of all the remittances will be kept; and if the book is not published within a reasonable time—say during the year 1882—the money will, upon application, be returned to the subscribers.

Please write plainly the name of your post-office, county, and state.

Yours in love,

SYLVESTER HASSELL.

Wilson, North Carolina, Oct. 15, 1881.

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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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THE FIRST AND FIFTEENTH OF EACH MONTH,

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We do 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. 50. MIDDLETOWN, N. Y., FEBRUARY 1, 1882.

NO. 3.

POETRY.

CONSOLATION.

WHEN stern affliction's thorny crown,
Or pain, or sickness, weigh thee down,
O think of Jesus on the tree,
And what he suffered there for thee!

When cares and troubles much abound,
And trials gather thick around,
Like waves upon a stormy sea,
Then think of sad Gethsemane.

The christian's way is in the fire;
His path is through the thorn and brier;
He in the furnace must be tried,
Till brought out purged and purified.

And think how soon you'll reach that shore
Where grief and sin are known no more;
O! ponder this, and may the thought
Give you content to bear your lot.

[Written and published by request.]

WAIT.

Weary with wandering through the desert
lonely,

A pilgrim fainting watched the dying light,
Heartsick in hearing of the bleak winds only,
He spoke his sorrows to the falling night.

"In fields whose harvest promised a rich
treasure,

My golden seeds were sown with joy elate;
In youth and health I sought enduring pleas-
ure,

For which my longing heart thought not to
wait.

Cold o'er the frozen clod the snow is drifted
Where, buried deep, lies hid my precious
grain;

And wearied love with wistful eye uplifted
Watches my darling on the bed of pain.
Where is the promise of that brighter mor-
row

Illusive Hope saw in the future great?"
Sink not in unbelief, O child of sorrow!
But learn in patient trustfulness to wait.

Wait till the balmy breath of breezes blow-
ing

From sunny skies, shall melt these hills of
snow;

Wait till the rising sun, with lustre glowing,
Dispel the gloom, and healthful light bestow.

Wait till the purpose of the great Refiner
Shall be fulfilled in purging from all dross
Thy golden faith; and then the wise De-
signer

Will give thee gain exceeding all thy loss.

Looking at things unseen by mortal vision,
Thou shalt rejoice to see thy buried seed
Yielding an hundred fold in joys Elysian,
Unstained by sin, and from corruption freed.
Thy loved one, purified by pain and anguish,
Touched by the finger of the faith of God,
May yet adore the love that made him lan-
guish,

And thus, in waiting, thou shalt kiss the
rod.

Or if in deeper seas the way is bidden
Through which his gracious hand is leading
thee,

Still trust his love; no trouble comes un-
bidden;

Each sorrow breaks some bond, to make thee
free.

Wait then, though gloomy be the way He
leadeth;

Wait till these transient troubles shall abate;
Thy Lord will bring thee where his flock he
feedeth;

Wait for his word; and if it tarry, wait.

JANUARY 18, 1882.

CORRESPONDENCE.

THE ATONEMENT.

(Continued from page 14.)

"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."—Isaiah liii.
10, 11.

When thou shalt make his soul an
offering for sin. The written word
of God informs us that there is
"a time to every purpose under the
heaven: a time to be born, and a
time to die: a time to plant, and a
time to pluck up that which is plant-
ed: a time to kill, and a time to
heal," &c. By carefully reading the
Scriptures the facts can clearly be
seen, as there recorded, that when
the time had come for any purpose of
God to be fulfilled it surely took
place, and no power or powers could
either forward or retard God's ap-
pointment. The important word
when, at the beginning of this clause
of the text, is fraught with deep and
awful meaning, for it is from *beeth* or
leeth, in or at the time; and in the
New Testament the word *when* is
equally definite, showing positively
that the purposes of our God will be
accomplished at the exact time ap-
pointed. Concerning the flood and
Noah's entering into the ark, the rec-
ord is precise as to the year of his
age, the month, and day of the
month, and "in the self-same day
entered Noah and his family," &c.,
into the ark." Could Israel as a na-
tion go forth out of Egypt before the
set time? Certainly not; and al-
though such terrible judgments were
inflicted upon the Egyptians, Israel
was kept in bondage until that ever-
to-be-remembered night, when "all
the first-born in the land of Egypt"
were smitten by the Lord. The di-
vine instructions given to Israel must
be exactly observed, as to the time
the lamb should be taken, how long
it should be kept, when it should be
slain, how it should be prepared be-
fore being eaten, what disposition
should be made of the blood, &c. Not
an Israelite dared suggest any
different method from that which
God had appointed, for that sacrifice
typified what Christ, the immaculate
Lamb of God, should endure for his
people. The lamb was taken the
tenth day of the month, and killed
the fourteenth day of the same month;
and the children of Israel, in passing
through the river Jordan, "came up
out of Jordan on the *tenth* day of the
first month," and they kept "the

passover on the fourteenth day of the
month, at even, in the plains of Jeri-
cho." Who can carefully read the
record of those divine transactions
and not see perfect harmony as to
time? For the lamb was taken the
same month of the year and same
day of the month that the people
came up out of Jordan, and was
killed the same month of the year,
and same day of the month, that the
Israelites kept the passover, and it
was the month Nisan, called Abib in
the books of Moses, signifying flight.
And what a flight! to be freed from
Egyptian bondage, and be no longer
under the cruel task-masters. A vast
amount of Scripture might be tran-
scribed from the Old Testament
Scriptures to show their divine con-
catenation, but only one or two more
will be transcribed therefrom to sus-
tain this particular doctrinal point,
before passing into the New Testa-
ment record, to show that the offering
was at the *when*, or appointed time.
Said Joshua "in the sight of Israel,
Sun, stand thou still upon Gibeon,
[the] height; and thou, moon, in the
valley of Ajalon;" and both of those
orbs, the one ruling the day and the
other the night, stood still. "And
there was no day like that before it
or after it, that the Lord hearkened
unto the voice of a man; for the Lord
fought for Israel." Who can read
that account and not see that other
and terrible day, when our Immanuel
hung on the cross on Calvary, and
the church or disciples were in the
dark valley of sorrow, or scattered?
Again, in portraying that dreadful
day of vengeance, the Spirit of Christ
in the prophet declared, "For the
Lord shall rise up as in Mount Pera-
zim, he shall be wroth as in the val-
ley of Gibeon, that he may do his
work, his strange work; and bring
to pass his act, his strange act." And
another prophet said, "And I will
remove the iniquity of that land
in one day." Also, by the same pro-
phet the Messiah "said unto them,
If ye think good, give me my price;
and if not, forbear. So they weighed
for my price thirty pieces of silver.
And the Lord said unto me, Cast it
unto the potter: a goodly price that
I was prized at of them. And I took
the thirty pieces of silver, and cast
them to the potter in the house of
the Lord." This was declared some
six hundred years before the birth of
Christ. Now turn to the fulfillment,
as recorded by Matthew: "Then one
of the twelve, called Judas Iscariot,
went unto the chief priests, and said
unto them, What will ye give me,
and I will deliver him unto you?
And they covenanted with him for

thirty pieces of silver," the exact
number named by the prophet. But
that devil (so called by Christ) could
not enjoy the money long, for he
"repented himself, and brought again
the thirty pieces of silver to the chief
priests and Elders, saying, I have
sinned, in that I have betrayed the
innocent blood. And they said,
What is that to us? see thou to that."
And that money could not be put
"into the treasury," because it was
"the price of blood. And they took
counsel, and bought with them the
potter's field, to bury strangers in.
Wherefore that field was called, The
field of blood, unto this day. Then
[at that time, not before] was fulfilled
that which was spoken by Jeremy
the prophet, saying, And they took
the thirty pieces of silver, the price
of him that was valued, whom they
of the children of Israel did value,
and gave them for the potter's field,
as the Lord had appointed me." Here
is exact harmony between prophe-
cy and its fulfillment, and the
same harmony pervades every pur-
pose of our God and the fulfillment;
and there is no incongruity between
the Old Testament record and the
New Testament declarations, which
mortal man sees it or not.

In the New Testament it is record-
ed, "But when [that important word
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 adop-
tion of sons." It had been said,
"And I will sow her unto me in the
earth; and will have mercy upon her
that had not obtained mercy." That
there was a spiritual vein, thus to
speak, extending through the entire
time that Israel as a nation retained
their polity, is freely and joyfully
admitted, but that the time was to
come when there should be a special
sowing is equally true, for said the
Savior, "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." Certainly the Redeemer ap-
plied that to himself. The Savior
was born in the Jewish seedtime, for
it was in the month Tebeth, the name
given to the tenth Jewish month,
meaning Winter, and embracing a
part of our December and January;
hence the twenty-fifth day of Decem-
ber is called Christmas, derived from
the words Christ and mass. But
would it not be much better for all
lovers of the truth to call it the
birthday of Immanuel in the flesh,
than to use that papal term? Our
reckoning known as New Year's day

commences with the day the Messiah was circumcised, for it reads, "When eight days were accomplished for the circumcising of the child, his name was called Jesus;" and when about thirty-three of our literal years had passed, he laid down his life, but not until he finished the work given him to do.

The Scriptures say nothing about the soul of the precious Redeemer separate from his incarnation, and all that the important word embraces was involved in the offering for sin; and from the time the babe was found "wrapped in swaddling clothes, lying in a manger," until he exclaimed on the cross, "It is finished," not a murmuring word escaped from his lips, but he endured all his sufferings in holy subjection to his Father's will. Said Peter, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth, who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." The harmless, the undefiled and righteous Redeemer could not be delivered into the hands of wicked men one moment before the appointed time. "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." Also, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands [mark, it was no less wickedness on their part] have crucified and slain." And Paul says, "In due time Christ died for the ungodly." When a fiendish monster considered himself "mocked of the wise men," he "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men;" but did he slay the child Jesus? No, for the purpose of our God can never be frustrated by Satan; but he is permitted to go exactly far enough to exactly fulfill God's deep and inscrutable designs; as in the case of Herod, for "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." What a scene! what doleful lamentation! what agony of heart in all that region! Did it transpire by chance? No; it had been predicted hundreds of years before. Where can anything be found which has transpired on earth more wicked than the slaying of those children and the crucifixion of Christ? Were they not both divinely appointed? So teaches the written word of God. The eternal "I AM THAT I AM" says, "I form the light, and create darkness; I make peace, and create evil:

I the Lord do all these things." Foreknowledge, foreordination and predestination are cognate, and can no more be separated in the purpose of God than the light and heat in the rays of the sun can; for where the one is, there is the other. It certainly seems very strange that any true believer of the Scriptures should make such an attempt, for our God has not asked his creatures to do any such thing; and it is presumption in mortals to make the attempt, for Jehovah says, "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." Do these awfully potent declarations show that Jehovah is amenable to any of his creatures, as to what he does or how he does it? O no. Who then dares cavil with what he has said? The little, humble and weak child of God often feels to say, with the poet,

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God."

Every place where the feet of Immanuel should tread, even to the turning "aside into the parts of Galilee," that he should "be called a Nazarene," as well as every miracle he should perform in the earth while in his incarnation, and the exact time for each one, was divinely appointed, even to the moment when he said, "But this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house;" and everything that followed his arrest was in perfect harmony with God's purpose. What a scene transpired when he was hanging on the tree of the cross! "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour, and the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my Spirit; and having said thus, he gave up the ghost." (See also the pathetic description of his crucifixion and death given by Matthew, Mark and John.) The moment the Redeemer gave up the ghost, his soul was offered for sin; and the shame, reproach, buffeting and scourging the precious Redeemer endured from the Jews, the Roman soldiers, the agonizing pains of the cross, the nails and the crown of thorns, were a small part of his agony, for the day of vengeance had come, divine wrath was upon him, for

"On him almighty vengeance fell,
That must have sunk a world to hell;
He bore it for his chosen race,
And thus became their hiding place."

In that awful WHEN "he gave up the ghost," divine justice received plenary satisfaction, for the offering to which all the blood shed on Jew-

ish altars had pointed was made, and the righteous and holy law of God had no more demand against his body, the church; but when that sacrifice was made how appalling the scene, compared with any or all offerings made previously, for the Lord God fought for Israel, and thanks be to his holy and reverend name, "the battle's fought, and the victory won." For "now once, in the end of the world [the legal dispensation], hath he appeared, to put away sin by the sacrifice of himself." Also, "By his own blood, he entered in once into the holy place, having obtained eternal redemption for us." And this offering was "through the eternal Spirit," and it was "himself without spot to God;" and by that "one offering he hath perfected forever them that are sanctified." In conclusion of the remarks on this clause, a quotation from Peter is made: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (received) by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was made manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God."

He shall see his seed. Not only was the precious Redeemer's soul offered for sin, but he saw his seed in that momentous when. Not one of them who had been upon the earth, or ever should be upon the earth, that he did not then see while nailed to the cross. Moses was prohibited from going over into the land of Canaan, which shows clearly and positively that the law cannot give gospel rest; but Joshua the son of Nun (durable and eternal) was the divinely appointed leader; and it is well to ask the question right here, Did he cause an Israel seen prospectively to pass over Jordan (the river of judgment), or a people then and there? The answer is, a living multitude of beings like himself, seen by him, recognized by him, and known as God's Israel, was then and there present. It is of great importance to particularly notice, that "as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks at the time of harvest,) that the waters which came down from above stood and rose up upon an heap," &c; for the God of Israel separated the waters, or cut them off, so that his people should pass over Jordan when his banks were overflowed. "And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." Twelve men were selected, "when all the people were clean passed over Jordan," "out of every tribe a man, and command you them, saying, Take

you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging place where you shall lodge this night." "And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal," which signifies revolution, or rolling; and thus it is explained: for "the Lord said unto Joshua, This day have I rolled away the reproach of Egypt [that binds, or straitens] from off you. Wherefore the name of the place is called Gilgal unto this day." "And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day." After all was accomplished, "the waters of Jordan returned unto their place, and flowed over all his banks, as they did before."

Now does not that wonderful scene, that miracle of God, clearly typify that in the moments of Christ's suffering on the cross he stood right on what the law and prophets had positively shown concerning him? As he died in the literal harvest-time, was it not that terrible harvest when the law of God received plenary satisfaction? Did not the terrible river of divine justice then overflow all his banks? Did not our great High Priest then and there bear the ark of the covenant, being the Antitype of the ark God commanded Moses to make? If so, the other things shadowed forth in the crossing of the Jordan were fulfilled; and as Joshua did not set up the twelve stones in Gilgal "till all the people were clean passed over," neither did our spiritual Joshua seat his judges "upon twelve thrones, judging the twelve tribes of Israel," until all was accomplished, or his work finished, and his church brought out from the dark, legal night of bondage into the gospel day, and "the hand-writing of ordinances blotted out, that was contrary to us and against us, and took it out of the way, nailing it to his cross."

After the twelve stones were pitched in Gilgal, Joshua "spoke unto the children of Israel, saying, When your children shall ask their fathers, in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land." And to-day, when the twelve antitypical stones, or the twelve judges in Israel, are referred to in the twenty-one epistles, the Acts, and the book of Revelation, as the record by them made that the people had all clean passed over, or that every member of Christ's body, the church, has been redeemed, it is declared in positive language; and one of the judges says, "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." Such being the excellency and glory of the finished work of Christ, in

seeing his seed, every one of them, from Abel to the last one that shall be developed on earth, was seen; for "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Also, "Behold, I, and the children, whom the Lord hath given me." These wonderful declarations, in connection with what transpired at and in Jordan and the land of Canaan, ought to satisfy all lovers of the truth as it is in Jesus, concerning his seeing his seed.

The law was not destroyed by our Immanuel, but fulfilled, and, in the deep mystical sense, the twelve stones still remain in the midst of Jordan to-day; and the terrible Jordan is full, for God's righteous law knows no mercy, but remands us back to the dust, and all for whom Jesus did not die will ultimately know its inflexible justice. When any of God's servants are led to take a text to-day in the Old Testament Scriptures, and the same is opened up to them, they certainly must see that the prophecies were firmly fixed in the great deep of God's inflexible justice, or the river of judgment; and when they are enabled to pass from prophecy to fulfillment, from shadow to substance, and from law to gospel, and show clearly the fulfillment of the same, it is comforting, edifying and soul-cheering to Zion's weary pilgrims in this vale of sorrow, and a beauty and glory appear in the sweet harmony of the Scriptures which are inexpressibly glorious.

He shall prolong his days. The words, his days, clearly show that although "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken," he should reign as the Mediator in Zion until all his seed should be developed; and the words also show that the Mediatorial reign will then cease, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." These declarations positively show that his days as Mediator will terminate when the kingdom is delivered up to God, even the Father; but his days will be prolonged until all the ransomed are gathered out of all nations; then the end will come.

The sickness of Hezekiah, his being raised, and the Lord informing him that his days had been added unto "fifteen years," is a glorious figure of the prolonging of the Messiah's days; and although he was "cut off," yet he should live and reign beyond the reach of all foes. The very name, Hezekiah, is of great meaning, for it signifies, Strong in the

Lord; and there is where the strength of our glorious Mediator was, when God incarnate, and not in his "mantle" of flesh and blood. "In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the Lord, Set thy house in order; for thou shalt die, and not live;" and the supplication and weeping of Hezekiah was not only typical of the supplication and grief of Christ in the flesh, but clearly symbolized his sufferings. Our glorious Redeemer finished the work his Father gave him to do, or set his house in order, in that great matter. Said Christ to his troubled disciples, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you." The precious Redeemer, in this day of dire confusion, when the boasting infidel no longer conceals his real sentiments, and the scoffing atheist no longer hides his hateful head, but walks abroad at noonday, telling the sons and daughters of Adam that the universe of matter is all the God there is, or that pantheism is the only truth, has his loved ones here on the earth, who adore and reverence his dear, sacred name, which clearly exhibits to the heaven-born and heaven-taught that his days are still prolonged as Mediator. The apostle says, "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. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." How comforting the thought to believers, that the Mediator's days will be prolonged until all the members of his body are developed and gathered to their eternal home, that perfect state, where all mediation will cease.

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

(To be continued.)

HERRICK, Bradford Co., Pa., Oct. 2, 1881.

DEAR KINDRED IN A PRECIOUS HOPE:—This pleasant Sunday morning the rain has begun gently to fall upon the parched earth. So softly it comes, like the refreshing dew, that we scarcely realize that it is raining; but already, from my window, I see the grass grow green, and the plants look bright and glad. When I awoke this morning and heard the faint, musical sound, my heart bounded with joy. The sky had been clear so long, and the fields were so thirsty, and so many in our land suffering for water, that for many days my soul has longed that it might rain; and now, as I see the sky overcast, it seems better than the sunshine of yesterday. Yet I fear that I am not truly thankful, realizing in its fullest sense the source from which this and every blessing comes. The food we eat, the air we breathe, and the sweet

rest in sleep when we are weary, with every comfort we enjoy, is from the same loving hand. What a kind and indulgent Father, what a bountiful Benefactor, to supply all our needs. I feel at this time that if my heart were filled with gratitude equal to what I have received, I would be singing praises to him who has said, "In the wilderness shall waters break out, and streams in the desert." But I see my helplessness in this as well as in natural things, for I can no more raise one emotion of praise than I can draw water from a well that is dry. But even the desire to praise him for all his benefits is sweet. Truly my soul waiteth upon God, and thirsteth for the living God, and my desire is unto his name.

But I did not intend to write so much, as I took my pen to copy some letters of my dear sister, who is now at rest with the loved ones gone before. She had many dear friends who read the SIGNS, who I think would love to read something from her pen. She was too retiring to have anything published, but when her life drew near the close she told me she thought she would have had more light and spiritual enjoyment had she permitted Elder Beebe to publish a letter containing her experience, which he desired so much to do, but which, after her death, he could not find. She told me many things concerning her exercises during those sacred hours of suffering and watching, and said if she got well enough she would write some, as she had intended and desired to do. But alas! her writing was done. In looking over her diaries I find many gems of thought, deep thought. Even when a young girl at school there were expressions that show her mind was exercised on heavenly things, and deep trials of soul, of which I was not aware, at a very early age. I also find in her portfolio parts of letters, which to me are treasures, now that she is here no more. Two of these are addressed to Elder Beebe, and one to some distant afflicted sister, whom I do not know, which I think I will share with those who read the SIGNS. Yet I hesitate in this, knowing how her sensitive nature would have shrunk at the thought of their ever appearing in print. Still I feel that it will be a sad satisfaction for her dear kindred in Christ, who loved her so well, to see some tracings of her gentle pen, which is now silent, and can no more drop sweet words of fellowship for those she loved. What a precious thought, that these bonds of love will never be broken. In that unseen country, where we hope to join our dearly beloved ones who have entered that blessed abode, love is still the silken chain that binds; and herein is the blissful union of the innumerable company which are before the throne, drinking in those joys which are unspeakable, which eye hath not seen nor ear heard, but which God hath revealed to us by his Spirit, so that "those below and those above but one communion make." I will now copy the two letters:

"Dear Elder Beebe:—I have been thinking for a long time that I would love to write to you, but did not feel that I could say much that would interest you. But your past kindness to me, in overlooking my follies and weakness, and your assurance that you would be glad to hear from me, give me courage to write.

"I do feel most unworthy to hold intercourse with any of the Lord's people, as one of that number, but more especially do I feel that unworthiness when attempting to address one who is a father in Israel. I truly feel that you have been a dear father to me, instructing me in the way of holiness, and giving me so many cheering words of comfort and consolation, for which I desire to be grateful to that Father who filled your heart with such glorious and comforting truths. I often fear that I have profited very little by your instruction, and by my many privileges of learning the way of truth, for I find my feet so often astray, and my heart wandering from that blessed Redeemer, who has through such great mercy and loving-kindness enabled me to sometimes hope that I am one of that number for whom he has gone to prepare a mansion of eternal rest. I am sure that no greater privilege could be granted me than to hope, when free from the turbulent ocean of sorrow, which we so soon discover is our only inheritance upon earth, that I may be received into that blessed home where there is no sorrow, for God shall wipe all tears from their eyes, and where we may rejoice in the light of his presence forevermore. I think I feel truly thankful for this sweet hope; and though it often seems fainter than the smallest star that glimmers in the sky, I am sometimes assured that it will never leave me in this life, and that I shall realize the fulfillment of it when the things of this life shall have been lost in that glorious life which is beyond the grave. I am constantly assured that this blessed hope is not bestowed upon me from any goodness in myself, nor any good that I have ever done, for I can see none; and I suppose this is why I so often try to dispossess myself of it, for the thought will come that I have no right to the privileges I enjoy, of fellowship and union with the dear members of our heavenly Father's family. But even then I cannot give them up, and I find my hope in such dark hours to be truly an anchor to my troubled soul, sure and steadfast. At the same time I am taught that it is only through the worthiness of him who suffered for us, and in my heart I can say, Worthy the Lamb that was slain. To him may I always be enabled to ascribe all the power, wisdom and glory."

"Dear Elder Beebe:—Your kind and sympathizing letter to our afflicted family was received on Tuesday evening, and I will write a few words to thank you for your affectionate remembrance in this our deep sorrow. I need not tell you that we feel much the need of comforting words, and

the assurance of sympathizing hearts. I can hardly speak of our afflictions, for words are empty, and cannot express what we feel; but there is no need, for your letter assures us that you realize the depth of this sad stroke which we have been called to bear. When I saw my dear father contending with the last enemy, I felt that if the conflict was over with us all it would be a happy release, for it seemed that I could endure no more. But how could I stand the trying hour? Our father has truly fought a good fight, and now that his course is finished, we feel assured that he has come off conqueror through him who hath loved us. Sometimes by faith we can see him, to whose melodious songs and solemn prayers we so loved to listen, now singing the song of Moses and the Lamb, and praising his Redeemer forever. But our desolated household and our desolated hearts bear us down very low, and we cannot always look beyond the shadow and the gloom of this life to the ineffable glory of the home where our dear ones dwell. The quiet tone and saddened countenance of our dear mother sink deep into our hearts, for we know how greatly she feels her loss. But that peace which passeth understanding has truly calmed her troubled mind and eased her aching heart; she so fully trusts that our heavenly Father doeth all things well. We have often thought of past afflictions, when you were with us offering words of comfort in the Lord. Your fatherly solicitude for me when I was first numbered among the followers of Christ is not forgotten, nor do I think it can be. At that time I did not know the want of the wise counsel and tender sympathy of a loving father, which I now feel most forcibly. But I do trust that our heavenly Father will watch over us and keep us while we remain in this vale of tears, and that when the last trial comes he will enable us to

"Pass the river, telling
The triumphs of our King."

Brother Silas started on Wednesday morning to fill his appointment in Canada. He did not like to leave us so lonely, but we did not wish him to stay from his appointment, for we feel more than ever that the stricken ones need the comforts of the gospel to be administered to them, for by it alone do we know that there is balm in Gilead, and a Physician there. In comforting others may his own soul be comforted, for I have never seen him so cast down as by this afflictive stroke."

These letters were not dated, and appear to be unfinished.

"Dear Sister in Christ:—You may be surprised to receive a letter from a stranger, yet I feel somewhat acquainted with you, as I have heard my brother speak of you and your family; and although we may be strangers to each other here, I trust we are members of the same heavenly household, and what tie can bind closer than this? We sometimes feel it a sweet privilege to weep with those

who weep, as well as to rejoice with those who rejoice. When I read your letter, so fully expressing the sadness of your heart at the loss of your dear mother, I felt sure that I could truly realize from sad experience the depth of your sorrows, as I think none can except those who have experienced like sorrows. I used to think that I could sympathize with those who were bereaved, and did feel truly a sorrow for them; but I could not sorrow with them, as, alas! I feel that I can now do. Since one dear one after another has been called away, the earth has sometimes been very dark, so very dark that it seemed the sun could never again shine; and when our dear father was brought nigh to the portals of the grave I thought, O that earth and its heart-trials were forever passed. Away beyond the turbulent and tempestuous river I could see there was rest and peace, that peace which passeth all understanding. These afflictions are so hard to endure, and at such times earth seems one great scene of sorrow. But how comforting now is the blessed assurance that 'These light afflictions, which are but for a moment, are not worthy to be compared with the glory that shall be revealed' when the veil of mortality is withdrawn. We may truly look upon them as light afflictions when we feel, as we sometimes can, that it is through death that the Savior has taken the sting from death, and robbed the grave of its victory, and that it is only through this gloomy portal that we hope to enter where there is fullness of joy and life forevermore. To our natural minds this awful hour is most trying, and our human nature shrinks from it with infinite dread, causing us to exclaim, with the dear Redeemer, 'O Father, if it be possible, let this cup pass from me;' and well would it be for us could we say, 'Not my will, O Lord, but thine, be done.' But to our spiritual minds how welcome will be that hour when the heavenly gates shall be lifted, and we shall be enabled to enter that peaceful rest, to go no more out forever. When we are in the spirit on the Lord's day, (for when we feel this rest is it not a holy sabbath to our souls?) we can then truly say,

'Welcome the hour of full discharge,
That sets my longing soul at large,
Unbinds my spirit, sets me free,
And bids me with my God to be.'

When we are enabled by faith to look within the veil, and see

'The saints above, how great their joys,
How bright their glories be,'

and then realize that among this glorious throng are our own dear ones who were once mourning here below, we may know that these are truly light afflictions that lead us to the portals of eternal day. Then we may feel the assurance that it is only in love that our Father chastens, and that he doeth all things well. Dear sister, I have never seen you face to face, yet I feel assured that I am writing to one who is looking forward with the same precious hope, which, though sometimes faint, has yet been an anchor to my soul in times of sor-

row. I have often thought that without this little hope I never could have endured these trials; and how full should our hearts be of thanksgiving that this precious hope is ours. I do hope, beloved sister in Christ, that the cloud of sorrow which has settled upon your heart may be lifted, and that you may be enabled to see the Sun of Righteousness arise with healing in his wings, realizing that the everlasting arms are underneath to support you in all your trials.

We have been having a refreshing season in attending our association, the Chemung. We had many cheering messages from the ministers of the gospel, among whom were Elder Hassell, of North Carolina, Elder Johnson, of Indiana, and others. My brother is now absent with Elder Hassell attending a meeting in Canada. We expect him home next week. We miss him greatly when he is away, and more now that our father is no longer with us. He is contemplating a visit west this summer, and I expect to accompany him. We have a sister and family in Missouri whom we intend to visit, and we expect to stop at some churches on our way. I do not know whether we shall be able to visit the church near your home, but I should certainly love to talk with you of these glorious things, for brother seemed to have enjoyed much sweet spiritual communion with the kindred in Christ which he met while there. He, with mother and sister Bessie, wished to join me in tendering to you our deepest sympathy in your sad bereavement.

From a sister in sorrow and in hope,
ROSINA B. DURAND."

DECEMBER 12, 1881.

More than two months have passed since I attempted to copy these relics, and until now have not had the courage to finish and send them. In reading a sweet psalm all obstacles were removed, and I feel that these things will at least be of interest to those who have been in the deep, and have seen their choicest treasures closed away from sight.

With love to all my Father's family,
I remain your sister in hope,
BESSIE DURAND.

COLUMBUS JUNCTION, Iowa, Dec. 13, 1881.

DEAR BRETHREN BEEBE:—Having just returned this morning from Black Hawk County, where I spent a few days very pleasantly among the brethren, and having while there obtained the consent of sister Sarah A. Blake to send two of her letters to you for publication, I now do so. I think such articles are too valuable to be kept in my private desk; they belong to the household of faith. If you publish them, please put a note at the foot asking the *Gospel Standard* to copy, as this young sister has relatives in England who will doubtless read such letters with great satisfaction. I think I have learned that her grandfather, Elder Blake, is still alive and preaching near London.

I remain your brother in hope of a better life beyond the grave,
JAMES M. TRUE.

LESTER CENTRE, Iowa, Aug. 7, 1881.

ELDER J. M. TRUE—MY DEAR BROTHER:—Your favor of the fifth of July was duly received, and read with great pleasure; and the cause of my delay in giving it an answer is the same as ever, incompetency. I feel my littleness so much, both in temporal and spiritual things, and know so little, when there is so much to be known, that it seems like presuming too much for me to take the liberty to write to any of God's children, and especially to one of his sent servants, knowing as I well do that they have other things more pleasant and profitable to occupy their time; but your kind letters always come like a refreshing shower to me. The remembrance of your visit here in April, and quite a number of days after, is always a source of pleasant reflection for me, for then I seemed to be perfectly happy. It seems I never knew so well before what perfect peace was, and I felt to say, with Jacob, "This is none other but the house of God, and this is the gate of heaven." But when I look at my life since, and see how different I have lived to what I expected, it brings sad thoughts. But Jesus Christ knew what trials his children would have. The sin is not in the temptation, but in yielding to it. He has left us the admonition, "Watch and pray, that ye enter not into temptation." In his prayer to the Father he prayed that he would not take them out of the world, but keep them from the evil that is in the world. I often think if I had the assurance that that prayer was for me, I should have nothing to fear, for he said his Father always heard him. How often I am lost in wonder and astonishment when I contemplate the love of God, and think what peace and joy it brings to the soul, and how much more happy they are who receive it than others; and then to think that Jesus would ever condescend to impart that love to my poor, ungrateful heart, while others, yes, thousands, just as good by nature, are left out.

"Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come?"

It was no more of my goodness and worthiness that attracted the blessed Savior to save me, than it was in the poor fishermen of Galilee. What can we say then? If it be not of works, it must be of grace. "Not many mighty, not many noble are called." Then I would rather be one of the simplest, if I could be permitted to sit at the feet of Jesus and learn of him. I often feel like saying, with Jesus, "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."

I am glad you enjoyed your visit in Illinois so well. Is it not rather strange what a similitude the Baptists bear to each other in all parts of the world?

Elder Gillett was here at our regular monthly meeting in July. He preached for two hours, and I do not

think I ever heard him do so well. He took for a subject the first six verses of the twenty-first chapter of Revelation, and handled it ably. He requested me to remember him to you when I wrote, and wished me to ask you if you thought it possible to visit their church this fall. I have thought since that perhaps you would go to the Spoon River Association this fall, and could arrange it to visit them then. I join him in requesting you to go, for I know they will be glad to have you. Della thinks Elder True is almost perfect. When you have time, and feel like writing, will you please give me your views on 2 Peter i. 10? Was it not sure from all eternity? Brother True, these words have been on my mind for some time, and I fear I have not the right understanding of them, and would be glad if you would give me some light on them. I desire to know the truth. O that we could all be led and kept in the way of truth. I feel so very ignorant as regards spiritual things.

But I see I have written too much. It takes so many words for me to convey my thoughts on paper, and then it is hard for persons to know what I mean. Please give my love to sister True, if she will allow such as I to address her as sister. Although I have never had the happy privilege of meeting her, still I hope we are not entire strangers. May you, my dear brother, be comforted and sustained by Israel's God, and find your last days your best and happiest. While you are comforting the saints of God, may your own soul drink freely from the boundless ocean of God's love, and in the end receive life everlasting, is the prayer of one who loves you for the truth's sake.

SARAH A. BLAKE.

LESTER CENTRE, Iowa, Sept., 1881.

ELDER J. M. TRUE—DEAR FATHER IN ISRAEL:—I feel more like calling you father than brother. Your kind words of cheer and comfort are more like those of a kind, sympathetic father than any other relative I can think of. Your precious letter, so full of the blessed truths of God's gospel, came like sweet incense to my cold heart. How clearly can be traced the breathings of a heaven-born soul in each precious line! O that I had ability sufficient to answer it as it deserves! I do not, really I do not feel capable of writing to you; but by your kind words I feel encouraged to once more try, knowing that God can in his all-wise, overruling power make even such feeble endeavors a blessing to some of his dear children. May he then lead my mind and direct my pen. I dare not trust myself even to write a letter, without first asking him to aid me.

In your last you speak of my "kind heart and strong mind." O, my dear brother, if you had the free intercourse that I have with my heart, which is "deceitful above all things, and desperately wicked," you would not, could not use such words in speaking of me. Could you see how

often my mind wanders from the things I so love, I know you would not call it strong, but on the contrary weak and fickle. When I view all this, O how utterly lost do I feel! No power of my own to resist the evil spirit, who is a constant but unpleasant companion. No other antidote do I find for all these evils than the blessed Lamb of Calvary. In what other name could I trust? To what other power could I commit my never-dying soul? How securely is each little one kept by his kind care and love.

"He loves his people, great and small,
And grasping hard embraceth all,
Nor with a soul will part;
No tribulations which they feel,
No foes of earth or fiends of hell,
Shall tear them from his heart."

No, impossible to take one of his favorites from his breast, for their life is hid with Christ in God. Before they can touch one of the subjects they will have to dethrone the King; and blessed be God, there is not power enough in earth and hell combined to do that. Then what a glorious, almighty Savior he is! Who could not trust him? But here I am talking like this, and to-morrow perhaps I will be one of the most doubtful, unbelieving creatures you ever saw, surely more so than was Thomas.

I will bid you good night now, as it is quite late, and I feel tired.

I laid this away, thinking I would finish it the next day, but find it tonight unfinished. Since I began to write I have had to be low in the valley. I scarcely know what to write, for it seems I am enveloped in a cloud, so that my mind is not at all fertile. I would not try to write if I thought you knew nothing of being in the valley, but were always on the mountain. I well remember your saying, before I knew you as well as I do now, "I know what such trials are, having passed through them, and am still being called to pass through many sore and terrible conflicts with the enemy." How those words went to my heart. I thought, Can it be possible that one of Zion's watchmen knows just what such little, feeble ones as I have to endure? Although I could not call you brother legally, I felt I could in my heart. I cannot begin to tell you how glad I was to hear of the reunion of our associations. Surely, "how pleasant it is for brethren to dwell together in unity." I hope now that nothing will ever arise to disturb the peace or mar the happiness of any. We are but few, and I think each should strive to keep the unity of the Spirit in the bond of peace.

But I must now notice the request you made in your last, that is, to permit you to send my letter to England. I thought at first that perhaps I would consent, but I see the image of its imperfect author so plainly in it. Pa and ma wanted me to have it sent, but my talent is very small, scarcely above the size of mediocrity. I often wish I had the ability that some have, my best productions are so imperfect. But this looks like rebelling against God's will. If he has not

bestowed the gift of communication on me as freely as he has on others, why should I murmur or say unto him, What doest thou? No, I do not wish to, for he has placed each member in the body as it pleaseth himself; so the weaker members are not to say, Because I am not the eye or hand or foot, I am not of the body. I feel to be one of the most useless, if one at all. I dare not take the space in religious papers that could be filled by better and abler writers; then I would prefer not having it sent, please. If you could see it with my eyes you would not wish to have it published.

Brother True, I cannot close without asking you to remember me at the throne of grace, for I do feel that I need the prayers of God's people. I am so often carried away with the vain things of life, which bring me into captivity and bondage. Surely none of God's children have to contend with as many besetments as I. So when it is well with you, think of your poor, little and oft despondent sister.

SARAH A. BLAKE.

(Gospel Standard please copy.)

TIFFIN, Ohio, Jan. 1, 1882.

G. BEEBE'S SONS—VERY DEAR

BRETHREN:—As my time has expired, it is time to again renew, for I feel as though I cannot do without the SIGNS. It is laden with many precious things concerning the kingdom and patience of our Lord Jesus Christ, written by editors, brethren and sisters. To you I send greeting, if you can accept such blessed and cheering words from a poor, sinful wretch, and a sinner saved from hell's dark dungeon by the amazing grace of our once humbled but now risen and highly exalted Savior, exalted above all the kings and princes of the earth. He is great, and greatly to be praised. Let his name be glorified, for he has saved us with an everlasting salvation. When I, a poor beggar at mercy's door, and sinking down in keen despair and death, without a hope of mercy, and almost out of breath, stripped of all self, and naked and helpless became, then did I cry aloud unto him, Lord, be merciful to me, a sinner! What wonderful condescension! Be thou astonished, O my soul; he shed those tears for thee. I felt his pity move, and his love shed abroad in this poor, sinful heart, which melted it to tenderness and affection. What more could I do, but fall prostrate at his feet and crown him Lord of all? He forgave all my sins, and has brought me to his banqueting house, and his banner over me is love. What a kind, tender and gracious parent, though I stray away, and get light minded, and am so forgetful of his kind dealings with me, because of the foolishness of my heart. I oftentimes wonder that I am not cut off forever, for I am not worthy of the least of his favors. But the dear Savior of sinners, whose love is so great, and who is greatly to be adored, humbles me according to his loving-kindness and tender mercies. I am brought

low in the dust, and see so much corruption and sin within, and temptation without, that I fear the enemy will surely overcome me. Some days have passed, yes, even weeks and months have gone by, since I have had a view of Jesus and his love. But I know he has delivered and will deliver this poor soul, which is shut up, and cannot come forth until God's own appointed time to open the prison doors and set my poor, drooping soul at liberty, again to enter into sweet intercourse with him, and listen awhile to the sweet whispers of his love, and have the sweet assurance from him that his promises will never fail, and that we shall trust in him; for in the Lord Jehovah is everlasting strength. A portion of the twenty-eighth chapter and fifteenth verse of Genesis seems to have found a lodging place in this heart of mine, and my poor soul is comforted. "Behold, I am with thee, and will keep thee in all places whither thou goest." Wherever we are called to go, in affliction, distress, poverty, trials and temptations, let persecution assail, and sin with its bitter fangs and fiery darts pierce us, the world, Satan and hell all united can never overthrow his power within us; for if God be for us, who can be against us? If Christ be in us the hope of glory, we are new creatures. O can it be that Christ is in me, and I in him, and that I have been made to drink from the well of salvation? I fear such a well is too good for such a one as the vilest of the vile to draw water from. I am unworthy, wretched and sinful; for the good that I would, I do not; and the evil which I would not, that I am always doing: doing that which I am so strictly forbidden. But it is not I, but sin that dwelleth in me. O what sorrow! I groan, being burdened, and am made to cry out, with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" What a fearful thing it is to fall into the hands of the living God! I hope I feel it, with a realizing sense of his love shed abroad in my heart, that he is God, and beside him there is no Savior; for I know that the little hope which I possess is based upon nothing else than the foundation of the prophets and apostles, Christ himself being the chief corner stone. But I must not enlarge; suffice it to say, let Christ be exalted, and the sinner abased.

If you can pick up any fragments in this poor scribble, you are at liberty to publish, but please do not crowd out better matter.

Yours in hope of a better life,
MATTIE S. DERR.

P. S.—Should this be published, I would say to the many readers of the SIGNS that our dear and afflicted sister, Mary Parker, is in a very critical condition. At the last accounts she was very near the grave, and it may be that ere this she has gone to her eternal home. May God bless her, and all his afflicted ones.

M. S. D.

FALLSTON, Harford Co., Md., Dec. 22, 1881.

ELDER WM. L. BEEBE—MY DEAR BROTHER IN CHRIST:—When we parted at Southampton the first week in last June, you requested me to write another communication for the SIGNS OF THE TIMES. Several times I have made the attempt, and then the thought came into my mind, They will not notice it; and as I read from time to time the grand communications that come from the dear children of God scattered all over this world, I am made to feel more and more as if I am the most unworthy creature living in this world of care and sorrow. Some of them I have had the pleasure to meet and talk of the goodness of God towards his chosen family; while others tell us through the SIGNS what God has done for them; thus telling us, at times, the condition of our hearts, which makes our hearts rejoice and encourages us to "press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 14.

My mind runs back to the associations at which I had the pleasure of meeting you, namely, at Baltimore, London Tract, Southampton, and the Virginia Corresponding Meeting, held with the Upper Broad Run Church; all held during the present year. At those places I thought I could never have another doubt, for it seemed to me as if I was carried above all doubts at that time. But alas! how I was mistaken. Instead of being up on the mountain top, I find myself down (low as possible) in the valley, groping my way in darkness. This I find to be my condition so much, and at times so long that I almost conclude to go and ask to have my name taken off the church record; for I feel that all my brethren and sisters are so much better than I am, that the church would get along better if I was not amongst them. Well do I remember a time while I was in this frame of mind, I went to see our pastor for the purpose of telling him the condition of my mind, but before I reached his house these words from Isaiah xlii. 16, came to me: "I will bring the blind by a way they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." My mind was made to dwell upon the expression, "I will make darkness light before them." Just then I was made to catch a heavenly view of my blessed Jesus, and when I arrived at Elder Grafton's house the desire for having my name erased from the church record had all gone from me. At another time, while I had been asleep to all spiritual desires, I was made to arouse from my drowsy state, at brother Hunton's, during the Corresponding Meeting in August, while Elder Badger was speaking from these words: "I sleep, but my heart waketh," &c. I thought that night I would never sleep to spiritual things any more; but since that time I have had several naps; some have been short, and some so long that I was afraid I would never awake any more.

But at God's good time I was made to hear the preached word, and today I give him all the glory that I am what I am and where I am. When my mind runs back for nearly two years, and I see where I was, and think of things I once hated but now love, and now hate the things I once loved, truly I can say, all power is given to Jesus, both in heaven and on earth, and at his time he can take away this heart of stone and give us a heart of flesh. The doctrine that was proclaimed by Jesus Christ while here on earth (and is now preached by Old School Baptists) is a doctrine that causes enmity and strife to arise in the natural man. For we are told in 1 Cor. ii. 14, "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." It is a doctrine that has a tendency to stir up strife among our near relatives and sometimes our family relations. But Jesus said on one occasion, "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law."—Luke xii. 51-53. But the Arminian says, "If he does not save all, he is not a just God;" and yet the blessed Jesus says he is come to make this division in our earthly family. I know from my own short experience that it is the desire of every one of God's chosen people to have, or rather see, all of their earthly family brought into this glorious gospel truth; but we have to leave this work with God. And to those who think the doctrine of Predestination a hard one, I would refer them to the expression of Jesus to the mother of Zebedee's children, found in Matthew xx. 20-23. While she was desirous of knowing that her two children should be saved, and one sit on the right and the other on the left in his kingdom, Jesus said unto her, "It is not mine to give, but shall be given to them for whom it is prepared of my Father." This number were all chosen in him before the foundation of the world. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—2 Tim. ii. 19. God has said that he declar-eth 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.—Isaiah xlii. 10. But while all of the children of God believe these declarations, the question comes to me with full force, are you one of the heirs that shall compose the heavenly family? O how this perplexes my mind. I hear people say they are sanctified, (or rather holy) living daily without sin, and are sure of going to heaven; and if you ask them to tell you their experience, they begin by telling you what they did to arrive at this state of mind which

they profess to have. I remember once of talking with an old lady friend who has never heard an Old School Baptist sermon, but to my mind she has a good experience; she said she went to a class-meeting close to her place one Sunday afternoon; before the congregation gathered she and two male members were sitting close together, when she asked the class-leader for his experience; when he related his, then she asked for the other one. When both were done, she told them hers. She told me theirs was all works from beginning to end, while she tried in her blundering way (for she could not speak English very well) to give God all the praise for doing so much for such a poor, unworthy creature as she was. Brother Beebe, I relate this to show that God's children often get scattered among the so called churches of the present day, and in their doctrine they find nothing for their poor hungry souls. But this is only what we find recorded in the sacred word, that they shall come from the east, west, north and south; for he has promised to gather his elect from the four winds of the earth. I know the Old Baptists are accused of preaching the doctrine that no one will be saved who does not belong to their visible church. This is a false accusation against them. But this, like many other things, originates from the natural man. But says God, "They shall come." The Arminian says, "You can if you want to;" giving the creature more power than the Creator. This is the class of whom Paul spoke when he said, "Having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. iii. 5. The world is full of these forms. Meet them through the week, and, in fact, on Sundays, and they have the form but not the godliness. I remember in one of my first exercises of mind about my present religious profession, I thought I would mention my condition to our Arminian preacher, as he was to spend the evening close to my house. I told my wife we would go over and have a talk on religion before going to his protracted meeting that evening; so we went, and to my surprise then, not a word was said on the subject of religion. The subject of horses occupied about one hour, and then the time arrived to go to his meeting, and then he put on the form of godliness and warned sinners to flee from the wrath to come. This I mention to show the different forms and isms abroad in this day; and it perplexes the lambs of the true flock to determine at times the true church. Brother Beebe, your explanation of the true church, given in the SIGNS of January 1st is encouraging to my poor trembling heart. But Christ on one occasion said, "Thou art Peter; and upon this rock I build my church," (that is, upon the doctrine Peter preached) and from my reading of the Scriptures and comparing that doctrine with the doctrine preached by Old School Baptists, they are the same. And what a blessed doctrine

it is to know that salvation is of the Lord. It comes to the dear children as a joyful sound. The Psalmist has said, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." But, says one, "The sound at times is so far off I cannot hear it. I go to meeting and hear with my natural ears, but it does not reach my heart." I know from my short experience that I go to meeting feeling as if I will enjoy the sermon, but Satan comes into my heart and leads my mind into all manner of evil thoughts, and I go away feeling cold and sluggish. At other times, while feeling dead, a word is dropped from the lips of the preacher which causes new life to spring up in my soul, and the joyful sound rings in my ears for days, and sometimes weeks. I often wonder, is there any one that gets into this condition besides myself? It seems to me, my dear brother, it is just as needful for us to have our spiritual sky clouded, as it is for the natural sky to be so. For if our natural sky was not clouded, the rain would not come down to "water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater;" neither would our poor souls be refreshed with the rich dews of heaven if our spiritual sky was not covered with clouds at times. How often are the dear children of God made to exclaim with the poet, while in this dark frame of mind,

"O drive these dark clouds from my sky,
Thy soul cheering presence restore,
Or take me unto thee on high,
Where winter and clouds are no more."

And now, my dear brother, I will close, and hope that you may be able to pay us another visit soon.

I remain your unworthy brother in hope of eternal life beyond the grave,
J. N. HENDERSON.

OCOQUAN, Va., Dec. 13, 1881.

BRETHREN BEEBE:—A short time since I passed over the Penn. R. R., from Altoona to Pittsburg, leaving Altoona about an hour before sunrise. The road after leaving Altoona passes through some grand and picturesque mountain scenery. The morning was one of exceeding beauty. The grandeur of the scenery and the beauty of the morning combined to form one of the most beautiful scenes that my eyes have ever beheld. It is seldom that a sense of the omnipotent power and infinite wisdom of the great Creator of the universe, and sovereign Ruler of the skies, has fallen with greater weight upon my mind. It was dark when the train left Altoona, but shortly afterward the dim light of the dawning day began to reveal to us the outlines of this wonderful picture, which became more clear and bright in the steady and increasing light of the opening day. The mountains covered with forest and broken by deep precipices arose in majestic beauty above and about us. Occasionally a mountain cabin and an enclosed garden dotted their somber sides, and indicated the presence of the sturdy mountaineer, the fruit of whose labor could be seen

everywhere in the dense forest about us. The train sped rapidly along and every moment unfolded something new in the development of this lovely sight. A heavy frost had formed upon the mountains the previous night, covering them with an icy dress, and adding much to the beauty of the scene. The increasing light of the opening morning fell upon this lovely picture, revealing its beauty in a thousand ways. Long before the rising of the sun to our view, its light could be seen upon the distant hills, then streaming down the mountain sides, it arose in majestic splendor, penetrating every nook and corner about us, and throwing its light around our way like some great, invisible presence that had overtaken us in our flight. The morning was exceedingly clear. As far as I could see, not a cloud obscured the sky. I think that the clear, blue sky never looked more lovely to me. While witnessing such a bright display of the power, wisdom and goodness of God, I was touched, I hope, with a sense of his love. A song of praise in humble reverence of his greatness and goodness, I trust, was in my heart. The lovely scenery told me in a thousand ways of his existence, and spoke in exalted language of his creative power. "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."—Col. i. 16, 17. Could it be that he was the God of my life? Had I ever been taught aright to know him as the Savior of sinners? This was a subject of deep thought. A sweet peace and confiding trust in him, as the God of all eternity and time, filled my soul. I thought of a remark once made to me by the late Elder C. B. Hassell, of N. C.: "There is hardly a day that I live, but what I feel to say, what a beautiful world the Lord has made for us to live in."

"Scenes of nature, how surprising,
Read in nature, nature's God:
See the Sovereign, sole Creator,
Lives eternal in the skies;
Whilst we, mortals, yield to nature,
Bloom a while, then fade and die."

In the great storehouse of nature ample provision is made for all of his creatures: the rain falls upon the just and unjust; the sun arises upon all alike; and even the life of the infidel, spent in blaspheming his name, is kindly nourished and sustained by his hand. How boundless is his wisdom! How deep are the mines of never failing skill from whence the purposes of his grace and providence are daily drawn!

"Thy greatness, Lord, what thought can reach?

What mortal tongue can tell?"

And if there has been such a bright display of his power and goodness in creating a world for his creatures, how much more gloriously must all his eternal perfections shine in the world of eternal blessedness provided for his children! Here are seen the

brightest displays of his power and grace. The eternal heavens, gilded with the glorious presence of the King of Kings, and filled with the never ending song of love. One particular view upon the trip that I have referred to, I hope never to forget. We were traveling through a deep ravine. The railroad ran in a narrow thread along the mountain side, and a precipice opened upon our right. Some three miles distant the hills, crowned with the light of the rising sun, seemed to cross our path. I thought of our journey through the dark "valley of the shadow of death." Dangers of every form and name seem to surround us. But Jesus guides us through the vale, and beyond the dark way of life faith beholds the eternal hills crowned with golden glory. I shall not soon if ever, forget this morning's sunrise upon the mountains. There I saw the truth of the inspired expression of the Psalmist, "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 speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words unto the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof."

W. M. SMOOT.

CAROLINE DEPOT, N. Y., Dec. 7, 1881.

DEAR BRETHREN:—I will try to write something of the wonderful dealings of God, and how he has led me about and instructed me; and in doing so, it is with a desire that God may be honored for his marvelous grace and mercy to me.

I had always thought and believed, until I was twenty-six years old, that I could get religion at any time. I had always heard that if we gave our hearts to God, and held out faithful, we should be saved. I never was inside of a meeting-house till I was seventeen years old. From the time I was twelve till I was twenty-six, I prayed, as a rule, every day; and as I did not want to go to that dreadful place of "fire and brimstone," which I had heard described in Methodist meetings, I decided to get religion at some future time before I died. Being so faithful in my prayers, I thought I should go to heaven, because I thought I was as good as anybody, and if others got there, I should be saved too. When I was twenty-six years old, the New School Baptists were holding revival meetings, as they are called. There were some attending those meetings who claimed that they had "got religion," but I went merely to look on. I thought then religion would be a good thing to have, but if I got it, I could not keep it, for I should soon lose it, and so become a "backslider." One day, there were some words presented to

my mind that troubled me, and I then began to see myself as I never had seen myself before. My sins greatly troubled me, and I tried to get rid of this trouble, but could not. I determined that no one should know how I felt; but my trouble grew worse and worse, till I thought I could bear it no longer; then I made up my mind "to get religion." So I went to meeting, and went to work as they told me to; but the more I worked and followed their directions, the worse I felt. I tried their "anxious-bench," their prayers and their advice; but all failed to reach my case. I seemed utterly lost and without hope. Others seemed to have religion, but I thought none were like me. I felt I had "sinned away the day of grace," and there was no salvation for me. When I thought what a sinful rebel I had been, and of God's mercy to me through all my life, I felt that I could praise God even if I were sent to hell, for his forbearance and long suffering to me. All hope for me was gone, and I prayed that I might be like the beasts of the field. Others were happy, but I felt so bad that I could neither eat nor sleep. It made me sick. Thus I went mourning and suffering for two weeks. One day I fell on my knees, and in the heaviness of my heart I cried unto God, with a feeling that if I could sink through the floor and be out of sight I should be glad. I did not say much, but all at once my trouble was all gone, my burden was removed, and my heart was filled with love and praise to God. My feelings were like the Psalmist: "He brought me up out of a horrible pit, out of the miry clay, and set my feet on a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."—Psa. xl. 2, 3. When I first went on the "anxious seat," they told me I was a christian; and as I was really trying to prove their ways to be true, I submitted to their directions, but found them to be liars; for the more I tried to follow their advice, the worse I felt, until my feelings were so intense that I told them I was a devil and should surely go to hell. I thought the Lord had withdrawn his Spirit, and there was no hope for me. But after the two weeks of suffering between life and death, the Savior appeared, and was manifested to my soul; then I knew that "salvation is of the Lord." Then I knew the Lord had led me by his Spirit from darkness to light, and my heart's desire was to be guided by the Spirit, for I could not trust in man. All confidence in the flesh was gone. After a few days I felt it my duty to be baptized, and my mind was led to Elder Hollister, to baptize me; but I did not want to join his church, because I did not believe his doctrine. I thought it was a dreadful doctrine. My friends opposed me when I said anything about the Old School Baptists, but desired me to unite with the New School Baptists, and be baptized by their minister. I did not want to be baptized by him, for I had no confidence in him that

he was a gospel minister. But being persuaded, I at last yielded, and was baptized by him, and joined the New School. I was not satisfied with this, for I had been baptized and joined them to please my friends, who were very anxious for me to go with them. The Spirit of the Lord did not leave me, but led me about, instructed me, and opened my mind to the truth of his word. I soon began to differ from them, and in our talk and conversation we could not agree. I went to hear Elder Hollister preach, and I thought it was the first gospel sermon I had ever heard preached. I was drawn to them, for I believed he preached the truth as it is in Christ. The doctrine I once thought so dreadful, now seemed to accord with my experience; and I found that the Old School Baptists believed the truth of the word of God, as it was revealed to them by the Spirit. I soon after this united with the Old School Baptist Church, and my long wished for desire to be baptized by Elder Hollister was granted. Words fail me to describe my joy and comfort in finding a home with the children of God. The sweet fellowship of the saints, and the great privilege of hearing the gospel preached in its purity, were sweeter to me than honey and the honeycomb. "As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

—Song. ii. 3.

Your unworthy brother,

CHARLES BOGARDUS.

PATERSON, N. J., Jan. 8, 1882.

DEAR FRIENDS WHO LOVE THE TRUTH:—I have been silent for a long time, for although cheered and encouraged by the writings of others, I feared in my despondent state of mind that I had no right to ask any to share my burden. And as in that excellent exposition in our last number for 1881 I was commanded to bear my burden alone, and knowing that I have sinned willfully since receiving a knowledge of the truth, for I have been persistent in my disobedience, and attempted to justify myself, and have joined others in speaking disparagingly of those who have given evidence that they are partakers of the same faith, or who have at least been received into the fellowship of the church, I hope the remembrance of this confession may restrain me in the future; for if I know my heart, I would live a blameless life, void of offense, and not only living in the fear of God, but desiring to attain to that perfect love which casteth out fear. As I am alone in this city in my religious views, as pertaining to the order of the church, in conforming to the faith and practice of the apostles, in only receiving such into our churches to whom we can bid God speed, I must often cry, O that I might adorn my profession! In taking a retrospective view, however, I must adore God's goodness and mercy, especially in the past year. I have enjoyed good health, so that I have been en-

abled to be more useful. I have taken much comfort from God's word, and I feel that I have been made to recognize his hand, so that I could truly say, with the poet,

"My times are ever in thy hand,
And all events at thy command."

O what a great mercy that we have an unchanging God! On this all my hopes rest. O how many do not know God, only to think him altogether such an one as themselves. We have plenty of such preaching in this place, and dare we not affirm that they are not sent with a message? For they know nothing of the tumult, as Ahimaaz did, and yet he was not sent. I have met for some months past with a small Baptist company who have separated from the New School Baptists here, and in my poor judgment the preaching is sound doctrine. The pastor is faithful, and I do think sincere; but while I admire his candor in conversation, and am moved by his eloquence in the pulpit, still his views of the order of the church I dare not indorse. I do not feel that I do wrong in attending those meetings, as I am unable to attend my own until my father's return, which is expected the first Sunday in February, when I hope to again enjoy the privilege I had December eighteenth, when I rejoiced to see so goodly a number, and such apparent harmony. O may the Lord continue to add.

I have just been reading the fourteenth chapter of Romans. Will any of our ministering brethren give their views on the last verse? I would like an enlargement of my views.

If this is worthy of publication, may it be received in the spirit in which it is offered.

MARIA HELLINGS.

WALDRON, Ind., Jan. 1, 1882.

DEAR BRETHREN IN CHRIST:—By the grace and mercy of God our Savior I am spared to see the close of another year, and am blessed with the privilege of sending on my remittance for the fiftieth volume of the SIGNS OF THE TIMES, of which I have been a reader for over thirty years. During that time I do not think there has been a communication published therein that I have not read, many of them, together with the editorials, so ably setting forth the doctrine of Christ and his apostles, that I can say they have been truly a source of great comfort, edification and satisfaction to me. Now that I am in the decline of life, being seventy-three years of age, I feel that it would be great privation to be without such a well directed medium of correspondence, especially now that in the infirmity of my flesh I am not able to attend our regular meetings as I once did. I have often been made to wonder why it is that so many of our brethren whom we esteem as the excellent ones of the earth should manifest such indifference in regard to the SIGNS OF THE TIMES, and more especially in regard to some points of doctrine set forth therein, and so ably sustained by the words of inspiration, and promulgated by those

in whom we have strong confidence, many of whom have been called to lay their armor by, and have gone to dwell with their heavenly Master, who called them to be his servants, and many who are yet placed upon the walls of Zion, declaring the precious truths of the gospel, and contending earnestly for the faith once delivered to the saints. It does seem to me that if ever there was a time when the servants of Christ should be earnestly engaged in promulgating the doctrine of God our Savior it is now, seeing there are so many false teachers gone out into the world, crying, Lo here, and Lo there. But go ye not after them, nor bid them God speed by inviting them into your houses.

But, brethren, as I only intended to tell you how much I appreciated the SIGNS and the precious truths set forth therein, I will close this imperfect scribble. May God in his great love and mercy abundantly bless you with the presence of his Spirit, enabling you thereby to discharge the duties devolving upon you to the edifying of his saints, and to the honor and glory of his exalted name.

Yours in hope,

R. B. PEEK.

LEESBURG, Va., Dec. 13, 1881.

G. BEEBE'S SONS—DEAR BRETHREN:—People in this country are in usual health generally. Our brethren seem to be held together alone by the power of love. Looking back, this seems to have been the case from the earliest ages, and furnishes one of the strongest testimonies that the Lord is with his church on earth. Others have to be bound by laws, contracts, creeds and obligations, written and consented to. But here is a people not bound together by contract, and yet more firmly bound than any people of any creed or kind on earth. Wonderful indeed, when we think of it, how they have been and still are kept together. The past gives some guarantee of the future, so that we are not without hope amidst the threatening dangers that so often to our feeble sight grow dark. I remember with some encouragement how that in the apostles' days, and for many years thereafter, he that avowed his belief in Christ did it at the risk of life, property, and all he held dear. Since that time, though with many opposing set-backs, christian liberty has steadily advanced, until a few years ago she burst through all opposition, leaving her opposers only a form, without the power to oppress. Can this be the work of her enemy? Surely enemies do not work in this way. Then it was not the world, for the friendship of the world is enmity to God. Let us not therefore, dear brethren, be discouraged when we see the storm. God rules; man must obey.

I am much pleased with the SIGNS OF THE TIMES. May God continue to guide the heart as well as the pen. Please come and see us every time you can. Yours to serve,

E. V. WHITE.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1882.

JOHN X. 12.

If it would not be asking too much, I wish your views on John x. 12, particularly as to what it was the wolf caught. Your compliance will oblige one who desires to know the truth.

Your unworthy brother in tribulation,
H. SMITH.
CERULEAN SPRINGS, Ky., Jan. 2, 1882.
R E P L Y .

The query presented by our brother has been a question with many others, who have been perplexed by the peculiar expression in the preceding verse, in which the pronoun *them* precedes the noun *sheep*, which the *wolf* is said to scatter. In compliance with repeated requests, the late editor wrote on this subject. (See Editorials, volume i., page 679, and SIGNS xxi. 11, xxviii. 18, and xlv. 7.) As all who are interested in the subject may not have access to those articles, it may be well to state that the views therein presented do not conflict with those herein given in the application of the figurative language of the Lord.

The words of the text are a part of the illustration used by our Lord Jesus in admonishing such as could receive his gracious words to discriminate between the false teachings of such as would destroy their peace, and the instruction given by the Spirit of truth, which takes of the things of Jesus and shows it unto them. And although this discourse seems to have been spoken in the presence of many who could only recognize in it the mad ravings of one who had a devil, others saw the glorious manifestation of the power of God, attested by the works wrought by the word of Jesus, which could only be accomplished by divine power and authority. This diversity of opinion did not result from any difference in natural ability among those who saw the works and heard the words of our Lord, but was dependent alone upon his sovereign will in revealing the truth to whom he would. While his teachings were to the natural mind shrouded in unsearchable mystery, and to them that were without he spake not without a parable, to the favored subjects of his grace it was given to know the mystery and to understand the deep meaning of those parables.

The subject of which this text is a part commences with the seventh and ends with the eighteenth verse of this chapter, in which, under the similitude of the good Shepherd, the Lord presents the contrast between his own care for his people, who are represented as his own sheep, and the indifference to their welfare of all other teachers, who are portrayed in the hireling, whose own the sheep are not. As the unfaithful hireling has no personal interest in the sheep, he is careless of their protection, and abandons them in the time of their greatest need, when the wolf appears for their injury. Not only does this apply in the case of false teachers, who seek only their own advantage

in assuming the pastoral care of churches, but it will also aptly illustrate the failure of every refuge of self-dependence, suggested by the tempter to allure the saints from implicit trust in the present grace of God, which brings salvation in every time of trial, as it did in their first deliverance from sin and death.

By the *wolf*, in this connection, is represented any trial or circumstance which may disturb the peace or interrupt the fellowship of the saints. This wolf often scatters the sheep and catches them, so as to cause them much tribulation and distress by his cruel work in separating them by wars, fightings and jealousies among them, making them suspicious of each other, and puffing them up for one and against another. The spirit of love in the good Shepherd, manifested in laying down his life for his own sheep, always leads them to consider one another, to provoke to love and good works, according to the perfect example given by our Leader. Any spirit, therefore, which leads to discord, strife and evil surmisings among brethren, may well be regarded as represented by the hireling who flees at the approach of the wolf; having no care for nor interest in the sheep, the hireling will afford them no protection. So the carnal mind may suggest plausible reasons for the course of conduct which it proposes; but when trouble comes, it will be found that reason cannot command that peace and harmony which is found in obeying the word of the good Shepherd. Then the deception is exposed, and the distressed and helpless sheep, in the power of the wolf, and overwhelmed in trouble, can say, with the psalmist, "Refuge failed me; no man cared for my soul." Truly, in this extremity all conditional hopes prove as represented in the hireling; all flee away in the time of sorest need. Were it not that the good Shepherd knows his sheep, and cares for them too, their case would indeed be hopeless; but even though they wander from the footsteps of the flock, and lose themselves in the mazes of sin and unbelief, he will find them, and restore their soul, that is, give them their lost comfort and rest in himself.

In a more restricted application, the contrast is presented between those hirelings whose object is to secure their wages, (whether in money, or honors, or conformity to their own doctrines or creeds,) and those who are governed by love and care for the flock of God. The former class are by Paul denominated grievous wolves, not sparing the flock (Acts xx. 29), and this characteristic mark will always be found in them. Self-esteem will ever prompt these grievous wolves to seek to have the pre-eminence, regardless of the law of Christ, which is always for the good of the flock. That law is the holy love of God, and is the very opposite of selfishness. Therefore, just to the extent to which a minister, or shepherd, is governed by the law of Christ, he will seek the good of the flock in contending earnestly

for the faith and order established by the authority of the Lord, regardless of the consequences to himself. And if the wolf of discord and confusion threaten the peace of the sheep under his care, he will ever be found defending them, and bearing all their trials with them, even to the prison and to death, considering the example of the High Priest of our profession in enduring opposition and afflictions. In this devotion to the truth is manifested the real care for the sheep which springs from genuine love; not seeking personal advantage or gain of wealth and honor, but having in view alone the interest of the sheep, with the apostle the shepherd can say, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Incomparably beyond the brightest allurements of earth and time must be the joy of that shepherd who can at the close of his labors claim, with Paul, "That I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God."

In this, as in all the parables spoken by the Lord Jesus, the primary design is to illustrate the great principle of gospel truth under consideration. Manifestly the principle here exemplified is that earnest regard for the good of the saints, which shines in perfect glory in the wonderful devotion of the good Shepherd who layeth down his life for the sheep. Here is the example for us. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."—1 John iii. 16. This deduction is drawn by the infallible pen of inspiration, so that there can be no mistake about the correctness of the conclusion. Are we prepared for this test? Carnal self-reliance may claim that we are ready to go with our Lord both into prison and to death; but if not strengthened by the power of God, we shall certainly be found denying him. In his kind providential government he has not called us to endure the fiery trial of bloody persecution; but we have still to endure the measure of tribulation which is given to each of us. Are we manifesting that meek and lowly spirit which shines so gloriously in the Captain of our salvation? If we are fretful and impatient under the light affliction given us to endure, how could we patiently bear the loss of all things? And if we have not enough of love to our brethren to enable us to sacrifice our self-conceit in bearing with their views or infirmities, how can we claim to be ready to deny self in following our Lord? It is mockery to pray that the will of God be done, while cherishing the desire in our heart to have our own will accomplished. Often, when we suppose our motive to be devotion to the cause and doctrine of our Lord, the light of his truth may reveal a principle governing us very different from that self-sacrificing

spirit which would lay down our life for the brethren. In blinding our eyes to this great principle of the perfect law of liberty, the wolf of discord, strife and hatred often catches and rends the sheep. Whenever the effect of our conversation or conduct is to alienate the lovers of truth and scatter the flock, we may well apprehend that the spirit leading us is more wolfish than lamblike; and if we are inclined to submit to the introduction of things which gender strifes, it is well to consider whether the motive of the hiring does not prompt our conduct, rather than the spirit of the good Shepherd. In bearing our sins in his own body on the tree, our dear Lord has given the perfect pattern which is our example. In following him we shall be in no danger of encountering the wolf or the lion. These unclean beasts can never go up on this glorious highway. The word of the Lord secures safety to those who walk in this way. No hiring shall be able to betray them into the power of the wolf. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."—Isaiah xxvi. 3.

LUKE XIV. 16-24.

Please give through the SIGNS OF THE TIMES your views on Luke xiv. 16-24, and oblige one who seeks for the truth.

A SUBSCRIBER.

REPLY.

The portion of Scripture to which our Subscriber refers is the parable of the great supper, and this is one of the most commonly cited portions to which the advocates of conditional salvation resort for supporting their theory. Much as they boast of consistent reason and intelligence, they fail to recognize the absurdity of mistaking an erroneous deduction from a parable for the statement of a principle. Whatever may be the correct application of this or any inspired parable, it is certainly not designed to teach anything contrary to plainly declared truth. And the conditionalist can hardly make it appear that his system finds support even in his perverted application of this illustration, unless he can find some record showing that those who were bidden had failed to fulfill some condition, and that those who were compelled to come in had made themselves fit for the supper of their own free will. Neither in the one case nor the other is there the faintest intimation of any condition whatever. The bidding was absolutely by the will of the maker of the supper, and the stupidity of the carnal mind will hardly claim that the will of those who were compelled to come in was consulted in the matter. So that common sense is outraged by such an application of the parable as is made in support of the doctrine of human sovereignty, commonly called free will.

In considering the true application and teaching of the text, it must be remembered not only that it is a parable, but that it was spoken at the time and under the circumstances

recorded. Sitting at meat on the sabbath day in the house of one of the chief Pharisees, Jesus had reproved the selfishness of those guests who chose out the chief rooms. Hearing this reproof, one who sat at meat with him said unto him, "Blessed is he that shall eat meat in the kingdom of God." This may have been only one of those hackneyed expressions in use among those self-righteous Pharisees, whose broad phylacteries bore inscriptions quoted from the sacred writings, whose spiritual significance was no more understood by the wearers than by the garments on which they were written. Then Jesus spoke the parable to which our Subscriber refers. Under these circumstances it seems appropriate that the subject illustrated should be the rejection of that natural people whose expectation of divine favor rested upon their fleshly descent from Abraham, and their own works of obedience to the law and ceremonies given by Moses. On this ground they came to John when he was baptizing in the wilderness of Judea, and their claims were rejected by him, as wanting the requisite evidence of faith in the Savior about to be revealed, before whom John was sent to make ready a people prepared for the Lord. Evidently those who trusted in themselves that they were righteous, and despised others, were not so prepared. In the three excuses instanced may be included all the variety of earthly considerations which claim precedence in the natural mind before the comforting feast of gospel truth, and all these were in the way of those carnal Israelites, presenting to them attractions stronger and more desirable than the rich feast of sovereign grace proclaimed in the preaching of the gospel. So, they are witnesses against themselves that they have no love to the things of the Spirit, which constitute the food of such as are compelled by the power of almighty grace to feast upon the bounty of that God who calls whom he will to eat at his table. And it is not necessary that the rich provision should be concealed in secret chambers, guarded by signs and passwords, but it is as the psalmist sings, "Thou preparest a table before me in the presence of mine enemies." None can so much as wish to partake of the rich provision but those poor and needy outcasts for whom it is prepared; and the same grace gives them the longing desire for it, which is so wonderfully displayed in preparing the ample feast for them.

Some, taking this parable to illustrate the salvation of the saints from sin, and their enjoyment of eternal blessedness in the presence of God, have been perplexed to know how to apply the characters who were bidden, yet failed to partake of the supper. And with such an application this difficulty is indeed insuperable, as the Lord himself declares that "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And to suppose that he had prepared

eternal happiness for those who should be forbidden to enjoy it, would contradict his own explicit assertion that "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scriptures might be fulfilled." This would imply that the purpose of God was defeated, and the hope of the saints, based on his immutability, would be subverted. But let not the advocates of conditional salvation comfort themselves with the thought that this may be so; for if this parable teaches in opposition to the plain word of the Lord, instead of proving their system true, it proves the testimony of inspiration conflicting, and consequently false, and thereby shows that there is no salvation for any sinner. This false reasoning may serve the purpose of the father of lies; but it can afford no comfort to any conscious sinner to make it appear that the teaching of our glorious Lord is self-contradictory.

In our understanding of the parable, the "great supper" represents the gospel dispensation, of which the Spirit of Christ spoke by Isaiah, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." This supper, or feast, is clearly the revelation of divine grace in the clear light of the gospel day, in the establishment of the church as free from the law of a carnal commandment, and feeding upon the rich bounty of her gracious King. To this supper the Jews were bidden in their law, and by those prophets who were from time to time sent unto them, as Jesus himself told them plainly, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." In those Scriptures they were bidden, as when Moses directed them, saying, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."—See Deut. xviii. 15-19. They acted upon the same principle with those who were bidden in the parable, having excuses in their covetous devotion to their several possessions, to which they all gave precedence over the enjoyment of the liberty of the gospel, for they did not believe on him; and he told them the reason of their unbelief was because they were not of his sheep.—John x. 26. The same characters are still manifested by the same unbelief to this day. The first class may include all whose earthly possessions are more immediately important to them than the commandment of the perfect law of Christ. The second character seems to represent those who are preparing for extensive work. And the third reason, which seems so conclusive that he does not, like the two former ones, pray to be excused, is simply that he cannot come, because he has married a wife. This seems to fitly apply to the case of such as have formed some alliance with worldly societies or antichristian churches, from which they cannot free themselves.

The poor, maimed, halt and blind brought in from the streets and lanes of the city, may represent those of the Israelites who were called out from that house, leaving it desolate. These were the first in order to be brought in to the enjoyment of the precious things of the gospel feast. Not that they were better than others of that nation; but by the sovereign election of divine grace they were chosen to receive the rich blessings freely given unto them of God, without reference to their fitness or deserts. These were not simply bidden, nor were they invited to come in. The command was unconditional and absolute, and to be obeyed quickly. No dallying nor parleying to consult convenience, or to dress suitably for the occasion, is presented in the case. Nor did the servants report any obstinate case who would not come. They reported the order fulfilled, and yet there was room. Then the direction was extended beyond the city, to the highways and hedges, not to offer a chance to such as would accept their invitation, but to compel them to come in; and the determination is declared, "that none of those men which were bidden shall taste of my supper." Here is the extending of the commission to the Gentiles, as the Lord said after he had broken down the middle wall by nailing to his cross the law, "Go ye into all the world, and preach the gospel to every creature." Now, by the sweet compulsion of divine love, from the highways and hedges of the whole world the poor and needy are brought to feast upon the royal bounty of the glorious grace of God, and sit down in his kingdom with Abraham, Isaac and Jacob.

ELDER JOSEPH A. JOHNSON.

In response to our note concerning the condition of this dear servant of Christ, we have received the following letter, which will be read with deep interest by the large number of his personal acquaintances throughout the country:

EDITORS SIGNS OF THE TIMES:—As many are asking after Eld. Joseph A. Johnson, through Mrs. Johnson and yourself, you will please give the following statement, in some shape, through the SIGNS OF THE TIMES. He was taken sick the last week in March last, and after suffering greatly for perhaps six weeks, his reason became dethroned, and after passing through various changes it was thought best by his friends to remove him to the Asylum for the Insane. He was taken to Indianapolis on the 9th of the present month. Inclosed find cutting from *New Castle Democrat* for Jan. 12.

"Elder Joseph A. Johnson, of Springport, was taken to the Insane Asylum at Indianapolis last Monday. This is a sad case all round. Last March Mr. Johnson was in his usual health, and preaching near Springport, after the sermon, he bid his congregation good-bye, telling them that he was going to die. He went home, and took to his bed, and for a long time was not expected to live. It seems to have been an entire break-

ing down of his intellect, a kind of depression or despondency. He is thought by his friends to be hopelessly insane, but it is to be hoped however, that he will be benefited by the treatment at the Asylum."

In his more lucid moments he would make use of such expressions as, "Have pity on me, O ye my friends." "Not one single drop of joy, without thy presence, Lord." But as a usual thing there was nothing to remind any one of his former self. The church of which he has been pastor for twenty-five years, and his friends, feel the affliction as only such can appreciate who have passed through similar trials.

Yours truly,

J. V. HICKMAN.

SPRINGPORT, Ind., January 16, 1882.

NOTICE.

It is my intention, if the Lord will, to spend the winter in New York, with my sister Bessie. I wish our correspondents to address us until further notice at 516, Third Avenue, New York. But I wish to remark that a letter sent to me at Herick, Bradford Co., Pa., will always reach me soon.

SILAS H. DURAND.

CHANGE OF RESIDENCE.

ELDER James M. True, having changed his residence from Columbus Junction, Iowa, to Maryville, Nodaway Co., Mo., desires his correspondents to address him at the latter place.

PERSONAL.

N. A. Humpston is requested to send his post-office address to Joseph Hutchison, Humbolt, Coles Co., Ill.

THE EVERLASTING TASK FOR ARMINIANS.

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

ORDINATIONS.

THE Primitive Baptist Church called Salem, in Preston Co., West Va., convened pursuant to adjournment, and after prayer and a sermon, chose Eld. J. Plum Moderator, and David S. Miller, of Amnon Church, as Clerk.

Brother HARRISON ZINN was then set forward by the church for ordination to the work of the ministry. Elders J. Plum of Salem, J. S. Corder of Mt. Olive, J. Murphy of Leading Creek, and J. B. Cross of Little Bethel, were called upon to officiate. After a full and free investigation, the presbytery being fully satisfied with the experience and character of the candidate, proceeded to his ordination.

Reading and singing of a hymn by Elder Cross.

Interrogations by Elder Plum.

Ordination prayer by Elder Murphy.

Charge by Elder Corder.

The presbytery then gave to the candidate the right hand of fellowship.

Done by order of the church at our meeting for business, November 12, 1881.

J. PLUM, Mod.

D. S. MILLER, Clerk.

MARRIAGES.

JAN. 13, 1882, by Eld. Benton Jenkins, at his residence, Mr. Lamando F. Campbell, of Lackawaxen, and Miss Martha Davenport, of Pine Grove, both of Pa.

ON Monday, Dec. 19, 1881, at the residence of the bride's father, by Eld. E. Rittenhouse, Mr. Alanson E. Rittenhouse to Miss Emma C., daughter of Alexander Frazier, of Bryn Zion, Del.

DEC. 22, by the same, in Laurel, Sussex Co., Del., Mr. Caldwell J. Morris, of Delmar, to Miss Lavenia H., daughter of Elijah Hearn, of the former place.

AT North Berwick, Me., Dec. 31, 1881, by Eld. Wm. Quint, Mr. Frank U. Chadbourn and Miss Luther J. Staples, both of North Berwick, Me.

ON June 23, 1881, at the residence of the officiating minister, Eld. J. Beeman, Mr. Balser Dishing and Miss Mellie A. Cutshall, all of Fulton Co., Pa.

By the same, at the residence of the bridegroom's father, Yellow Creek, Pa., on Dec. 4, 1881, Mr. William Hartman and Miss Jennie Hoover, both of Bedford Co., Pa.

By the same, on Jan. 1, 1882, at the residence of the bride's step-father, Eld. Thomas Rose, Mr. Benjamin Brandt and Miss Rachel Blair, both of Fulton Co., Pa.

OBITUARY NOTICES.

"PRECIOUS in the sight of the Lord is the death of his saints."—Psa. cxvi. 15.

BELoved EDITORS:—Another of your long tried patrons and agents is gone; another faithful soldier of the cross has received his discharge and entered into his glorious rest; his warfare is over, and the conflict ended in the triumph and peace of our heavenly Father's house, where are many mansions.

Our beloved brother, **Elder Philip J. Burruss**, departed this life Dec. 2, 1881, after an illness of six days. His disease was bilious cholera, resulting in congestion of the stomach and bowels. He attended the meeting of Unity Church on the fourth Saturday in November, 1881, praying with much fervency and preaching with sweetness and comfort to the members present, using the words, "Let brotherly love continue."—Heb. xiii. 1. He was taken sick that evening at the house of brother E. S. Chinn, and while there said that probably that was his last discourse. He partially rallied, however, and was able to get home the next day by the assistance of one of the brethren, and continued to go about until Tuesday evening, when he was taken extremely ill and continued to grow worse until Friday night, nearly 10 o'clock, when he breathed his last.

Eld. Wm. F. Jones and myself were telegraphed for, but neither of us received the word in time to be present at his death or burial; but as he was held in great esteem by all who knew him, quite a number were present when his body was consigned to the tomb.

Brother Burruss was born in Culpepper County, Va., May 20, 1807, and died Dec. 20, 1881, being 74 years, 6 months and 12 days old. He was the son of Edward and Fanny Burruss. His parents emigrated with him in 1808 to Mercer Co., Ky., where he was raised.

I am not able to state precisely when he was enlightened by grace, but think it was when about eighteen years of age, and that he shortly afterward joined the church at Goshen, Anderson Co., Ky., being baptized by Eld. John Penny. He was licensed to preach by the Baptist Church in Bloomfield, Ky., I think, in 1830, and was ordained in February, 1836, at the request of the United Baptist Church called Brashear's Creek, Shelby Co., Ky. He emigrated to Missouri in 1839 and taught school in Clay and Jackson Counties. In October, 1842, he married Linna Ann, a daughter of Wm. Guthrie, and soon afterward settled in Platte Co., Mo., on the farm where he died. After he came to Platte Co., he first united with a church called West Union, but after it dissolved he joined Unity Church by letter, in Jan., 1850. He had been preaching to that church previously for over two years, and was continued in the pastoral care of the church till his death. He leaves his compan-

ion, dear sister Burruss, and two sons and two daughters, all grown and married, honored and respected; also the churches among which he labored, and all the circle in which he moved, mourn his departure. I have been acquainted with brother Burruss more than 25 years, was a member of the same church over 18 years, was ordained there, and have enjoyed his sweet confidence and fellowship all that time. I have been closely and intimately associated with him in our religious and ministerial labors for a long period, and I never knew one more free from guile, jealousy or envy than he. Meek and loving, tender and prudent, he was a good pattern and a safe guide. Firm and unfaltering in defense of the truth, clear and concise in expressing his views, forbearing and conciliatory in his deportment in the church and toward all with whom he came in contact, he made full proof of his ministry. He spoke the things that become sound doctrine: in all things showed himself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity; sound speech, that cannot be condemned; so that he that was of the contrary part was put to shame, having no evil thing to say of him. He was to me a father in the gospel, a brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, and I feel that I am doubly bereaved. Our dear brother was a sweet singer in Israel: gifted with a melodious voice and endowed with the spirit and the understanding also, he always cheered the hearts of his comrades when he sang to them the songs of Zion. He was an unwavering friend to the SIGNS OF THE TIMES. He believed and preached the doctrine the paper is pledged to maintain: he indorsed the views put forth by its late lamented editor, and his very acceptable successor, and greatly enjoyed its delightful and edifying correspondence. But he is done with the things of earth. Through God he has done valiantly and is gone to his reward. A valiant soldier for the truth, a faithful ambassador of peace, a trusty friend, a kind husband, a loving father and an upright citizen. Surely our loss is great, but it is his gain, for to depart and be with Christ is far better. Then, O ye bereaved ones, mourn not as those who have no hope nor comfort, for God himself is your comforter.

"He trod the gloomy shades of death,
Could set his seal that God is true:
Finished his course and kept the faith,
And died with glory full in view.

Methinks I see him now at rest,
In the bright mansions love ordained;
His head reclines on Jesus' breast,
No more by sin and sorrow pained."

R. M. THOMAS.

WAKENDA, Carroll Co., Mo.

THE following tribute of respect was adopted by Unity Church, Platte Co., Mo., on the fourth Saturday in Dec. 1881.

"Forasmuch as the righteous Disposer of all things has seen fit in his infinite, unerring wisdom to remove from his warfare and toil here below our beloved brother and faithful pastor, **Elder Philip J. Burruss**, we deem it meet to give an expression of our deep-felt sense of great bereavement and heavy affliction in this sad dispensation. In his departure we have lost a beautiful example and a bright light; for in him we were blessed with a good gift and perfect gift from above, from the Father of lights, with whom is no variableness nor shadow of turning. Ever loving and gentle, kind and tender, meek and conciliatory, he was indeed to us the "breath of our nostrils," the "light of our eyes." But he is gone. The Lord gave, and the Lord hath taken away, and may he enable us to say, Blessed be his holy name. May he reveal himself a "Father to the fatherless and a Judge of the widows, from his holy habitation, to our dear bereaved sister and her children. May he support and comfort them and us in this sore trial. We realize that not only his dear family, and his beloved charge, Unity Church, but the churches and brotherhood generally, and the community at large, have suffered a great loss by his removal.

The children of God may fervently say, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." But though our mourning is grievous,

and our affliction deep and sore, we take comfort in the assurance of faith that our beloved pastor is at rest, his toil ended, his warfare over, and he is realizing the bright glories of the mansions on high, and the delights of his Father's house, and the beauty and perfection of his gracious Lord, in whose presence is fullness of joy, and at whose right hand are pleasures forevermore. May the Lord sanctify this grievous chastening to our good, and cause the truthful proclamations, the faithful warnings, the loving encouragement, the sweet, tender counsels, of his gift to us, to sink deep in our hearts and yield the peaceable fruits of righteousness in our lives, is our prayer for Jesus' sake. Amen.

"O happy soul, who safely past
Thy weary warfare here,
And landed safe in heaven at last,
And ended all thy care."
R. M. THOMAS, Mod.
ED. SMITH, Clerk.

MY dear husband, **John H. Smith**, died on the morning of June 18, 1881, after a severe spell of inflammation of the bowels, caused by kidney and gravel disease. His last attack lasted only eleven days, but his sufferings were intense, and relief only came when life ceased and the weary spirit took its flight to that home in heaven for which he had often groaned and prayed. He was born in Fayette Co., Pa., July 28, 1803, and moved with his parents to Butler Co., Ohio, in 1816. He was married to Sarah Lemmon, Feb. 14, 1828, and with her and others was baptized in the fellowship of Indian Creek Church during a revival of religion. He was well known in the Old School Baptist community, having for a great many years attended associations in Ohio, Indiana and Kentucky, and none seemed to enjoy those seasons more than he did. But he has been called to lay his armor by, with so many of the old soldiers, during this year, having fought the fight of faith, with their Captain full in view.

In 1842 he buried his first wife, and in 1843 we were married. My maiden name was Sarah Jones. For almost thirty-eight years we walked together the road of joys and sorrows, for much affliction has fallen to our lot. His first wife had but one child, a daughter, who married and had a family, and died some years ago. He and I had a family of seven children, five sons and two daughters, six of whom have been married. One son, single, and one son married, live with me at the old homestead. But the old home seems lonely and desolate. O may the widow's God guide, comfort and support me in my affliction and sorrows, to the end of my pilgrimage, and support me in the trying hour of death, and raise me up with all the redeemed family in heaven.

SARAH SMITH.

The above was written by our bereaved sister Smith, who feels her bereavement very much, but bears it with christian patience and resignation. We were acquainted with brother Smith, and were with him in his last hours. He had filled the office of deacon in Indian Creek Church for some length of time, and took much interest in the cause of truth, traveling far and near to attend associations and general meetings of interest among the brotherhood, and went as long as he was able to go. He filled his seat in the church when he was able. His funeral was very largely attended, and Eld. Harvey Wright and myself addressed the people on a subject fitting the occasion. May the widow's God be the comforter of our sister, is our prayer for Jesus' sake. As ever, in fellowship,

L. BAVIS.

Ruth Ann Sanford, seventh daughter of C. W. and Frances West, was born March 19, 1858, was married to G. W. Sanford Aug. 21, 1878, and departed this life Aug. 10, 1881, aged 23 years, 4 months and 22 days.

The subject of this notice never enjoyed good health, her constitution being weak from infancy. She was confined to her bed in her last sickness about sixteen weeks, and was a great sufferer during that time, but was seldom heard to complain. She seemed reconciled to her condition, and appreciated the kind attention given her by those around her. She seemed to have a presentiment for some time before her death that her time on

earth was short, and spoke of the impression on different occasions. She had a great desire to be reconciled to the will of God. At different times while confined to her bed she asked me to read the Scriptures to her, and on one occasion asked me to read about the crucifixion of Christ. She said she wanted to see her uncle, Elder Miles A. West, and wanted to hear him sing and pray. He came to see her, and had singing and prayer; and when the time came for him to leave, she asked him to pray for her. On the evening before she died she said she was satisfied she could not get well, and thought she would live but a short time; said she was better satisfied than she had been, and was willing to die; that if she was saved, it would not be for anything she had done. About the last words she spoke distinctly were, "I am easy," and without a struggle or a frown her breath softly ceased at ten minutes of five o'clock a. m.

How suddenly the light of that house has been extinguished! How ruthlessly the stern messenger, Death, has entered, and forever severed the tie that bound together that family, of husband, wife and child! In the midst of life we are in death. In the prime of life she was called away. As we sat by her side and watched the death-damp gather upon the lovely brow of our child, how forcibly were we reminded that we all, like Ruth Ann, are sojourners but for a moment in the dark shadow of mortality. May God comfort us as a bereaved family, and may this dispensation of his providence be sanctified to our good and his glory.

A funeral discourse was delivered by Eld. Miles F. West, on the third Sunday of August, (21st) 1881.

C. W. WEST.

DIFFICULT, Smith Co., Tenn.

My sister, **Elizabeth Hedger**, departed this life on the 8th day of April, 1881. She was born in Mercer Co., Ky., Aug. 29, 1802, and at the time of her death was aged 79 years, 7 months and 10 days. She was the oldest of thirteen children. When perhaps about fifteen years old, she was led to the Savior and joined the Baptist Church, being baptized, probably, either by Elder John Rice, her grandfather, or John Penny. For many years our sister was a member of Goshen Church, but for the last twelve or thirteen years was a member at Salt River, Anderson Co., Ky., of which church Eld. J. F. Johnson was pastor. No sister, perhaps, ever shared more largely in the cares, labors, sorrows, griefs and joys of father and mother, brothers and sisters, than did she. She lived to see all the brothers and sisters grown, (with one exception) and all, as we might say, old, and then she passed away. Sister Betsy, was highly esteemed by her large circle of acquaintances, both professors and non-professors. At her death and burial others besides relatives wept. "Blessed are the dead which die in the Lord."

On Sunday morning, April 2, while sweeping the floor, she was stricken with paralysis, after which she talked no more so as to be understood. On the 8th, as above stated, she fell asleep, as we all believe, in Jesus.

My sister was ardently devoted to the cause of the Redeemer. She loved the Bible, the church and the songs of Zion, and was deeply interested in experimental religion. No sacrifice was too great for her to make in order to attend the meetings of the church when she could. But we shall see her no more in this state of existence. We sorrow not, however, as those who have no hope. In the better land, in the resurrection of the just, will there not be a reunion? The adorable Savior said, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." And where he is, there shall his people be.

J. T. HEDGER.

Elder A. W. McKenzie departed this life at his residence in Walker County, Texas, on Nov. 27, 1881, aged 68 years and 8 days. He was baptized Nov. 8, 1837, and was licensed to preach the gospel, Jan. 18, 1840, and was regularly ordained on the 16th of August, of the same year. I have known him for about twelve years, and knew him only as a faithful minister of the Old School Baptist order.

His disease was a cancer on the left shoulder, and he suffered a great deal for some two or three weeks before his death. He was a member of Antioch Church, and at the time of his death was pastor of three churches. The amount of labor and the hardships he went through in late years were great. He traveled and preached over a large portion of Texas. His delight seemed to be to preach the gospel and talk of the happiness in reserve for the saints. He had many sincere friends, who admired his candor and sincerity. The great aim of his life seemed to be to promote the peace and harmony of the church. May the great Head of the church supply the churches for whom he labored, with one to go in and out, according to the promise.

Our departed friend and brother was born in Pike County, Miss. He leaves a wife, three sons and six daughters to mourn their loss, and also several grandchildren; but not as those who have no hope do they mourn, for they have reason to hope that their dear father and husband is at rest, for he died in the faith in which he lived. May the Lord support the widowed wife in her declining years, and give her faith to live in hope of eternal life; and may he sanctify the dispensation of his providence to the good of those who are left behind, reconcile them to his will, and save us all, is my prayer for Jesus' sake. Yours fraternally,

P. T. LAUDEL.

HUNTSVILLE, Walker Co., Tex.

It becomes our painful duty to announce through the SIGNS OF THE TIMES the death of our much beloved brother and pastor, **G. D. Taylor**, who died Nov. 2, 1881, of congestion of the stomach. He was sick only nine days, and was not sensible of suffering for three days before his death. He fell asleep in Jesus without a struggle, in full triumph of a living faith. Surely a great man in Israel has fallen.

Brother Taylor's experience and call to the ministry was published in the SIGNS OF THE TIMES. He joined our church on Saturday before the fourth Sunday in July, 1881, and baptized twenty-two members while with us. Greater love has no people had for a man than that of the Primitive Baptists throughout this association for brother Taylor, and as far as he was known. He was neither afraid nor ashamed to preach the gospel of Jesus Christ, the author and finisher of our faith. Since his death we feel sad and lonely and in much trouble. The first meeting after his death was a sad time with us, all wearing a sad countenance, and some in tears. But we should feel reconciled to the will of God, knowing that he doeth all things well. He left his widow and six children to mourn their loss, but we feel thankful that they have many friends to give them counsel and aid in their trouble and distress.

It is said of Jesus that there followed him a great company of people, and of women which also bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." Dear brethren, let us not weep for brother Taylor, but weep for his dear companion and children. Sister Taylor wishes to be remembered at the throne of God's grace. Brethren, let us remember them.

Brother Taylor was born in Butler County, Ala., Jan. 10, 1849.

By order of the church in conference, Saturday before the fourth Sunday in November, 1881.

T. J. MOORE, Mod.

S. S. WILLIAMS, Clerk.

HURRICANE CREEK, Miss.

DIED—Nov. 23, 1881, at his residence in Waverly, N. Y., Mr. **John Hoyt**, aged about 65 years. He had formerly lived in Orange County, N. Y. His disease was diabetes, from which he suffered very much, but bore his sufferings patiently. His son-in-law and daughter, Mr. and Mrs. Rogers, were with him through his sickness, and were very attentive to him, apparently doing all they could to relieve him from suffering. The writer of this notice had been personally acquainted with him about ten years, and had gained an evidence that he was a subject of grace. About thirty-seven years ago he received a hope in the mercy of God, and that Christ died for him; but he never united with the church, his plea being his unworthiness, the complaint of the family of God. He enjoyed the company of the saints much, and delighted to hear the gospel set forth in its purity. Salvation by grace was his theme. I was with him several times during his sickness, which lasted three or four months, and from the first he felt that he should not recover. The last night I was with him I asked him how he felt in his mind, and he said, "At rest. I have no desire to stay. I am only waiting the Lord's time." The Lord's time came, and we believe he has taken him home to dwell with him forever. May God sanctify this dispensation of his providence to the good of mourning friends, for Jesus' sake. The writer tried to talk a little at the funeral to the friends assembled.

Yours to serve,

M. VAIL.

DIED—October 21, 1881, sister **Ruth L. Philson**, daughter of brother Charles Wright, aged 30 years and 28 days. She united with the Baptist Church called Middle Run, in 1866, but when the Valley Church of Old School Baptists was constituted she united with that church, and was a member of said church until her death. I was well acquainted with her. She was sound in the faith of the Old School Baptists, and gave good evidence that she was a living member of the body of Christ. When near the time of her departure, and aware of it, she asked the friends to sing for her the hymn,

"Amazing grace! how sweet the sound!" &c., and said to them, "I would sing if I could." She said she was willing to go, and it was well with her. She is the third daughter that brother and sister Wright have buried within a short time, all grown persons: so their house is a house of mourning, and we feel to mourn with them that mourn; but we do not sorrow as those who have no hope, for we believe that God raised up Jesus from the dead, and that they that sleep in Jesus God will bring with him. Our sister leaves a husband and one child and numerous relatives to mourn. Their loss is her eternal gain. The writer preached on the funeral occasion to a large congregation of sorrowing friends.

J. H. BIGGS.

LEONARDSBURG, Delaware Co., Ohio.

DIED—Near Bloomingburgh, N. Y., Nov. 20, 1881, of typhoid fever, **Mrs. Eveline Reeve**, wife of Mr. Harvey Reeve, aged about 57 years.

The deceased was a very highly esteemed member of the New Vernon Church, and was baptized by Eld. A. B. Francis, in 1878, while the pastor, Eld. G. Beebe, was confined to his house with inflammation of the eye. She was possessed of a meek and quiet spirit, and was beloved by all who enjoyed her acquaintance. She has left her devoted husband and one daughter, with a large circle of relatives and her kindred in Christ, to mourn her departure. The funeral was largely attended at New Vernon Meeting House, when a discourse was delivered by the writer, and her mortal body was laid to rest in the cemetery of the New Vernon Church.

ALSO,

DIED—In the village of Middletown, N. Y., on Wednesday, Sept. 26, 1881, **Mrs. Temperance Decker**, wife of Hiram H. Decker, aged 70 years and 13 days.

Mrs. Decker, though not a member of any church organization, had for a great many years been a regular attendant at our meetings for public worship, and entertained a hope in the Savior of sinners. She leaves her husband, with other relatives and friends, who cherish the hope that she has entered into rest. Her funeral took place at New Vernon, on which occasion a discourse was preached by the writer from Heb. ix. 27, 28.

ALSO,

DIED—In the village of Otisville, N. Y., on the morning of Dec. 28, 1881, Mr. **Frank Green**, son of Mr. Osmer B. Green, in the 30th year of his age. His funeral was held at the residence of his parents, at which time the writer tried to present the consolations of the gospel to the large concourse of mourning relatives and sympathizing friends there assembled. His remains were buried in the cemetery at New Vernon.

BENTON JENKINS.

CHURCH HISTORY.

TO MY BRETHREN IN THE UNITED STATES:—I have been requested by the Kehukee Association to notify you that the manuscript of our Church History will, if providence permits, be ready for the press by January 1st, 1882; but we can find no publisher willing to undertake the publication without the payment of the money in advance. We are therefore compelled to request the subscribers, and all others wishing the History, to send, at once, by postal order or registered letter, or check, the amount of their subscriptions (two dollars for each book), to me at Wilson, N. C. This price includes the postage on each book, and is very small for an octavo volume of some 800 pages, containing a steel portrait of the principal author, Elder C. B. Hassell, and bound in leather, as we hope to get the work.

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If the money is not forwarded by the first of next January, the publication will be delayed until it is forwarded, or guaranteed by brethren or friends of means, as suggested by the Association. Those guaranteeing (and paying their guarantees the first of January, if called upon,) will be repaid when the books are sold, or they can take, in books, the amount of their guarantees.

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Please write plainly the name of your post-office, county, and state.

Yours in love,

SYLVESTER HASSELL.

WILSON, North Carolina, Oct. 15, 1881.

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ON

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., FEBRUARY 15, 1882.

NO. 4.

CORRESPONDENCE.

THE ATONEMENT.

(Continued from page 27.)

"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."—Isaiah liii. 10, 11.

And the pleasure of the Lord shall prosper in his hand. Although there were times, while the Godhead was veiled in flesh, that a seeming weakness was manifested, yet it was so only in relation to him as one with his people; but the pleasure of the Lord was carried into execution from the manger to the bloody tree of the cross, on which he gave up the ghost; and although that body, in which he had hungered, had agonized in the garden, and which died on the cross, was begged of Pilate by Joseph, a disciple of Jesus, the pleasure of the Lord was still carried into execution. "Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he 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 stone to the door of the sepulchre, and departed." In this is fulfilled a great and important truth; for it was declared that "He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." In a two fold sense was this prophecy fulfilled, for Joseph was "a rich man of Arimathea;" but in that deeper and hidden sense, in his Godhead what riches, for "All things were made by him." And he said of that life or body which he had taken, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Therefore "he made his grave with the rich," also with "the wicked" in his death; for all his members "were by nature the children of wrath, even as others." He did not make his grave separate from them, but with them. After his resurrection from the dead he was not shown openly to the world any more, "but unto witnesses chosen before of God." Before his resurrection natural men could see him as a man, but not as he was; and "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and

how sayest thou then, Shew us the Father?" This answer of our Immanuel settles that all-important matter, that "in him dwelleth all the fullness of the Godhead bodily."

When the time came for Jesus to send forth his disciples clothed with power to do his will, as apostles, under the gospel dispensation, "the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world. Amen." These words of the precious Redeemer, addressed to his dear disciples just before his glorification and ascension, when in a few moments the "cloud received him out of their sight," are in exact harmony with the words in the Psalm, which read, "Arise, O Lord, into thy rest: thou and the ark of thy strength." And the Redeemer said, "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, lover of truth, believer in Jesus, child of God, does it not at times fill your soul to overflowing, or make the cup run over with joy and gladness, to know that the pleasure of the Lord must prosper in the hand of your exalted and glorified Redeemer? "O yes," say you, "and I am glad, with a delight that I cannot express in words, that my dear Redeemer is now invested with all power in both worlds, and that his Father's will is that he should lose nothing; for I am sick, weak, sore and wounded, and have learned by experience that I am in and of myself entirely helpless, cannot think a good thought nor perform a right deed, unless my Savior thus enables me." Feeling that in heart, dear child, see what "good company" you are in; for Paul says, "And such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

Not only did our Redeemer declare his unlimited power to his dear disciples, but the divine restriction with regard to what they should teach, for it reads, "teaching them to observe all things whatsoever I have

commanded you:" no more, no less; and woe be to him or them who undertake to add to or take from what was and still is involved in the divine commission. If the twenty-one epistles and the Acts are carefully, sincerely and prayerfully read and pondered, the all things to be observed in the kingdom of Christ here upon the earth will be so clearly understood that the desire of the heaven-born and spiritually-taught will be to obey their Lord, and not follow the modern wisdom and carnal inventions of the so-called learned and wise men of our day. Turning to the epistle to the Ephesians, there we find recorded the following: "But unto every one of us is given grace according to the measure [notice, it is all a gift, and restricted to the measure] of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." And concerning these gifts, the Bible reader and true believer has not to go out on the "wild sea of speculation" to ascertain, neither has such one got to read the commentaries of uninspired men of our day to ascertain what the gifts are for; because the inspired judge, who spake of the grace and gifts, tells us what they are and their use in the following cogent terms: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, [no other characters,] for the work of the ministry, for the edifying of the body of Christ: till we all come in [not into] 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; that we (henceforth) be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; 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." An abundance more might be quoted from the epistles having precisely the same import, but this quotation ought to settle the matter with every true believer.

Now with such momentous truths, and so many of them couched so closely together by the inspired judge, why should any one reading the same understandingly desire to go back

and attempt to bind on the church any part of the Jewish ritual, which has been done away? There is a vast difference between shadow and substance, between law and gospel, between the moonlight dispensation and the glorious sunlight dispensation; for the church was seen by John "clothed with the sun, and the moon under her feet." The blessed Redeemer bestows these gifts according to his will, taking no counsel from mortals, because it is declared, "Forever, O Lord, thy word is settled in heaven." Therefore, while his church remains here in her militant state, the gifts will be made manifest at the right time; and if it be a fisherman, like Peter, or a learned man, like Saul of Tarsus, such will be made willing at his bidding, and be brought upon an equal footing in the great matter of salvation. Right here a remark is made, as a finality, upon one subject, viz., education. When the various branches of science are pursued for their proper and legitimate purposes, such course is noble and laudable; but when science is used to disprove the truths recorded in the Scriptures, no lover of the truth as it is in Jesus should tolerate such perversion one moment. All the training and disciplining of the mental powers of any man, in any age, or amongst any people, never prepared one for heaven and immortal glory. That preparation must be of the Lord; "For the preparations of the heart in man, and the answer of the tongue, is from the Lord." Neither worldly wisdom in man, nor gross ignorance, helps or hinders him who has all power in both worlds from making the vessels of mercy passive in his hand in this day of his power. Now in the organized church, in her many branches here upon the earth, there are men who have had but little opportunity to become well informed in any branch of science, yet they are able, faithful and bold defenders of the truth of the gospel, showing thereby that they have been taught of God; while there are thousands of so-called preachers in our country who are very expert in the use of terms, can quote largely from history, and descant profoundly upon worldly sciences, but show an entire ignorance of man's condition by nature, and that he must be born of the Spirit to know spiritual things. Of the apostles it was said, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."

In this day, in our country, the children of the indigent, with very few exceptions, if they wish, have the opportunity to obtain a good, useful, common education, sufficient for worldly transactions; therefore it is very strange why any genuine, consistent reader of the epistles and Acts of the apostles should countenance any of the carnal "machinery" of modern times, such as Sunday schools, Bible societies, tract societies, &c., for there is no warrant for such organizations in the New Testament. But the answer is, "Unless something of the kind is resorted to, our churches and congregations will gradually decrease, and we shall become extinct; for we must keep our children from going to other places." Answer: There is a possibility that in some places a congregation may be kept numerically strong by such means, but it will be very weak in the principles of gospel truth; because a century of our years has not passed since one Andrew Fuller, in England, published a "treatise on the nature of faith, and the duty of all men who hear [literally, of course] the gospel to believe it," &c., stating "that had matters gone on but a few years longer, the Baptists would have become a perfect dunghill in society." There have been many of God's dear children who have seen the baneful effects of Fullerism in the Baptist Churches here in America, and where that "ism" has been strongly advocated and indorsed, there has been little if any regard for pure, unadulterated truth; and where the gospel of God our Savior has been clearly, faithfully and sincerely advocated, loved, believed and received, Fullerism, or error, has not obtained much footing, because the gospel and error cannot be made to harmonize, for there is no affinity between them. "The Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon;" but were things quiet in Dagon's house? No; the second day after the ark was placed by Dagon's side, in the "morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him." Poor headless and handless Dagon! nothing but the stump, or Dagon powerless! What was the result of Dagon's being found in such condition, and other things in connection therewith? "When the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our God." They finally "sent the ark of God to Ekron." Now, child of God, does not that wonderful transaction show clearly that the votaries of antichrist and the humble followers of the meek and lowly Jesus cannot dwell in the same house, or organized body, quietly together? As Dagon fell upon his face, with head and hands cut off, so when the

sword of the Spirit, which is the Word of God, is wielded mightily by divine power in this day, the Dagon of error falls before it with head and hands cut off. The same awfully momentous truth is shadowed forth in the case of Samuel and Agag; for the record is, "And Samuel [heard of God] said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag [roof, or covering] in pieces before the Lord in Gilgal." All the coverings, under the pretext of benevolence, good deeds, &c., represented by the name Agag, are hewn "in pieces before the Lord" when gospel truth is vindicated.

Before leaving this clause of the text, which says, "The pleasure of the Lord shall prosper in his hand," it is well to notice with much care what the gifts are for, to what characters they will be precious, and how broad the extent; for when these important matters are not considered, and portions of Scripture are detached from their true connection, and a tropical meaning given them, it is like a florist preparing a rich, fragrant and beautiful bouquet; for, to do that, he takes his scissors or knife and cuts a beautiful flower from one growing stock or stem, and another from some other bunch, and so on, till he obtains the number he desires, then binds them together. For a short time the beauty and perfume are retained, but soon they are less fragrant, and begin to fade; and why? because they have been separated from the root. So when portions of Scripture are detached from their just connection, and couched together to sustain some "fanciful" theory, and a careful, sincere and prayerful investigation is made, the theory soon begins to lose its beauty and effect; not because the declarations of Scripture are not true, but a wrong application has been made. The gifts in the hand of Christ are "for the edifying of the body of Christ," also "unto the edifying of itself in love;" and outside or separate from that body no spiritual nurture and growth ever has been, neither can it ever be made to extend beyond the members of that body; and to-day the glorious proclamation of the gospel cheers, builds up and nurtures none but them who are alive from the dead. Said the Savior, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." These words settle the matter with regard to spiritual life. Sometimes expressions like the following are uttered: "I am pleased with the man's address, he reasons methodically, and occasionally becomes eloquent; therefore, when I can, I go to hear him." Now is there anything in such talk giving an evidence that such a person has fed upon the truth and been nurtured in the Lord? No; but some dear old sister or brother, tottering as it were on the very brink of the grave, says, "This day I have had 'a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on

the lees well refined;' I have been strengthened, built up, and go on my way rejoicing." These truths clearly show the difference between being pleased with the man's ability, as it is termed, and being fed and nurtured.

Now "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Said the Redeemer to his disciples, "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." This command was given to the disciples while they yet were under the legal dispensation; and after the dear Redeemer was seated in his Mediatorial throne, and the disciples understood their mission and commission, the injunctions were clearly comprehended by them; for the twenty-one epistles, as well as the Acts, positively set forth that the "fat things" of the gospel belong only to believers, whether they be children of tender age literally, or the aged man with his hoary locks. Before his crucifixion the dear Redeemer said to his troubled disciples, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world [of mankind, most certainly] cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." The inspired Paul, in writing to the church at Corinth, said, "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." These quotations settle forever the solemn truth that no training, no disciplining of the mental powers of the creature, man, whether in infancy or maturity, can ever impart spiritual life, or be the means of giving it to any of the lost race of mortals; and that reply of Christ to Nicodemus remains as unmoved to-day as the throne of God, for "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Having shown positively, by divine testimony, the negative, or the condition in which none of Adam's race, either young or old, can receive gospel nutriment, now from the same divine record shall be shown what prepares a person to know that the pleasure of the Lord is still prospering in the hand of our glorious Mediator. As revealed to John in the isle of Patmos it was, "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering [not attempting to or desiring it], and to conquer." The glorious provisions in the New Covenant are, "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 their iniquities will I remember no more." Reader, do you believe those God-honoring truths? If so, how can you have any sympathy with any of the carnal religious doings of MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, or any of her Protestant daughters? "At that time Jesus answered 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." "Be ye therefore followers of God, as dear children." "Children, obey your parents in the Lord [not out of him]; for this is right." "And, ye fathers [not parents, father and mother], provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." "Little children, yet a little while I am with you." "My little children, of whom I travail in birth again until Christ be formed in you." Did not the apostle stand as a father to them? Did he feel like provoking them to wrath? O no, but an abiding interest in them he had; because upon another occasion, and at another time, he said, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers [not a word said about mothers]; for, in Christ Jesus, I have begotten you through the gospel." He calls Timothy his "own son in the faith." "My little children, these things write I unto you." "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him (that is) from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father." There can be no mistake here as to the meaning involved in the words "little children;" that they are not simply little children literally, because a knowledge of God the Father had been given them. Said the apostle to the Thessalonians, "But we were gentle among you, even as a nurse cherisheth her children." Right here in the blessed word "cherish," we have the Scriptural meaning of "in the nurture of the Lord." Could a fish swim in the water and not be in it? Can a bird fly in the air and not be in it? Certainly not; neither can any person be nourished by the gospel and not be in Christ; and attempting to nourish natural persons with gospel food ever has failed and ever will fail, for our heavenly Lover has not so ordered this great matter. "If any man be in Christ, he is a new creature; old things are passed away: behold, all things are become new." The apostle Peter speaks on this wise, after exhorting God's children to lay aside the vile principles of the flesh, "As new-born babes, desire the sincere milk of the Word,

that ye may grow thereby; if so be ye have tasted [mark, they must have tasted] that the Lord is gracious." "Brethren, be not children in understanding; howbeit in malice be ye children; but in understanding be men."

(Concluded in next number.)

"AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke ii. 8-11.

According to our computation of time, near two thousand years have passed away since the heart-thrilling notes of this heavenly song were first heard by the humble shepherds upon that ever-memorable night. Years have rolled into centuries, and centuries have been lost in the ever-flowing stream of time, which has borne generation after generation, like billows upon the river's surface, into the boundless ocean of a never-ending eternity. By faith we go back through the long dreary years of the past, and behold again the startling scenes in and around this little city of Bethlehem, scenes long foretold by the prophet of the Lord: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." I hope that I have had a faith's view of the glorious scenes attending the dawn of this never-ending gospel day. The night season was the time selected of the Lord to pour upon a darkened world the glorious light of the eternal morning. Truly it was a night season in more than a literal sense, for darkness covered the earth, and "gross darkness the people." "The people," said the inspired writer, "sat in darkness," and "in the region and shadow of death." This was and is an awful condition. No mortal tongue or pen can paint or tell the horrors that surround the pathway of the sinner dead in sin. This awful cloud of the darkness of death it is said "covered the earth." In its high and low places, in all of its conditions of society, in its temples of religious idolatry, and its low places of immoral crime, then as now the darkness of death reigned supreme. It covered the mind of the feeblest lunatic, holding its deluded votaries in its iron grasp, and bearing them swiftly down to final and irretrievable woe. This was the condition of the earth then, and is still the awful condition of all whose sins were not laid upon the blessed Jesus, by whose stripes we are healed. Look abroad upon the scenes of earth to-day. The heart is saddened at the sight. Degradation reigns supreme in every avenue of life. Confine for a moment this view to the political, social and religious condition of our own highly favored land. See the "temple of liberty" desecrated by the presence and crimes of the most

worthless of men, who, in the corrupt and degraded state of public opinion, attain to the highest positions in political life. Mark the development of the mystery of iniquity, the dark doings under the garb of religion in the idol temples that cover our land like so many tomb-stones to mark the dwelling place of these congregations of the dead. Tell me no more of Pagan days or Pagan temples, in a land where such unhallowed institutions as the self-styled "Plymouth Church" or "Brooklyn Tabernacle" give force to public opinion, and the religious rantings of the deluded creatures that occupy such pulpits are quoted from one end of the country to the other, as worthy the credence of a christian public. Nor do we find a better state of things in the social system of our country. The honorable barriers that should ever stand around a proper social intercourse, to a great extent, have been rudely torn down in many instances by the ruthless hand of that arch-enemy of all righteousness, the pharisaic religion of our day. What mind, unfettered by the terrible chains of religious superstition and darkness, but could mourn over the spectacle presented in our country a short time since, when the streets of many of our villages and cities were desecrated by bands of "praying women," marching from one bar-room to another in an unholy crusade against the liquor traffic, mingling among the low, coarse rabble ever found about such wretched places; and then to be informed that these misguided women were gathered from what are falsely termed the "best circles of society." How expressive of this system of religion is the language of Solomon in describing the "strange woman," (antichrist): "She is," says he, "loud and stubborn; her feet abide not in her house. Now is she without, now in the streets, and lieth in wait at every corner." I refer to these things as unmistakable evidences of the fact that darkness reigns over our own as well as other lands in the present century, notwithstanding the arrogant assertions regarding its enlightenment. The Lord has so decreed, and thus it must continue. Long before the memorable night referred to in the text, the prophet had foretold this gospel dawn: "Arise," says he, "shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, 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 Gentiles shall come to thy light, and kings to the brightness of thy rising." Again, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." The place selected by our Lord for the dawn of this wonderful display of his great goodness and mercy was the "field of Judea," which represents, I suppose, the church of the living God, the cultivated field of the Lord's planting, inclosed by the bulwarks

of sovereign grace. The individuals elected to hear the holy strains of this immortal song were the humble, faithful shepherds quietly feeding their flock. The word flock is used in the singular, and, I presume, represents the "one fold," comprising the saints of every age and clime. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Here was a "song as in the night, when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel." Light broke upon the darkness of the night, a light that Paul afterward declared was "above the brightness of the sun;" while the immortal strains borne from the eternal throne by the "heavenly host" fell upon the enraptured ears of the highly favored shepherds. The quietude of night had never before been broken by such a wonderful scene. No wonder that the fear of God fell upon the startled shepherds. The heavens are opened, and the scenes of earth are banished.

"From the heavenly plains
Are borne the songs that angels know."

"Glory to God in the highest."

What thought can reach the immortal theme? And through the succeeding centuries the heavenly music of that immortal song has soothed the sorrows, softened the cares and healed the wounds of those divinely taught to know "the joyful sound." The glory of the Lord has shone round about his people, a light to guide them in the pathway of truth. But the heavenly angels encouraged the trembling shepherds with the joyful message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." "The Lord hath anointed me," says the Savior, "to preach good tidings unto the meek." Here are the clear, ringing notes of the gospel, "good tidings of great joy." Truly the tidings are good; the battle is fought, the victory won, the joy is great.

"Angels raise
Fame's eternal trump of praise!
Let the earth's remotest bound
Hear the joy-inspiring sound."

There are times in our experience when the eternal hills seem near, faith draws back the curtains of time, and the boundless glory of the heavenly world chains our undivided mind. The music of heaven stills our earthly passions. Sin and self are lost sight of in the glory of God. Such, I presume, was the effect upon the occasion mentioned in the text. And these good tidings it was said "shall be to ALL people." That is, to the Gentiles as well as the Jews, to people in all classes and conditions of society. The number of this people, is distinctly declared in the first chapter of Matthew: "And thou shalt call his name Jesus: for he shall save his people

from their sins." Notice the assertion that this salvation is for "his people." The text, as stated, refers to them as among the Gentiles and Jews, and in all conditions of society. "For the grace of God," says Paul, "that bringeth salvation, hath appeared to all men." The text also declares that this salvation *shall be* to them. There are no conditions here. It shall be, says the Lord. "He spake," the psalmist declares, "and it was done; he commanded, and it stood fast." How absurd the popular idea, and inconsistent with the eternal perfections of Deity, to suppose that the God of heaven should send his Son into the world, to suffer and die the awful death of the cross, and then leave all of this great work to be finished and made effectual by a poor, blind, ignorant and impotent mortal, whose very breath is held in the hands of the omnipotent One.

"Shall mortal worms presume to be
More holy, wise and just than he?"

This is an awful presumption, yet this is the very foundation upon which the whole structure of modern religion rests. It all turns upon the act of the creature. It was this principle that led the Pharisee to boast in the temple and pray "with himself," that led Cain to become "very wroth" when he found that the works of his hands were rejected, and that culminated in the crucifixion of the blessed Savior. And the declaration of the text is one of the many that the preachers of this dark system attempt to distort from their original meaning to prove that black is white in religion. These things cannot be too clearly and constantly kept before the saints, that we should shun the ways of the "strange woman" "in the twilight, in the evening, in the black and dark night," for "her house is the way to hell, going down to the chambers of death." It is inconsistent with our profession to give countenance, secret or open, direct or indirect, in any possible manner to this system of religion; for he that thus bids antichrist God speed "is partaker of his evil deeds," and upon him in the Lord's own time and way must fall the chastisement of a just and righteous God.

But I will consider the closing verse of the text: "For unto you is born this day in the city of David a Savior, which is Christ the Lord." This was the cause of all their joy. Aside from this there could be no joy in the christian's heart. It is the source from whence all their songs of joy flow. Truth is written in the personal experience of the saints. "Unto you," was the message, is born a Savior. The sinner is brought to know that *he* is the sinner. It is written "in every imagination of the thoughts of his heart." Salvation in Jesus comes to him with power, and that mighty name is exalted above every name in his experience. There are times in his experience when he is made to see that Jesus died for him, even him, poor, weak and worthless as he is. And that auspicious hour of the Savior's birth was select-

ed, with all of its attending circumstances, before the world was, when the heavens were to be lit up with the glory of God, and the quietude of night broken by the immortal strains as they fell from the heavenly throne. Our brethren in prophetic days looked forward as we look back to the Savior's birth, each of us receiving the inspiration of his song from the wonderful event that broke the stillness of that eventful night. A Savior was born; not offered, or to offer salvation, but to bring salvation to his people. No uncertainties clothed his mission. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 38, 39. A Savior was born. Not in a gilded palace, surrounded by mortal pomp, but in a manger. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." What a rebuke to the vain show that surrounds the earthly religion of our day. More becoming is this vanity, these unnecessary trappings, these gilded palaces, this silver and gold, for Belshazzar's feast, than for the kingdom of Jesus. Upon these things anti-christ has fixed his throne. The name of the Savior given from above is "Christ the Lord." The name represents his sovereign power as Lord over all. "For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." He is not a Savior of limited power. He does not have to beg his way into the sinner's heart. His "arrows are sharp in the heart of the King's enemies." His is a word of triumph, and the crown of victory adorns his brow. "All power," he says, "is given unto me in heaven and in earth." Thus he goes forth to conquer. "And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." He "was set up from everlasting, from the beginning, or ever the earth was." "His dominion is an everlasting dominion," "and his kingdom that which shall not be destroyed." Time sweeps earthly thrones away, nations and governments rise and fall, but the kingdom of God endures. It shines in spotless splendor through the ages and nations of time, clothed in the righteousness of its exalted Redeemer. "Thy throne, O God, is forever and ever," sang the inspired David. Our soul has been touched with the power of the song. We have seen the King in his glory, in the "ivory palaces" of his grace. It is not only once a year, on Christmas, or once a week, on Sunday, that the saint is reminded of the Savior's birth. Through all his mortal pilgrimage Jesus is the strength of his life and his portion forever. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." The glory of the Savior's presence gilds the pathway of life,

soothing its care and sweetening its toil. It is one perpetual Christmas morn, one everlasting sabbath day to him, while he rests in the arms of Jesus, and listens to the gracious words that fall from his lips. "The powers of the world to come" are upon him. The glory of that eternal song banishes sorrow and care, lifting the enraptured soul in the highest heavens of praise. "Glory to God in the highest!" When the storms of life are over, in the peaceful scenes of the eternal heavens the ransomed church shall be divinely qualified to sing the praise of God in the highest, while his glorious presence shall make one perpetual feast in the never-ending day.

We stand in the opening of another year. What it is to unfold is known only to him who presides over the destinies of nations and individuals. We rejoice to know that it can bring nothing but what he irrevocably fixed before the world began. Many now in active life will no doubt be borne to their final destiny. "The Lord reigneth; let the earth rejoice." From his all-predestinating hand falls every event that can possibly darken the pathway of time, be it small or great, important or seemingly indifferent. In this fact we sweetly rest. Our God is over all. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance." Thus our days are determined, the number of our months is with him; he hath appointed our bounds that we cannot pass.

We are much pleased with the management of the SIGNS. May it continue to come among us a bold, fearless and uncompromising advocate of truth. There is not a single point of the doctrine or order of the gospel that we can afford to yield. All must be held dearer than life itself. May we cleave to these things with unwavering fidelity through the year and through life.

Sincerely hoping that the Lord may pardon our innumerable sins, and grant us grace in the Redeemer's name, I remain, as ever, yours in gospel fellowship,

W. M. SMOOT.

OCCOQUAN, Va., Jan. 4, 1881.

BRETHREN BEEBE:—Inclosed you will find an experience written to your father some time ago by a young brother whom I had the pleasure of baptizing last summer. I have neglected sending it until this time. It shows plainly to me of the way our God brings the blind in the way that they know not, and the leading of them in paths which they have not known. If you should find it of sufficient interest to publish in your paper, do so; if not, it will be all well with our brother Miller.

Yours in love,

LEVI BAVIS.

LUMBERTON, Ohio, May 7, 1881.

MR. BEEBE:—By request I will

try and give you a brief sketch of my life, and of what I believe has been the dealings of the Lord with me; but I feel so unworthy that I fear I will fail in the attempt, but I trust the Lord will help me.

I was born in Clinton County, Ohio, April 29th, 1859. From my earliest recollection I have had a great fear of death and judgment; not because I thought I was so wicked, but because of the thought of having to die and leave the pleasures of this world and so many friends, and be forever lost. I used to think I was about as good as anybody, and have said that I believed I was a great deal better than some people, even some that professed religion; but I thought I would at some future time before death become religious and be saved. I thought this was my duty, and believed this was the only way whereby I could be saved. I have attended religious meetings of different denominations a great deal. My father and stepmother were Old School Baptists, and took pains in trying to raise their children to morality, industry and honesty. In the spring of 1871 we moved to Green County, Ohio, and settled near a Quaker church. I began to attend meeting here, as well as other places, but after awhile I became partial to the Quakers, as I thought they were the nearest right; so I attended their meetings more than any others, and thought I was enjoying myself very well. Sometimes I thought I was not quite as good as I might be. I have been made to have serious thoughts by hearing ministers warn people to turn from their wicked ways and be saved, and have sometimes made vows that I would do better; but I would soon forget these. My good works were always of short duration, and would wither away like dewdrops upon the grass. I always imagined that I knew all about this thing called religion, and thought it would be no enjoyment for me, so I would put it off for awhile, as I was young yet, and thought I might live a long time. I went on in this way until early in the fall of 1879, in my twenty-first year, still thinking that I would get ready after I had enjoyed myself awhile longer, and become religious; but I never got ready. At this time, from some cause unknown to me, I became very discontented and unhappy, and it seemed that I could not enjoy myself in any place as I formerly had; so I began trying various ways to enjoy myself, but could find none. Nothing seemed to prosper with me, but everything seemed to be against me, and I thought everybody hated me. Still I thought this trouble would soon wear off, and I would be all right; but to my surprise it got worse. I began to think my mind was deficient, for if I did the least thing wrong I would feel condemned, and could not get it off my mind. The time was when I did wrong it did not trouble me much, for I would soon forget it; but why things were so different now I could not tell. It seemed that I could do nothing good,

but all was evil. At this time I was made to feel that I was a great sinner in the sight of God, and I felt so wicked that I was afraid of myself. It seemed that something terrible was going to happen with me. I thought if I would attend meeting regularly, and be with christian people all the time, I would soon get all right again. I would go to New Hope, expecting to hear something that might remove my trouble; but it seemed to increase it every time I went. I felt so wicked that I thought it was a sin for me to meet with those people. I would go out in company and try to enjoy myself, and try to make people think I was enjoying myself; but there was no enjoyment there, and I have many times felt like weeping aloud when in the midst of company. I quit going to meeting for a long time, and would stay at home and mourn over my sad condition.

Thus I went on until the spring of 1880. Then there seemed to be a sudden change, and I could have but little rest day or night. I did not want anybody to know anything about my trouble, and tried every way to hide it; but it became so terrible that I did tell a few persons, but kept it from my parents till the very last. I thought I had no one to sympathize with me, and not a friend in the world. On one occasion I told a certain person that it seemed that I had no friends, but had more trouble and more to contend with than any one else, and felt so wicked that I was really afraid of myself. This person laughed at me, and tried to amuse me by telling me I had friends, and said she never had heard any one speak ill of me; but things looked different to me from what she told me. She then said, "I don't think you are so wicked," and told me to pray to God for help, adding, "If you don't quit thinking so badly of yourself, you will get into serious trouble." This increased my trouble ten fold, and I wept bitterly. She talked kindly with me, and tried to sympathize with me; but it was all in vain. Some time after this I did try to pray aloud, but something said to me, You wicked wretch! how can you pray? This scared me, and I ceased to pray. I was at this time in great distress. I tried to do things that I was almost confident were impossible for me to do. I tried to seek happiness in one way that I will not mention here. Thus I went on until the fall of 1880, sometimes trying to pray in secret. One day in the month of October, when going to the field to work, something said plainly to me, You are a sinner. This increased my trouble, so that I dropped on my knees and cried aloud to God for help. My voice sounded so very strange that I became frightened, and immediately arose to my feet, for I thought I was adding sin to sin. I went on to the field and tried to work, but before I was aware of it I would be standing still, with my head downward, in deep meditation. One Sunday evening in this same month, when returning to my home, brood-

ing over my sad condition, I met with a man who had formerly been my neighbor. He told me he was going to start for Virginia in a few days on a visit, and asked me to go with him. I told him I could not then, but if he would wait awhile longer I would go with him. I had long wanted to go to Virginia on a visit, but did not think of going then, as I thought I was in too much trouble to go so far from home; but the next day the thought came to my mind that if I would go now, and see so many strange relatives, and a new country with so much scenery, it would be a good way to get rid of my trouble. At this time there seemed to be a change with me. My grief now came by spells. I would sometimes be relieved of my trouble for awhile, and think it would never return again; but it would soon come back with redoubled force. Whenever these spells of grief would come on me, wherever I was I always wanted to go home and tell my parents of my wretched condition; but when I got there I always failed to tell them. In a few days I saw this man again, and told him I had made up my mind to go with him. We started on the morning of the fifteenth of October. We took different trains, and met about fifteen miles from home, at a place called Allentown. We then went together about thirty miles, to a point called Musselman's Mill. Here we had to change cars, and wait three hours for our train. While waiting here I was cast down, as it were, and told my friend I was feeling so bad that I believed I would go back home. He laughed at me, and said I must not get home-sick before I got there. It was now noon. We had taken provisions with us, and my friend said we would eat dinner. He took out his victuals and told me to eat some, and perhaps I would feel better. I told him I had plenty of my own, but was not hungry. He tried to cheer me by talking, and told me not to go back, and I would soon get all right. The train was now almost due, and when it approached he told me to come on. I told him no; that I was sick, and must go home. So we parted here; my friend went on, and I started for home on the first train. I went within four miles of home, and staid all night with some friends. I told them I had started from home, but took sick, and started back again.

At this time I was in great distress. I went to bed that evening, not to sleep, but to mourn over my sad condition, and to think what I must do. The next morning I felt better, and was ashamed to go home. I thought I would have given anything if I had never started. I did come very near not starting at all, as I was in distress the morning we started, and thought I would never have been here if my folks had not persuaded me to go that morning. So I concluded to start again on my trip alone. I took the train that morning, and landed the next day at one o'clock four miles from Winchester, Virginia. I reached my jour-

ney's end safely, but was tempted several times to turn back. My grief was so terrible at one time that I arose from my seat and walked the car, weeping aloud. I carried on here at a desperate rate. A man took hold of me and asked what was the matter. I told him I was sick, and wanted to go home. This man talked with me a long time in words of kindness which I shall never forget. After I landed I had about two miles to walk. While crossing a field I was cast down, and my burden seemed so heavy that I could hardly walk. I went out of my way to a thicket, set my valise down on a large rock, and knelt down, and if ever a poor wretch tried to pray I did. I staid here about an hour. I then started for my cousin's, and missed the way, but finally got there. I had to introduce myself, as I was a perfect stranger there. When asked if I was hungry I said no, but told them I was unwell and sleepy, and wanted to lie down. I went to bed, and was there about an hour, but do not know whether I slept or not. When I got up the sun was shining brightly, and I thought I had slept until the next day. It would take too much space to describe all my strange thoughts and actions while there, but no doubt I was thought to be insane. My mind was like the wind; there was no depending on what I said. I only staid there five days, by much persuasion, for I thought I could not live if I staid there. I returned to my home very much disappointed. I had met with kind friends, and seen much beautiful scenery and many curiosities beyond description, but all these gave me no ease. I was plagued a great deal about my short visit and being home-sick. My father was surprised to see me, and asked me why I came home so soon, and said people would think I was crazy. I told him I was sick, and could not stay there. I thought now I would never go away from home again. I began to read the New Testament, and all kinds of religious books, tracts and papers that I could get hold of for help. I could find many promises in the New Testament, but none for me. I found in reading the SIGNS that other people seemed to have been in as much trouble as I was, and had been relieved, but for myself I could see no way of escape. Thus I went on, sinking into deeper distress, until winter had made its appearance again. I became afflicted bodily, but my bodily afflictions were nothing compared to my mental sufferings. I thought if I would go to New Hope occasionally it might be a help to me, but O how wretched I would feel to sit down with those people. I thought if I was as good as those happy people I would give worlds, if they were mine; but it seemed that I was different from every one else. During this time there was a Methodist protracted meeting held near by, at a place called Lumberton. I happened to be there one day, and thought I would go to meeting. When preaching was over the invitation was given

to all who desired the prayers of the church to manifest it by rising to their feet. When this was given I arose, with a number of others. I thought if ever a poor wretch needed to be prayed for I did. I thought I had done it now, and everybody knew what a fix I was in, and I wished I was away in some secret place, where no eye could see me. After meeting the minister came and shook hands with me, and told me to come out that night to meeting and go to the altar; but I felt so wretched that I did not go. After the preacher left me a young man from New Hope, by the name of Haines, a member at New Hope, with whom I was well acquainted, came to me, and asked me how I was getting along. I told him I was feeling badly. He said he was glad I was feeling that way, telling me to keep on, and not turn back, and I would come out all right. I told him that I wished I was where I once was; it seemed that I could not go on nor turn back. During this time I would go to some secret place every day and try to pray to God to have mercy on me. I went on in this way until winter had almost passed. One day, while trying to read the SIGNS, I found a piece of poetry written upon Matthew xi. 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I thought surely this language was spoken to me. The piece described my condition so plainly that I thought God had directed this woman to write this to me. I carried this paper in my pocket until the very last. I would take this out of my pocket often and try to read it, and weep bitterly. I thought if I could only see this woman it would surely be a help to me.

It was now the tenth of February. I thought I would once more go to New Hope and make my trouble known to the church, but when I got there I failed to do it. I met with the same man Haines that I before spoke of, and went home with him and took dinner. After dinner I told him I was feeling so bad that I did not know what to do. He got his Bible and read a chapter, and he and his wife prayed with me, and did all they could. I tried to pray myself, but I felt no better. At this period my case was so extreme that I would willingly have exchanged places with the beasts of the field or the birds of the air, which have no future existence. I have wished I might die, and have been tempted to destroy myself. When I started home this man told me what was in store for me if I kept on, and told me to come back again, and said if he could help me in any way he would do so. On Friday of the next week, February eighteenth, about two o'clock in the afternoon, there came the darkest season I ever saw. I was so restless that I could not be still, and it seemed I could hardly breathe. I thought I could not live to see another day in this condition. I thought I would go over and see this man Haines again, and get him to have a prayer meeting at his house that night for

my special benefit. When I got there I told him I was feeling very badly. I took the paper from my pocket, and told him that piece of poetry described my condition plainly. I then asked him if he would have a prayer meeting there that night for my benefit, and he and his wife both said they were willing. They sympathized with me, and treated me kindly. I told him I only wanted a few persons at the meeting, and named a few who I thought to be true christians, this man's father for one, who was a minister. He said his father was gone from home and would not return that night, and said we had better wait until to-morrow night to have the meeting. I told him I would rather have it to-night. The rain began to fall in torrents, so we had to postpone our meeting; so I was again disappointed, and began to weep. He then told me if I would only believe, I could be converted now as well as any time. He and his wife again knelt down and prayed with me, and I wept aloud and tried to pray. Mrs. Haines then sang a hymn and tried to cheer me. We kept on in this way until nearly night, when I told them I must go home. I tried several times to start, but failed; my burden was so heavy that I would drop on my knees and beg for mercy. Thus I kept on until the shades of night had begun to fall, when I again told them that I must go. Mr. Haines got an umbrella and said I would go with me. We had not gone far, when suddenly it seemed I lost all my strength, and I would have fallen to the ground if my friend had not caught me. I was made to rejoice with joy unspeakable. Everything looked lovely, and I clapped my hands for joy. I said to my companion that I believed the Lord had blessed me. He said certainly he had. But I soon doubted this, and became uneasy. We went on further, and I was again made to rejoice with a joy more powerful, unspeakable, and full of glory. I was made to cry aloud, Lord, I do believe. And then and there, with a most sensible realization, I can say that I felt all my burden was removed. My tongue was now loosed, and I was able to sing the anthem of the heavenly host when they appeared to the lonely shepherds on the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." And with David I could say, "He took me up out of an horrible pit," where the pangs of hell had taken hold upon me, and "set my feet upon a rock, and established my goings, and put a new song into my mouth, even praise unto our God." Everything now looked new to me, even the face of nature wore a new appearance. And how different the Scriptures looked; I saw Christ, and that heavenly place beyond arrayed in all its beauty. It now seemed that I loved everybody with a love that I once knew nothing about. After this wonderful change I felt so exceedingly happy for about two weeks that I thought I should never see any more trouble; but alas! since that

time I have had many disappointments, trials, doubts and fears.

I must soon close this poor and already too long letter. It would take volumes were I enabled to write out all the ways, crooks and turns of my travels; although my travels from Egypt to the Red Sea, being about eighteen months, are short compared with some that I read in the SIGNS. I did many things that may look strange to the eyes of the world. I told untruths in trying to seek happiness, and in trying to hide my trouble; but indeed I could not help what I did. I tried all the various plans and ways imaginable to get rid of my trouble, but I only got worse. By sad experience I was made to believe that by the deeds of the law no flesh can be justified. "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." On the fourth Sunday in February I went to Mercer Run Church to hear Mr. Bavis preach. He treated on experience, and it seemed that he spoke to me in particular. He told where I had been, and what I had tried to do, better than I could tell it myself.

I must close. I feel the least and most unworthy of all saints, if one at all. May the love of God and the power of his Spirit rest and abide with all now and forever.

Yours in hope,

FREDERICK B. MILLER.

OTEGO, N. Y., Jan. 25, 1882.

DEAR BRETHREN BEEBE:—This excellent experience of our dear sister Boice will, I hope, receive a welcome in our family paper, the SIGNS, for by her writing no one can prize it more than she does, and I do not think she would forbid her tribute being in its columns. And as our dear sister has been fed and comforted by the writings of others, so I trust that some, yea, many, may be blessed while perusing the precious truths contained in her experience and letter. Being so well acquainted with the writer, I believe I know her worth. She and her husband, our dear brother, were baptized eight years ago last November, on the first Sunday, by our dear brother, Elder S. H. Durand. It was a solemn sight to see those aged pilgrims follow their dear Savior by being buried with him by baptism. They truly had come through much tribulation. Being caught so tightly in the Babylonish net, it seems hard to get away. But the whole fabric will be destroyed when the last vessel of mercy is gathered out. The precious words spoken by brother Durand to them as he gave them the right hand of fellowship still remain with me, "At evening time it shall be light." In the evening of their life they were brought to rest in the church of the living God, and could sing those sweet lines,

"There would I find a settled rest,
While others go and come;
No more a stranger or a guest,
But like a child at home."

With much love to all the dear saints,
C. L. FRENCH.

TOMKINS, N. Y., March 18, 1875.

DEAR BRETHREN AND SISTERS:—I, a poor, feeble worm, do not feel worthy to write anything for publication, yet something follows me by day and by night, telling me my time is short. With a sad heart I seat myself to write, as I am alone, and cannot meet with those dear people of God, who are a poor and despised people; still they alone trust in the name of the Lord. I take great comfort in reading the SIGNS, old ones of ten years, for they are new to me, and do not get old as I do.

I was born in Ulster County, New York, in 1807, and grew up like all of Adam's race, in sin, without stopping to think. I always attended the Old Baptist meetings with my parents, grandparents, uncles and aunts. I loved their meetings, I could not tell why, only for their company and to hear them talk. In my eighteenth year I had a lovely sister, six years and six months old, taken away in six hours, which was a heavy stroke for me. She had gone to that better land so young, and I, so much older and wicked, was left. I knew the Lord had taken her from me, as I was not fit to associate with her. This wore away, only to return with hours of sadness, longing to be with her. Soon after this I was married, and the world and its allurements took possession of me. I passed through many months of great trouble, sometimes, receiving some comfort in reading the Bible, but also finding much to condemn me. One evening, while I sat milking, the thought of the many promises I had made and broken came to my mind, and I said, "Lord, what shall I do? Thou hast the words of eternal life." A sense of quietness seemed to come over me, and for a few years I passed along, sometimes wondering what it all meant. We moved to Delaware County in the year 1840, and then what trouble I had. All the good meetings I had formerly enjoyed were left behind. I found plenty of meetings, such as they were, but found no good in attending them. I read the Bible, but it was a sealed book to me. It seemed that Jeremiah's lamentation was mine, and the third chapter of the book of Lamentations gave me some comfort and hope. During the long winter I wished for spring, or to have December as pleasant as May. But all this I kept to myself. One bright morning I thought I would go to the sugar grove; but before I got there all was dark and dreary, and I felt that I should not live to get home. I sat down on a log, and said, "Here, Lord, take me as I am." I went to the cabin and leaned against it, imploring the Lord to have mercy on me, when, as I hope and trust, a still, small voice said, "In six troubles I will be with thee, and in seven I will not forsake thee." I turned about, and the stars all seemed to be twinkling. I stood in amazement, and O what music there was in the valley and among the trees. I started for home, feeling so very different, and the distance of half a mile was soon gained. Being

weary, I went to bed and slept; but when I awoke and began to think of the past, it seemed like a dream. But my load of guilt was gone, and I felt if there had been a Baptist there I would have tried to tell how I felt. O that I could have had the SIGNS OF THE TIMES then. Thus several years passed away, and whenever I saw a stream of water the words of Philip to the eunuch would come to my mind, and the water would look so good to me. Joy and gladness filled my heart, and my daily toils seemed easy. I felt to praise the Lord for his goodness and mercy. I felt a constant longing to see a Baptist, and soon one came along and appointed meetings, and visited at our house. He preached several times a week. I told him I was no friend to protracted meetings. He said, "I like a series of meetings." I went to hear him several times, and one night as I was going home these words came to me with great force, "The harvest is past, the summer is ended, and I am not saved." Horror seized my breast. I was in despair, and said,

"Here, Lord, I give myself away,
'Tis all that I can do."

I laid down and slept until daylight, and awoke with these words, which filled my mouth, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. Arise, and do thy duty." I prayed the Lord to make my duty plain to me, and I would try to obey. Everything wore a glorious aspect. I trust he did show me my duty in his own good time. I went to the covenant meeting to see and hear, not thinking I would say anything; but before I was aware, I was speaking. I could say but little, but I was received. Immediately I felt that I was deceived, and was not fit to go forward. I was in great distress of mind, and thought I would not go, when these words came to me, "The Lord knoweth them that are his." In the morning all this was gone. The minister's text was, "One Lord, one faith, one baptism." It was a cold day in March. My husband, a neighbor and myself were baptized. For a time all went well; but isms, with cloven feet, soon began to creep in, and O what sore trials we passed through. I had no home, nor any place to go to. I found that all were not Baptists who bore the name. Thus we traveled for fourteen years. A church was constituted, and we built a house. Then the war commenced, and the minister went as a chaplain. We could have no fellowship for such doings, still we hoped and prayed. By this time we found that we were wrong. There was no "Thus saith the Lord" with them, and they were continually getting up something for which I could find no authority in the word of God. How I did wish for an Old Baptist to come and teach them. It was my daily prayer, and I do believe Elder Bundy was a God-send to us. I also believe the Lord works miracles, for it

was a miracle that I ever came to Otego, and a greater miracle that I was there received among that poor and afflicted people; yet I trust they are the Lord's elect people. I hope it was for my good and his glory. Why did not the Lord cut me off? Because he is long-suffering to us-ward. Sometimes I am down in the valley, at the foot of the mountains, weak and disconsolate, and think there is no one like me. Having no merit of my own,

"Nothing in my hand I bring,
Simply to thy cross I cling."

I cannot say I will press onward and upward. By the grace of God I am what I am. I am the weakest of all. I feel that the Lord's portion is his people, therefore I shall not want. I have just read the eleventh chapter of Hebrews. It was by faith that Israel passed through the Red Sea, as on dry land. The Lord gives faith. Peter says, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Be patient, therefore, my brethren, unto the coming of the Lord; for you are kept by the power of God, through faith.

MARY W. BOICE.

TOMKINS, N. Y., March 24, 1881.

DEAR SISTER FRENCH:—As I feel very lonely, I am impressed to write a little, in my old-fashioned way. I suppose you are enjoying meeting today. If it was the Lord's will, I would be there. It has been a long time since you were here. We have set times to visit you, but have been disappointed. But I feel that we are in the Lord's hands, and should not murmur or complain. If the roads had been good, the distance would seem short, although twenty miles; for the anticipation is so great to meet the saints and listen to what I feel is the truth. We receive the SIGNS OF THE TIMES, and I often think, what would we do without it? It affords meat and drink to me in my disconsolate hours, of which I have many. The last number has been perused, and how good Elder Durand's sermon is; also the verses, "The stylish Church." I think I have seen something of that in my travels. The old man's language suited me. O that I could write like him, or like some of the brethren and sisters, some of whom I have never seen, nor ever shall see in this life. While reading their communications, such love springs up within me that it brings tears to my eyes. I know I have felt the same, but could not utter a word. You will see that I am a poor writer, but I thank the Lord for what I have and am. I am very lame, and have been so most of the time during the winter. I am very trembling, bodily infirmities are preying upon me, and I sometimes think my time is short. I hope to be made willing when the Lord shall send the summons. I believe the Lord knows them that are his, and O that I may know that he is mine.

By his grace I am what I am. I am nothing of myself. I feel to trust in his mercy and goodness, for he does all things well, and is so much better to me than I deserve.

I did not think I would write half as much as this, but my mind has run. Well, to relieve my mind, I will write a little more. Quite often of late I have wished I could write some to dear Elder Beebe, and let him know about one of the vilest of all; but I do not know how to write. A few years ago I wrote something of the way in which I trust the Lord has led me, which I have given to Elder Bundy. I have my ups and downs, doubts and fears, sometimes rejoicing, but of short duration. Shall I tell you the words that came to me with such sweetness as Elder Durand raised me out of the water? "On the wings of his love I was carried above." But I am a sinner here below.

"My God, my portion and my love,
My everlasting all;
I've none but thee in heaven above,
Or on this earthly ball."

Now, dear sister, I am one of the least of all, and if I send this to you, look it over and commit it to the flames, for it is all imperfection, like the author; but I feel to ascribe all honor, glory, majesty and power to Jesus. The Lord is my portion, therefore I shall not want. He is my Rock and my Fortress; therefore for his name's sake may he lead me and guide me. It is of the Lord's mercies that we are not consumed, because his compassions fail not. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. These great promises are for the righteous, who walk uprightly, obeying the commandments in the truth and light of the gospel.

Affectionately, your sister,
MARY W. BOICE.

[The following article from the pen of the late Elder J. F. Johnson, was at the time laid aside on account of some words which were likely to be misconstrued by designing men. As anything written by him will now be read with deep interest, we present it, only omitting such inadvertent expressions as were liable to be so perverted.]

CLAY VILLAGE, Ky., March, 1881.

MY DEAR BRETHREN BEEBE:—In No. 6, present volume of the SIGNS OF THE TIMES, I find a request from brother Alfred Jones, of Mississippi, for my views on John v. 40; and although you have written briefly on the same text, I will nevertheless try to comply with the request, not differing with you on the subject, but merely show mine opinion. From what brother Jones writes I suppose his missionary friends claim the text to prove their free-will doctrine. The text reads, "And ye will not come unto me, that ye might have life." Well, suppose we admit the free-will doctrine to a certain extent; for I

know of no way to make a man do what he will not do, unless that "will not" is turned to "will." There are two powers that control the will of man so far as religion is concerned. One of those powers is omnipotent, the other is limited. In our religious performances we all act freely as our wills direct us, and our wills are directed by one of those powers. Did not those persons act with a perfectly free will that would not come to Christ? Why would they not come to Christ? Because they could not: for I maintain that a man cannot do what he will not. And why so? Why, their will was fully controlled by the prince of the power of the air, the spirit that now works in the children of disobedience; and that power always determines the will not to come to Christ. His Satanic majesty is a great means-worker, and always uses the best means he can to keep the people as far from Christ as possible; and it really seems strange to see what means he does use for that purpose. One would suppose they were opposing their father with all their powers: and I suppose they think they are, ("deceiving and being deceived") for they will paint him out to be a hideous old fellow with terrible horns, that he is right after them, and if he catches them he will drag them right down to a terrible hell and burn them there with fire and brimstone forever and ever. Do you see the point here, why he has his ministers to represent him to be so frightful a character, and presiding over so shocking a place? Why, to "convert" them—cause them to "get religion." And what does he want them to get religion for? To get them as far from Christ as possible. And does that get them further from Christ? Of course it does. I think that Christ passes heavier denunciations on false religionists than on any other class of criminals. Hear what he says: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" But the old prince has other means for his instruments to use besides scaring them out of their senses. They must paint heaven out to be a most splendid place; a magnificent city with palatial buildings glittering with gems, sparkling with precious stones, with streets paved with brilliant gold, with everything to satiate the most refined natural appetite, with all that can excite the cupidity of the carnal mind. Indeed there seems to be nothing more anticipated than the gratification of the natural senses. Some of them contend for christian experience, and their crafty old leader has one already counterfeited to suit the case. After scaring them almost out of their senses, they tell them, "now only believe, and you will be saved." of course they will believe, or do anything they can to be saved from so terrible a place, and then get into so gaudy a one. Then "Simon" like, they "themselves" believe, and all is well. That is the arminian's experience, counterfeited by their crafty old leader. Now he has their will

under complete control, and they will not come unto Christ. But all this is very different from the way that Christ operates on the will of his people. He has no use for the devil or for his religions, to control the will of his people and drive them to him for salvation. No, his way is to draw them.—Hosea xi. 4, and Jer. xxxi. 3. But that "will not" is prevalent with his people as with others until he controls the will; and when that almighty power begins the work he never fails to finish it. He first shows them that they are far from him, and they go to work in real earnestness, thinking they can better their condition in that way. Now, there is no better way to convince a man that he can't do a thing than to have him try; and they do try. But alas! how do they get along? Worse and worse. The sight of their native inbred sinfulness is hell enough for them. Relief from that direful condition is the most earnest desire now. No relief is found until Jesus reveals his lovely self to the poor, downcast, disheartened sinner, and then he can exclaim with the spouse, in Canticles i. 4, "Draw me, we will run after thee." And he does draw them "with cords of a man, with bands of love." Now the "will" takes the place of "will not;" the "shall come" takes hold of them, and now they can sing,

"Lo! glad I come, and thou bless'd Lamb
Shalt take me to thee, whose I am;
Nothing but sin have I to give;
Nothing but love shall I receive."

The language of the apostle is applicable to them now,—“But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.”—Eph. ii. 13. Their sins, or sinful nature, constituted the vast alienation from him, but his precious blood has washed them from their sins, and therefore annihilated the distance. Thus it is, that they "will" come to Christ, because it is "God that worketh in them to will and to do of his good pleasure;" and as David says, "Thy people shall be willing in the day of thy power."—Psa. cx. 3.

Having given my views briefly on the text proposed by brother Jones, I wish to offer a few remarks on a different subject. Having learned that several of our friends in this vicinity formerly united with the Fullerite or New School order of Baptists, I wish to say something for their consideration. I ask them first: My friends, you do not suppose that our Savior is a Mormon, do you? Of course you do not. Then he has but one wife. "My dove, my undefiled is but one."—Canticles vi. 9. Well, do you think that the Fullerites constitute his bride or church? If so, you should by no means leave them. If not, you ought to know that they have no authority to administer his ordinances, for he has given none that authority except the church, or those who are authorized by that church. Again: suppose I assume the judge's seat, and two of my friends have a lawsuit; they come before me; I examine the witnesses and decide the case according

to law and evidence. Are they bound to abide the decision? No. Why not? Because I had no legal authority to act in the case. But again: a man comes to his neighbor and says, I wish you to marry me. "All right." He comes with his lady, and a ceremony is correctly performed; but it is ascertained that the performer had no lawful right to marry. What is the performance worth?

Yours in love,
J. F. JOHNSON.

MACOMB, Ill.

BRETHREN BEEBE:—I transcribe the following lines, written by our deceased sister, Rachel E. Epler, when she was about seventy-three years of age, and, as she told me once, were designed for the inspection of Elder G. Beebe, but never sent nor signed.

In love,
I. N. VANMETER.

"I thought I would write a few lines about the first time I had any thoughts about religion. I had been used to hearing preaching at home, and listening to mother read the scriptures from my earliest recollection, but it did not interest me. Time passed on till I was in my eleventh year before I ever had one thought about any preparation being necessary to be ready to die. A Baptist minister was visiting at father's, and in the evening he sang what he called a spiritual song, and while listening to the words he repeated, they touched my sympathy deeply. I walked to the door and stood there, and the tears fell from my eyes freely. I could not tell why, except it was that I felt sorry for the young lady it was composed about. Her uncle who had raised her opposed her in her wish to live a christian life. I had no idea of my sinful nature at that time. I had great regard for christian people, and thought I would like to be a christian. I had not seen myself a sinner, and I did not want any person to know that I had one thought about religion. I thought I would not partake of any amusement that was called sinful, but would pray to the Lord, and try to do right, as I thought this was all that was required, and in this way I tried to live a christian life. When I would retire to myself to try to pray, I felt at a loss for words to use. I would try to pray: then try to think I felt better. Years passed on in this way till I was in my eighteenth year. I had great confidence in christians, and thought I could be just as good without joining a church, or being baptized, as with it, and was entirely opposed to doing either. When the Lord quickened me by his Holy Spirit to see myself a poor, lost sinner, I was almost ready to conclude there was no hope for me; still the very breathing of my soul was, Lord, have mercy on me. When I was enabled by grace to see my poor, unthankful heart, full of self-righteousness, I thought it was the greatest of wickedness. I thought it must be the unpardonable sin. I had never looked

to the Lord for mercy, nor thought of my blessed Savior with reverence to his holy name. I had wondered how a person could think themselves the greatest of sinners, when they had not been guilty of any out-breaking ways, but I can see now. When I was enabled to see my heart, it was full of pride and vanity. O, the depth of the heart-rending sorrow I felt, no tongue can tell! I felt too condemned to try to pray, notwithstanding the desire of my heart was continual prayer. Days and nights rolled on, and I found no relief. I tried to find comfort by reading the scriptures, but they condemned me. I had been looking to self for justification, and not to the Lord. When the grace of God enabled me to see the wickedness of my heart and thoughts, my guilt was so great I could not find comfort in anything. In the night before I found peace to my soul, I thought of waking mother and asking her to pray for me, but the thought struck me that it would disturb the whole family. Morning came, but no relief for me. I felt like all hopes were gone; that the Lord would not have mercy on me. As I lay thinking of my helpless condition, I came to this conclusion:

"I'll go to Jesus, though my sin
Hath like a mountain rose;
I know his courts, I'll enter in,
Whatever may oppose.

Prostrate I'll lie before his throne," &c.

I arose and dressed myself and repaired to a grove a short distance from the house, and there prostrated myself with my face to the ground. I do not remember whether I uttered a word or not, but these words came to me: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved." O, what joy filled my heart! I cried out, I believe; help thou mine unbelief! I rose to my feet and started toward the house, my heart being filled with joy. But I had taken but a few steps when the thought struck me that, perhaps, I was mistaken; that I did not believe. I at once prostrated myself on the ground, and prayed to the Lord that, if I was mistaken to let me feel my distress again; but my heart was full of joy, and I could not help rejoicing, and I again started to the house. When I came in sight of the house I was singing:

"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." &c.

The whole hymn suited me, and was my joy and my song. When the Lord manifested his love to me, and filled my soul with joy unspeakable, I had no more objections to obeying the commands of my Lord and Savior; my greatest desire was to be a fit subject. The same day I went to hear preaching, and it gave me great satisfaction; every word seemed to establish my hope that I had passed from death unto life.

"I could not believe that I ever should
grieve,
That I ever should suffer again."

O how beautiful are the ways in which God works in reconciling us to him! He teaches us our lost and helpless condition, and then reveals Christ in us the hope of glory. I believe that poor sinners are saved by grace alone; unconditionally saved through the righteousness of our blessed Redeemer, who gave himself for us. Yes, bless the Lord, O my soul, and all the powers within me, praise his holy name, for free, unmerited grace, which I hope has been bestowed on me, the chief of sinners.

I was baptized at Millersburg, Ky., in May, 1819, by Elder Walter War-der. When I came up out of the water I could not express my feelings. There was a heavenly calm in my feelings that no language can express. My heart was full of love and peace. O what a heavenly feast it was to my poor soul to have the privilege of obeying my Lord and Master! This is the way he trod. He bowed beneath the stream: the great, eternal God. What more could we want to satisfy us that it was a righteous act, and that it was right for every child of God to obey his commands, and follow his example in the ordinance of baptism?

It was and is my greatest desire to live a christian life in spirit and in truth."

RACHEL R. EPLER.

[See obituary on page 46.]

WHITAKERS, N. C., Dec. 26, 1881.

DEAR BRETHREN BEEBE:—Being a reader of your valuable paper, the SIGNS OF THE TIMES, since last December, I desire to inform you how much I appreciate it. I have enjoyed so much comfort and consolation in reading it, that I feel now that I cannot do without it. How anxiously I look forward to the coming of each number. And now that I have become a subscriber to the SIGNS, I wish to comply strictly with the published terms of advance payments. Since I wrote for your paper in December last, I have connected myself with the church. I was baptized last June by our much beloved pastor, Elder P. D. Gold. Whether it is right for me to have a home and a name with the Lord's people, I cannot tell, for I feel so little and unworthy. They are the people I desire to live with, to die with, and whose God I would have to be my God. I would not be out of my place willingly, but I do sometimes feel altogether so in having a name in the visible church. I sometimes am almost ready to despair, feeling that I have nothing to cling to for a hope but love. The words of the apostle John, "We know that we have passed from death unto life, because we love the brethren," are very encouraging. I feel that I do love the Baptists, the doctrine they preach, and I hope I believe it. How beautiful the lines,

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love."

I hope I have felt that love, the love of God, shed abroad in my heart. I sometimes feel a rejoicing in that love

which I cannot describe, and sometimes I feel confident that I do love the people of God; but it is only of short duration. Doubts and fears will intrude, and I come to the conclusion that I know nothing about love or the grace of God in my heart. I have so many vain and foolish thoughts, and my performances are so poor, that it seems to me I am surely deceived, and worse still, that I have deceived the people of God, which often makes me feel very miserable. I often wonder if christians have any such feelings. I find no pleasure or peace of mind in doubting, and I never would doubt again if I could keep from it. For the last several days I have been feeling very gloomy indeed, so doubtful, so fearful that I am not one of the "little flock." When I can look away from my defiled, corrupt, sinful self, and look only to Jesus Christ, the author and finisher of our faith, and behold his perfection, his goodness, and the great love he has for poor, vile sinners, it is then, and then only, that I can rejoice. I was much comforted in reading a communication written by a dear brother on John xiv. 21, in the SIGNS for December fifteenth. So many bright and beautiful assurances he brings to light, to comfort a poor, erring, doubting child like myself, if indeed I am a child. My parents are devoted members. I am their youngest and only unmarried daughter.

Now I am reminded that I am making a business letter rather long. Forgive me for trespassing on your time.

Your unworthy sister,

S. N. BRADLEY.

GEORGETOWN, Ky., Jan. 23, 1882.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—I feel quite a desire for the prosperity of the SIGNS OF THE TIMES, because of the faithfulness with which its columns have been conducted for the last half century in the dissemination of truth, stirring up the pure minds of the household of faith by way of remembrance.

I notice in the last number that you state, in answer to many anxious inquiries after the condition of our venerable brother, Elder T. P. Dudley, that you have no late intelligence. I attended the meeting of the Bryan's Church (which holds her meetings in the city of Lexington during the winter months) on last Saturday and Sunday, January 21st and 22d, and found our dear aged brother remarkably well for one of his age. In his own words he says, "I have a good appetite, relish my food, and sleep well." He has some little trouble, however, from indigestion occasionally. He attended the meeting of Bryan's Church on Saturday and Sunday in December, and gave a short exhortation on both days. The inclement weather prevented his being with us on yesterday and the day before. I will state here, for the information of your many readers who know the sterling qualities of brother James Dudley, that he is in

a very critical condition, having been stricken down with malarial fever sixteen weeks ago. His case has now developed into heart disease of a most serious nature, and his physicians give no encouragement for hope of his recovery. It will be remembered by our brethren that brother "Jimmie," as he was always familiarly called, has been assistant clerk of Licking Association for a number of years past.

May the Lord reconcile us to all the dispensations of his providence, is the sincere prayer of your affectionate brother,

J. TAYLOR MOORE.

GARNER, Iowa, Jan. 6, 1882.

DEAR EDITORS OF THE SIGNS:—Inclosed you will please find two dollars for your valuable paper. It comes to me laden with rich treasures, which I feel I cannot well do without. I have no meeting here, and it seems at times as though I were faint for want of some one to give a comforting word, and indeed I get many comforts from the SIGNS. Often when I sit down to read it I feel so downcast and lifeless that it seems as though I cannot understand anything; but ere I have read far I feel revived. I sometimes think I know nothing of that love and fellowship which is so much expressed in it; but when I read the experiences of those I never saw, they seem so near to me that I feel to say that their people are my people, and their God is my God. How glad I would be to know if there were any Old Baptists near here, for it would be the greatest pleasure of my life to be where I could go to meeting. I cannot hear of any near here. There are plenty of other denominations here, but they seem like vanity. I never go to hear them except on funeral occasions.

You will excuse me for intruding on your valuable time, but it seemed as though I must say a few words.

Yours in bonds of love,

C. A. PARKER.

FORT SCOTT, Kansas, Dec. 28, 1881.

BRETHREN BEEBE:—Your dear father classed me with his agents, but I am a very poor one indeed, as I have a bad field to work in. The brethren are generally poor, but the chief reason for not taking the paper is the lack of will, I think. We have many sorts of Old Baptists here, considering their number.

I hope to be able to have your paper as long as I live, and it is conducted as it now is and has been. I have written these few lines that you might get an idea how the brethren are out here, &c. I would love to be where I could hear good sound doctrine preached regularly. May we ever be willing to be led by that never-erring Spirit. I wonder if others find it difficult to always know what their duty is. I am frequently at a loss to know what is right. I want to do right and be right, if I know my own heart.

Your weak brother, if one at all,
M. B. WEEDON.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1882.

CHURCH HISTORY NOTICE.

We take great pleasure in publishing the announcement from brother Hassell that the Church History, on which his father, the late Elder C. B. Hassell, and himself have spent years in preparing, has now received sufficient encouragement to assure its publication. The following is the letter which we are authorized to print:

"TO THE HOUSEHOLD OF FAITH

From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, that the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882."

It will be seen by the above notice that the contract for printing the book has been awarded to us, and that subscribers are requested to forward subscription moneys to us for the same. We hope the brethren and friends will each take a personal interest in this matter, and do all they can to extend the circulation of this work, as it is undoubtedly the ablest and most reliable history of our order (the Bible excepted) they will ever have an opportunity to obtain. We shall spare no pains in printing this book to make it in point of execution superior in every respect. And all moneys sent us will be receipted in the SIGNS, and the books forwarded at the earliest possible day.

PSALM CXXXII. 8-10.

"Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed."

In this text, as in every inspired expression of the testimony of Jesus, finite intelligence is overwhelmed in the contemplation of the wonderful and glorious things recorded concerning him. That the Holy Spirit of God moved the pen of David in writing this language, and that the address is to our Lord Jesus Christ in his Mediatorial character, is evident from the testimony of Zacharias, (Luke i. 69,) where the Holy Ghost moved him to refer to this Psalm in his prophecy. All scientific theories of religion are condemned by our Lord himself in the one question with

which he silenced the assembled Pharisees.—Matt. xxii. 41-46. But to the faith of the saints it is manifested by the Spirit that there is none but Jesus to whom this record can be applicable. It does not apply to the prophets or patriarchs, nor to the innocent Adam in the uncursed earth, nor yet to those angelic creatures who were never involved in sin; for to none of these could David "in spirit" apply the term Lord. This specification that it was "in spirit" that David called Christ Lord, distinctly recognizes the inspiration of his testimony, in contrast with anything originating in the natural mind of David or any other man. This truth is, therefore, of the Spirit, and the natural man receiveth it not.—1 Cor. ii. 14. It is the same Lord who speaks in Psalm cx., who addresses the Lord Jesus in this text; and however wonderful it may be to finite intelligence, it is recorded "for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4.

"Arise, O Lord, into thy rest." Our great Redeemer, "being in the form of God, thought it not robbery to be equal with God."—Phil. ii. 6. We dare not follow those teachers who represent our Lord as only one of three equal parts of God. He is that Word which was in the beginning with God, and the Word was God, by whom all things were made, and without him was not anything made that was made. "In him [Christ Jesus the Lord] dwelleth all the fullness of the Godhead bodily."—Col. ii. 9. This "Word was made flesh, and dwelt among us." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Now, it is to this glorious One, whose name is indeed Wonderful, that this language is addressed in the text. This Lord is called upon to arise; and it is the voice of the Spirit of God that speaks, not merely in the words of supplication or entreaty, as expressed in the prayers of all the saints, but of the living, mighty power of God, declaring the eternal purpose of that God whose counsel shall stand, and who will do all his pleasure. And it must be remembered that the will of God is the will of our Redeemer, and it was to do that will he came, not taking the nature of angels, but the seed of Abraham, that is, his own prepared body. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. As in the figure given in the earthy Adam, when Eve had fallen under sin she could not come back to the sinless condition of Adam, but he could go to her in the condemnation; so the Lord came under the law and was made sin for his body, the church, including every one for whom he died, and whose sins he bore. But the figure shows only the unity of condemnation and death; no natural figure could show the glorious triumph over death in the resurrection and eternal life that is manifest in the Lord Jesus. It is in this humiliation under the law,

and in the form of a servant, that this language is appropriately addressed to him, calling upon him to arise into his rest. It cannot apply to him in any other sense. As the mighty God, he could not be called upon to arise, for there is no height above the glory that is his in that sense from eternity. But in his descending into death, and being made perfect through sufferings, the will of God is that he shall arise, and his rest shall be glorious; not only in the manifestation of his mighty power in breaking the bars of death and the grave, but resplendent in its glorious freedom from the bondage of the law, with its insatiable requirements of perpetual duties; and amazingly glorious in its application to every weary, heavy laden, conscious sinner, for to all such does this dear Lord give this rest, and the gift is in accordance with the eternal purpose of God, and inseparably included in the exalted rest of the Lord; for as it was for our sins that he descended into death, so it was for our justification that he arose to bring life and immortality to light. And this appeal in our text, calling upon him to arise, is not to indicate any change in the purpose of God concerning our Lord, but his resurrection was determined and fixed in the eternal counsel or predestinating will of God before time was created, and the psalmist was moved to record this command because the purpose of God secured its fulfillment.

"Thou, and the ark of thy strength." This clause confirms the application of the text to our Redeemer. In his character as the Mediator, he is never presented as separate from the ark of his strength, though various illustrations are used in the Scriptures to express the peculiar features of that close relationship, or unity, in which their standing in him is revealed. As under the typical dispensation, the ark prepared by divine direction contained the testimony by which the nation of Israel was designated as the peculiar people whom God had chosen, that ark was called the ark of the covenant, and in that testimony was the strength which overcame their enemies, and gave them protection and supplies of every blessing given in that covenant. That was, therefore, the ark of the strength of the Lord to them nationally; but like everything pertaining to that dispensation, that ark was typical of the true and heavenly covenant revealed in the Lord Jesus, in whom are treasured all spiritual blessings for that spiritual Israel who are all written in him. It was not by any use which the Israelites were to make of the ark that it afforded them protection and blessings, but it was the memorial which God had appointed as an everlasting witness to them throughout their generations that they were the nation whom he had chosen; and while they obeyed that covenant, the Lord fought for them and gave them victory. The waters of Jordan were driven back, and the walls of Jericho fell before the ark; so, the testimony of the electing love

of God in Christ Jesus giveth the victory to his chosen people spiritually, driving back the waters of the river of his judgment at the approach of our great High Priest and the ark of his strength, which is ever with him; and every enemy is powerless to resist his presence, as were the walls of Jericho to stand before the ark borne by the priests of Israel.

"Let thy priests be clothed with righteousness." All the subjects of salvation in the kingdom of our Lord Jesus are anointed priests, "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Their qualifications for this sacred calling are not in themselves, nor in their natural relationship to the tribe of Levi. Their priesthood is not by the law of a carnal commandment, but included in the unchanging priesthood with which our great High Priest is anointed to be a Priest upon his throne, thus presenting the superiority of this order over that of Aaron, and showing the propriety of the terms used by Peter in designating them as "a royal priesthood." Their clothing is described in the vision shown to John as "fine linen, clean and white; for the fine linen is the righteousness of saints."—Rev. xix. 8. And in the sixteenth verse of this Psalm the Lord responds to this appeal with the assurance, "I will also clothe her priests with salvation; and her saints shall shout aloud for joy." This is the unconditional word of our Lord, and perfectly accords with all good which he has spoken concerning Israel. And as the word of the Lord is truth, there is no room for doubt.

"For thy servant David's sake turn not away the face of thine anointed." There is no blessing bestowed upon the favored subjects of the grace of God on any other account but that presented in this petition; and nothing ever was denied when this all-prevailing name gave weight to the petition. It is not for the sake of the natural son of Jesse, whom the Lord raised to the throne of Israel, but for the sake of the spiritual David, (or dearly beloved, as that name signifies,) that this petition is presented; and as that name is always heard, the answer is recorded in the immediately following context. It is not, as imagined by the natural mind, that the prayer is granted at the sacrifice of the previously formed determination of the Lord; but the Lord refers to his formerly recorded oath, in which all that is asked in the text is assured by his own eternal truth. In the experience of the christian this same manner of answering prayer is comfortingly exemplified. When surrounded by clouds of impenetrable darkness and gloom they have cried out of the depths unto the Lord, he has manifested his delivering grace in a manner so wonderful that they have been made to know that even in the wilderness and in the sea he brought them by the right way, so that they have felt to "Glorify the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." And with David they can

say, "It is good for me that I have been afflicted, that I might learn thy statutes."

In closing his prayer at the dedication of the temple, Solomon used almost the very same words as the language of David in our text. This accords with the application of the typical significance of the address to our Lord in his glorious manifestation as the antitype of that temple, and the everlasting dwelling place of his spiritual Israel. And as that temple identified that nation as the peculiar people of God in the type, it was in that sense to them the ark or memorial of God's favor to them, and as such it was a very clear type of the everlasting covenant of God given in Christ Jesus to his people who were chosen in him.

WHAT IS THE PROPER ADDRESS?
—The papers we have been in the habit of sending to Edward Ferguson and Jane F. Davis, *Straight Fork, Scott Co., Ky.*, have been returned to us, as the office is discontinued. Will the above named subscribers please send us their post-office address?

PERSONAL.

MRS. O. E. MCCONNELL, of Germantown, Collusa Co., Cal., requests any Old School Baptist in her neighborhood to address her.

M. F. THOMAS, of Red Oak, Lawrence Co., Mo., desiring to emigrate to some of the Territories, requests some of the brethren in Washington, Montana and Arizona Territories to write him a description of their country, and what a man can do there with a small capital.

It is my intention, if the Lord will, to spend the winter in New York, with my sister Bessie. I wish our correspondents to address us until further notice at 516, Third Avenue, New York. But I wish to remark that a letter sent to me at Herick, Bradford Co., Pa., will always reach me soon.

SILAS H. DURAND.

INQUIRIES AFTER TRUTH

Will Elder S. H. Durand give us his views through the SIGNS OF THE TIMES on Revelation xi. 9, and the surrounding matter connected with it, and oblige an inquirer after truth?

Yours to serve,

J. B. LEWIS.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

MARRIAGES.

At the residence of the bride's parents, in Winterton, Sullivan Co., N. Y., Feb. 1, 1882, by Eld. Benton Jenkins, Mr. Winfield W. Winter and Miss Flora A., daughter of E. N. Harding.

By the same, Feb. 8, 1882, at the residence of the bride's mother, near New Vernon, Mr. Hubert Ketcham and Miss Hattie E., daughter of Mrs. Deborah A. Corwin, all of Orange Co., N. Y.

At the residence of the bride's parents, in Decatur Co., Ga., Jan. 18, 1882, by Eld. David Bartley, Mr. Wm. Johnson and Miss Emma Butler.

JAN. 30, 1882, by Eld. Wm. M. Smoot, at the residence of the bride, in Fauquier Co., Va., Elder J. A. Norton, of McLellan County, Texas, and Miss Rosa Brookhizer, of Fauquier Co., Va.

By Eld. I. N. Moon, Sunday morning, Jan. 13, 1882, at the residence of the bride's father, Mr. Thomas Ward, near Lost Mountain, Ga., Mr. Robert G. Ballard and Miss Ada Ward, all of Cobb Co., Ga.

FEB. 5, 1882, at the residence of the bride's uncle, Mr. J. May, Milo Township, Yates Co., N. Y., Mr. Ananias Ayres, of Bennettsburg, Schuyler Co., N. Y., and Miss Ida J. Thomas of the former place.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I have just received by mail the particulars of the religious life and decease of a noble and highly esteemed sister in Christ, and a true and valued patron of the SIGNS OF THE TIMES, with a request that I should prepare an obituary of the departed sister for publication in your paper. I also transcribe, in substance, her experience, sent me, which was written by her own hand some years since, which I hope you will insert in the same number of the SIGNS.

Rachel R. Epler, relict of Hon. David Epler, deceased, (whose obituary appeared in the SIGNS in 1877), was born April 13, 1801, and departed this life Oct. 9, 1881, in the 81st year of her age. Sister Epler was a Johnson, whose mother, a very firm Baptist, lived to be over 90 years of age, and died in this state. Sister Epler was born in Tenn., but raised in Kentucky, and was baptized in Millersburg, Ky., in 1819, by Elder Walter Warder, in the fellowship of the O. S. Baptists. The family having removed to Indiana, she there was united in marriage on March 3, 1831, with David Epler, who died March 5, 1877. Soon after their marriage they came to Ill., and located in what is now Cass County, and she united with Clear Creek Church, where she continued to hold her membership till her death. While they continued to reside on their farm, they fed from time to time, at annual meetings, large crowds of Baptists and others on the bounties of their table, and hundreds have found a hearty welcome at their table. For some years before the death of her husband, they resided in the city of Jacksonville, Ill., where he was engaged in the banking business; since his decease, however, she has resided in the city of Virginia, Ill., with her daughter, Mrs. McHenry. She was partially paralyzed some two years ago in her left side, but was able to go some about the house, and in about the month of January previous to her death, a cancer made its appearance on her left breast, which rapidly increased till it removed her from a world of sin, sorrow and suffering. I have been acquainted with this dear sister and the family for more than twenty years, and have often been cared for at their hospitable home wherever she has resided, and have had many very deeply interesting and edifying conversations with her, and I believe I never knew a more firm, unwavering and uncompromising sister in our ranks, nor one of a stronger mind, or a more sublime conception of the truths of the gospel. The great and eternally fixed scheme of redemption, and the absolute sovereignty of the God of salvation were to her themes upon which she delighted to dwell. Next to her bible were the SIGNS OF THE TIMES, and I know not how often she sent the former editor of that paper a present of five dollars to enable him to send it to

the poor who could not pay for it. Many of the laborers in the vineyard have witnessed her liberality, and been helped on their way. She and her departed husband reared and educated a considerable family of sons and daughters, five of whom are known to be living, all honorably connected, and her sons favorably known in professional and business circles of society. All was done for our beloved sister during her afflictions that medical skill, and the kind attentions of affectionate and faithful children and friends could do, but the Master called her spirit away to a clime where there shall be no more death, and her remains were laid beside those of her husband, in Diamond Grove Cemetery, at Jacksonville. Truly a noble woman and a precious sister has left us, and may the Lord resign her children and all of us to his sovereign will.

Your brother,

I. N. VANMETER.

MACOMB, Ill., Jan. 16, 1882.

[See communication on page 43.]

SISTER **Isabella McAlpine** died of consumption on the morning of Jan. 1, 1882, in the 46th year of her age. Her first profession of the name of Christ was among the Regular Baptists, and when the New School doctrine developed among them, she with a few others were enabled by the grace of God to continue to walk in the "old paths, the good way." The doctrines preached among them grew in corruption, but they were not moved from the hope of the gospel, for the doctrine of Christ was precious to their souls. She therefore, with a few others, withdrew from the people that "spoke half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people," and stood alone for some years, until they united and found a home with the Old Baptists. From that time our sister's continual solicitude was for the peace and prosperity of the house of God. In the fall of 1881 her sickness manifestly increased, and thus continued till she fell asleep in Jesus, as we hope. During the last few months of her mortal life she was enabled, though sorely tried, to bear with patience her afflictions. Sometimes she was much cast down and walked mournfully without the sun, but at evening time it was light; for the dear Redeemer did sweetly cause his face to shine upon her and scattered all her gloom. A short time before her departure she noticed that her feet were swelling, and remarked, "Well, I have pilgrim-feet anyway.—Deut. viii. 4. With much feeling she expressed her thankfulness to the Lord for the kindness of so many friends, and especially for the unremitting and kind attendance of her cousin Isabella, whom she felt the Lord had sent to wait upon her in her sickness. When asked if she would like to see her mother, she said, "Yes; but I shall soon see the King in his beauty." It was very comforting to hear her extol the loving-kindness of the Lord, and with much grateful emotion she referred to an exceeding precious season that she enjoyed while listening to Eld. J. F. Johnson in Ekfrid, from the words, "Arise, my love, my fair one, and come away." She said she felt such love to the church that she felt she must go in among them and tell them what the Lord had done for her soul. "I felt I was as one sitting in ashes, and the Lord's sweet voice seemed to say, Arise, my love, my fair one. Come home, my child, come home. But the flesh was weak, and I returned from the meeting without uniting with the church; but I found no rest, and the sweet memories of that sermon followed me until the time we were received."

During the night, death was visibly drawing near, and her distress in breathing was very painful; but the dear Lord was feelingly near to her, and now and then she most sweetly, longingly exclaimed, "Come, Lord Jesus, come quickly. How long, dear Lord, how long? I am nearing the brink." And one quoted to her the words, "When thou passest through the waters, I will be with thee;" and with much manifest enjoyable emphasis she repeated the following, "And through the rivers, they shall not overflow thee." About an hour before she died she desired some one to sing, and a sweet hymn was sung, beginning with the words,

"Sweetly sounds thy name, O Savior,
To a guilty wretch as I."

She gradually became weaker and weaker, and at about 8 a. m., New Years day, breathed her last.

"Precious in the sight of the Lord is the death of his saints." She requested that hymn 663 of Beebe's Collection be sung at her funeral, and that Elder Wm. Pollard preach her funeral sermon, which he did, from Job xix. 23-27, to an attentive congregation. F. W. KEANE.

DIED—At his residence near Messongo Church, Accomac Co., Va., at 6 o'clock p. m., Sept. 19, 1881, Mr. **Jacob K. Byrd**, aged 72 years, 4 months and 20 days. His disease seemed to baffle the skill of his physician, but was supposed to be the effect of a fall received about two years ago, as he seemed to complain mostly of the part injured by the fall. He was confined to the house and bed only about four weeks, but declined gradually for a year.

The subject of this notice was not a member of the visible church, but his life and conversation gave strong testimony of a work of grace. In his former life he was heedless of religion and preaching of every kind; but he was gradually brought to have the kindest regard for the Old School Baptists, and manifested a warm interest in the gospel and the welfare of the church, wishing to see everything done decently and in order. He had no confidence in the "do and live" system. His companion has frequently told me that when the morning for preaching would come, he was the first one ready and waiting. She has further said that his sighs and groans in the silent watches of the night gave her great satisfaction. The writer has been intimately acquainted with the deceased for a number of years, and has had many pleasant visits at his house; and while looking at him a few hours before he passed away, these words rushed into my mind, "Blessed is he whosoever shall not be offended in me," and I read it as a text at his funeral, and tried to present some thoughts in connection, for the comfort of those who had an ear to hear.

He was a very precious husband and father. His dear companion, our sister in the Spirit, and the children, have our warmest sympathy and prayers.

We miss him at the table,
We miss him at the fire,
We miss him all about the house,
We miss him everywhere.

ALSO,

DIED—At her son-in-law's, near Pittsville, Wicomico Co., Md., Nov. 23, 1881, **Mary Farrow**, aged 68 years. Her disease was supposed to be cancer. She was confined to her bed about one month, and seemed conscious of her approaching dissolution from the first, only consenting to have a doctor to gratify her friends. During her short attachment to the church she endeared herself to them very much, and we feel that it is hard to give her up; but we believe the Lord gave, and the Lord has taken away, and we would humbly kiss the rod, hoping that our loss is her eternal gain. She was baptized in the fellowship of the church at Indiantown, Wicomico Co., Md., about six years ago, by Eld. E. Rittenhouse. She lived a life consistent with her profession until her death. She leaves, to remember her in sorrow, but mixed with joy, six children, (four sons and two daughters); three brothers, with the church. May the Lord grant to specially sanctify this to each, is our prayer.

T. M. POULSON.

DIED—In Sanford, Maine, Dec. 14, 1881, Mr. **Freeman Hill**, aged 70 years and 10 months. Mr. Hill never made any pretensions to be religious, but some time before he died he talked about his wicked life and about dying. He has left a number of sisters and one brother to mourn. I preached at his funeral to an attentive congregation of people.

ALSO,

DIED—In Berwick, Maine, Dec. 16, 1881, sister **Lydia Staples**, wife of brother James Staples, aged 63 years, 6 months and 19 days. About three years ago she had a paralytic shock, which impaired her physical powers much, but she recovered in part, so that she

was around the house and got to meeting. Some months before she died she began to grow weaker, until she was wholly confined to her bed, and so continued to fail until she passed away to her eternal home. She had been a member of our church many years, and was sound in the faith of God's elect, saying that if she was saved it could not be for any good thing she could do, but it would be altogether through what Christ had done for her. But she has gone home, and we shall miss her; but our loss is her eternal gain. I preached at her funeral to a large gathering of people, and it was a solemn meeting. May God bless her sorrowing companion and two children, with the many other relatives and friends who are left to mourn.

ALSO,

DIED—In North Berwick, Maine, Jan. 2, 1882, **Mrs. Louis Ford**, wife of Mr. Stephen Ford, aged 60 years, 1 month and 12 days. She was a good and kind companion, mother and neighbor. She experienced a hope in Christ years ago, and since I have been at North Berwick, which has been over thirty two years, she has attended our meetings, and her daily walk and conversation has given evidence that she was a child of God. It was said by some of her neighbors at her funeral that they did not think she had left one enemy behind. She believed that man's bounds are set, and he cannot pass them; therefore she was reconciled to her fate, and looked forward with as much anxiety for the time to come for her to leave this world and go to her eternal home, as any one could in the flesh. A large number of people attended her funeral. She has left her aged companion, four children, one sister, and a large number of other relatives and friends, to mourn. We shall miss her much.

WM. QUINT.

OUR beloved sister, **Jane E. Ferguson**, departed this life Dec. 17, 1881, after a severe illness of about two weeks, which she patiently endured, being fully resigned, not complaining in the least, though her sufferings were very great at times. She quietly passed away from this world of sorrow, sin and death, in full hope of meeting her blessed Redeemer, who bare her sins in his own body on the tree, of which she spoke during her illness, and thus gave evidence that she was in possession of a good hope through grace, which is as an anchor of the soul, both sure and steadfast, and enters into that within the veil, whither the forerunner hath entered, even Jesus.

Sister Ferguson was born in Frederick Co., Va., in 1814, came to Ohio in 1831, and in 1870 came to the Mercers Run Church, and after relating her experience and the reason of her hope, was received and baptized in full fellowship, on the third Sunday in May, with many others, with whom she lived in the enjoyment of sweet peace and fellowship until removed to her eternal home above. At the time of her death she was 67 years, 11 months and 8 days old.

Thus are we gathered one by one to our Father's house, our blissful home, where peace and rest and fullness of joy shall be our everlasting portion.

I was not able to attend the funeral at the time of the burial, not receiving the despatch. But one week after, being the regular meeting time of the church, an appropriate discourse was preached from 2 Tim. iv. 6-8, to a very attentive congregation of relatives and friends. May the great Comforter of his people comfort and sanctify this bereavement to all the dear family and friends, is our prayer for Jesus' sake.

Yours in fellowship,

L. BAVIS.

LUDLOW, Ky., Jan. 10, 1882.

DIED—April 1, 1878, at her residence near Harrisburg, Franklin County, Ohio, **Hester Peters**, wife of T. A. Peters, aged 74 years and 2 months, lacking three days.

The subject of this notice was born in Fairfield County, and was married to brother T. A. Peters Feb. 4, 1830. She was the mother of seven children, five of whom lived to be men and women. Two died young. She and her husband lived together forty-eight years and two months, lacking three

days. She fell asleep in Jesus, as we humbly hope and believe; for she said she had nothing to fear, and she seemed very calm and resigned to the will of God. Therefore we sorrow not as those who have no hope. We believe our loss is her eternal gain. May God sanctify these bereavements and dispensations to the good of the surviving friends.

ALSO,

DIED—Dec. 30, 1881, **T. A. Peters**, aged 72 years last August. He was a consistent Old School Baptist for fifty-one years, and passed away in the full triumph of faith.

He wrote the notice of his wife's death. I attended both funerals, and tried to preach. G. M. PETERS.

James E. Moon, son of John W. Moon and Ada his wife, was born October 13, 1875, and died Dec. 28, 1881, aged 6 years, 2 months and 15 days. He was kicked by a young mule, (while engaged in driving the horses to the lot) just above the left eye, crushing the skull, which resulted in his death on the eighth day. He was indeed a child of promise, lovely and kind, beloved by all his schoolmates, the pet and darling boy of his affectionate parents, and the idol of his dear old grandpa, James M. Coffman. But alas! the cold and icy hand of death has snatched the rosebud ere it had time to bloom, and transplanted it in the holy city of God, where pain and suffering are never known.

A sermon was preached by Eld. W. A. Bowden before the remains of sweet little Jimmie were consigned to the tomb.

Farewell, darling boy, we miss thee. But, blessed hope, those that sleep in Jesus will God bring with him. The Lord gave him, and the Lord has taken him; he is taken from the evil to come. "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

W. A. BOWDEN.

PILOT OAK, Graves Co., Ky.

DIED—In this village, on the 14th inst., of consumption, **Mrs. Mary M. Moor**, in the 42d year of her age.

The deceased was born in this village, September 22, 1840, and married to Mr. Edwin Moor the 20th of January, 1863. She had been in declining health for several months previous to her death. Mrs. Moor was not a member of the visible church, but I feel an assurance that she was a subject of grace. I conversed with her several times during her sickness, and she referred to her condition as a helpless sinner, her love to the doctrine of God our Savior and the people of our God. She had no use for the popular religion held in such high esteem by those who are ignorant of the righteousness of Jesus. Her death is a sad loss to her husband and family. May the God of all comfort sustain them, and the family circle now clothed with the mantle of affliction be brightened by the presence of the immortal One.

The deceased leaves her husband and four children, her father and other relatives, to mourn their loss. The funeral was attended to the 5th inst. The text used on the occasion is recorded in Isaiah xliii. 2. A number of relatives and friends were present.

Yours in fellowship,

WM. M. SMOOT.

OCCOQUAN, Va., Jan. 6, 1882.

OUR dear sister in Christ, **Affa Colley**, departed this life in Christian County, Ky., November 29, 1881, aged 68 years, 8 months and 16 days.

The subject of this notice professed a hope in Christ in early life, and has been a member of the Primitive Baptist Church at Muddy Fork, Trigg Co., Ky., for many years, being faithful to the cause of Christ as long as she was able to attend meeting. In the fall of 1880 she was taken with the dropsy, from which she suffered long and much, until the Lord released her, and as we humbly hope, took her to the celestial world; for she professed to be willing to go, and told her friends not to grieve for her, for the Lord had pardoned her sins. She was rational until the last, and called her friends to her and bade them farewell, and fell asleep in Jesus, blessed sleep, from which none ever wake to

weep. The writer was personally acquainted with sister Colley, and can say that she was beloved by her brethren and sisters and all who knew her. She leaves two sisters, many friends and the church to mourn; but we sorrow not as those who have no hope.

Yours in tribulation,

H. SMITH.

DEATH has made another inroad in our family. The Lord Jesus called for our darling, **Mollie Penney**, on January 14th, 1882. She lacked just one month of being fourteen years old; just upon the threshold of womanhood. She suffered for three long months more than her tongue could tell, from a complication of diseases. But, glory to God in the highest, she is now with the blessed Jesus, whom she most earnestly and piteously implored to have mercy on her. What a balm for bleeding, sorrowing, sad hearts! She very often said to myself and her ma, "I cannot get well." She was as universally loved as known. We feel confident that she has gained infinitely more than we have lost, and we hope ere long to join that happy blood-washed throng and everlastingly sing the praises of him who was so cruelly slain, there to meet and never part with very many who on earth were very near to us. And O may those we leave behind be permitted to come and swell the notes of praise of the redeemed host.

Yours in hope,

J. C. PENNEY.

HAMILTON, Mo., Jan. 16, 1882.

DIED—Suddenly, on the night of Dec. 13, 1881, in Upshur County, Texas, my dear daughter, **Mary W. Blackston**, of apoplexy, as was supposed. When first taken, myself and family were notified, (living about four miles distant) but before we could get there death had done its dreadful work. It was indeed heartrending, when we arrived at the hour of midnight, to find our dear daughter, with her natural color and features, silent in death, and her heart-stricken husband and five little boys (which composed the family) alone, in awful lamentation. But we have the consoling thought that she had only left the clod of mortality to return to its mother earth, and she to ascend to that house not made with hands, eternal in the heavens, to there enjoy that rich and never failing inheritance that awaits all the redeemed of our God. She was an orderly member of the Old School Baptist Church.

Your old, frail brother,

JEFF. STRINGER.

My father, **Bartley B. Turner**, departed this life Feb. 27, 1881, after an illness of ten days, with dropsy of the heart. He passed away while sitting in a rocking-chair, without saying a word, and without much of a struggle.

My father was born in Bedford Co., Va., March 12, 1812, and moved from there with his parents to Franklin Co., Va., when about sixteen years old. He married Miss Maria Boon, who still survives him, in the 70th year of her age. He moved from Franklin Co., Va., to Monroe Co., Iowa, in 1858, and remained there until his death. He united with the New Hope Church, Appanoose Co., Iowa, some six years ago, having received a hope in Christ some thirty years before. He has been a regular subscriber of the SIGNS OF THE TIMES ever since I can remember. He died firm in the belief of the doctrine of the Old Baptists. He leaves seven children to mourn their loss—five sons and two daughters.

GEORGE H. TURNER.

TYRONE, Monroe Co., Iowa.

OUR little boy, **Eppa Badger Norman**, died June 16, 1881, after about a week of intense suffering, aged one month and two days. Father and mother, grieve not for your bitter loss,

Though your crushed hearts must bleed to yield your boy;
Your Lord, who gives in love your every cross,
Can make e'en this deep grief yield heavenly joy.

EPPA & REBECCA NORMAN.
LOUDOUN Co., Va., Jan. 8, 1882.

John W. Skinner was born March 25, 1871, and died September 26, 1881, aged 10 years, 6 months and 1 day.

ALSO,

Eva B. Skinner was born Nov. 4, 1868, and died October 4, 1881, aged 12 years and 11 months.

The deceased children died only eight days apart, and during their parents' illness, who were so low at the time that it was thought advisable not to let them see them after their death. Brother Salathiel Skinner, their father, was prostrated with the same disease, and their mother with exhaustion by overwatching and labor. Our brother and family sustain a great loss in their bereavement and long-continued illness from typhoid or typhoid malarial fever.

By request, brother George Cottrell and the writer tried to preach their funerals at the new meeting house of the Providence Church, in Missinewa Township, Dark County, Ohio, on the 11th of Dec., 1881.

OUR dear old mother, **Mrs. Anna Rauch**, wife of Peter Rauch, departed this life Wednesday eve, April 13, 1881, aged 72 years and 7 days. She had been afflicted with a bad cough for many years, which terminated in consumption, although she was confined to her bed only about four weeks. She said she was willing to go, and that her whole trust was in the Lord. She was a member of the Old School Baptist Church a great many years; was baptized when sixteen years old; was a firm believer in the doctrine, and was a very earnest reader of the SIGNS OF THE TIMES. We have lost a very kind mother, whom we never shall forget. There is a vacancy in our home that never can be filled. She was the mother of eight children, five living and three dead. Her funeral was largely attended. A discourse was preached from Job xvi. 22.

Farewell, dear 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,

George Peter Rauch, son of Jacob P. and Amanda E. Rauch, died of diphtheritic membranous croup. He was born June 4, 1877, and died Dec. 7, 1880, aged 3 years, 6 months and 3 days.

Jesus called him, for he loved him
Better far than we could love;
Took him from earth's bitter sorrows,
And transported him above.

ALSO,

Clement L. Michael, son of Westly and Rachel B. Michael, departed this life Jan. 19. His disease was very severe, being something like inflammation of the bowels. He was sick about four weeks, and then passed away quietly, aged three years.

Lovely babe, how brief thy stay;
Short and hasty was thy day;
Ending soon thy journey here,
Pain and grief no more to bear.

Hard it is from thee to part,
For it rends the aching heart;
But an heir of glory's gone—
Let the will of God be done.

MOLLIE I. MICHAEL.

MONTGOMERY COUNTY, Ohio.

ON Sunday, the 15th of January, 1882, **Miss Margaret A. Humphrey** fell asleep in Jesus, at Rock Hill, near Bloomfield, Loudoun County, Va., the residence of her brother-in-law, A. G. Shamblin, in the 46th year of her age. She had been a great sufferer, but bore her sufferings with christian patience and resignation. She was a member of the Baptist Church at Ebenezer for about seven years, where her untiring devotion to the cause of God won for her the love and esteem of all who knew her.

None knew her but to love her;
None named her but to praise.

Naturally cheerful and confiding, intelligent and of marked refinement of manners. Her last words were, "Let me go to sleep in Jesus, that blessed sleep." "Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors."

K. H. FORD.

WITH a sad heart I announce the death of my little niece, **Estela Crossfield**, who died August 28, 1881, aged one year, wanting five days. She was the infant daughter of James and Kate Crossfield. Thus in less than one short year they have been called to part with two as sweet and promising little girls as I ever knew. Every person that knew them loved them. But cheer up, my dear brother and sister. Though your little babes are dead, Jesus has given you the blessed assurance that they have gone to heaven; for he has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

ARAMINTA C. BICKERS.
LAWRENCEBURG, Anderson Co., Ky.

DIED—In Manassas, Prince Wm. Co., Va., Dec. 13, 1881, at the residence of her niece, Mrs. Brawner, **Mrs. Leonora A. Trone**, in the 73d year of her age. She was greatly respected and beloved by a large circle of acquaintances and relatives. She was not a member of the visibly organized church, but was a great reader of the Scriptures and a firm believer in the doctrine of salvation by the sovereign grace of God. She had been in very feeble health for a long time, and as her strength failed she seemed not only willing but anxious to depart. I believe she has gone to unite with the church triumphant, where there is no sickness, sorrow, pain nor death.

ANNIE J. HOWISON.

DEAR EDITORS:—Please notice the death of **Elder David Barker**, an old correspondent of the SIGNS. He departed this life Jan. 13th, of malarial typhoid fever, I am informed, was interred the following Sunday, at Pleasantville.

MRS. G. W. BREHM.

LOGAN, Ohio.

DEAR BRETHREN:—In the SIGNS OF THE TIMES of October 15, 1881, the name of my little daughter should be **Nancy Arnetta Cavnar**, instead of "Cadnar." I wish my brethren and friends to know who it is.

W. B. CAVNAR.

CLARKSVILLE, Texas, Jan. 4, 1882.

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 just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

A. B. BRESSES,
Spencerville, Allen Co., Ohio, or this office.

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THE FIRST AND FIFTEENTH
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WM. L. BEEBE.

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We do 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 do 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.

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VOL. 50.

MIDDLETOWN, N. Y., MARCH 1, 1882.

NO. 5.

POETRY.

MY ALL IN ALL.

I have a wondrous Savior,
Whom Lord and King I call;
He is my one thing needful,
He is my All in All.

His merit is my merit;
I have no hope beside;
I endless life inherit
By grace of him who died.

When Satan casts his arrows,
He takes them to his heart;
He drinks my cup of sorrows,
He bears my sins' sore smart.

No other thought brings comfort
When life's dread ills betide;
Naught but just this blest surety,
That he is at my side.

Here as a Friend to cherish,
To lean on by the way;
Here as my strong Defender,
My everlasting Stay.

And now earth's life seems shallow,
Its honors mean and small;
Its joys and woes but trifles;
For Jesus is my All.

The light that beams around me
Reveals his gracious mien;
All warmth and joy and beauty
Are just his glory's sheen.

Nay, so within the compass
Of his life my life lies;
My moans of pain and woe are
But echoes of his sighs.

Thus far upon my journey,
Surrounded by his love,
His rod and staff my comfort,
I seek the home above.

And this shall be my heaven,
At his blest feet to fall,
And 'mid its mightiest powers,
Own him my All in All.

THEY SHALL NEVER PERISH.

John x. 28.

Never perish—words of mercy,
Coming from the lips of One,
Who, though here a homeless wanderer,
Fills the high eternal throne:
Brightness of the Father's glory,
God and man in one combined;
Faithful Shepherd of the chosen;
Safe are those to him assigned.

Never perish—words of sweetness,
Dissipating every fear;
Filling all with joy and gladness
Who the Shepherd's voice can hear;
Bringing richest consolation
To the soul fatigued, oppressed;
Sweet refreshment to the fainting,
And to weary spirits rest.

Never perish—words of power;
Satan now I can defy:
Safe my soul, beyond my keeping,
Hid with Christ in God on high.
Come what will, I'm safe forever;
'Tis the promise of my God,
Written in his word unfailing,
Sealed with Jesus' precious blood.

Never perish—words of glory;
Heaven is mine, and all is well.
O! my soul with rapture burning,
On the precious sentence dwell.
Think not on thy faults and failings,
Nor on thy deservings brood;
What thou art in Jesus ponder,
And the promise of thy God.

CORRESPONDENCE.

THE ATONEMENT.

(Concluded from page 39.)

"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."—Isaiah liii. 10, 11.

Dear reader, are you glad that there will be no mistake, no miscarriage by him of whom it is said in our text that the pleasure of the Lord shall prosper in his hand? Have you a hope in his mercy? Do you feel that you are less than the least of all saints? If these are your true emotions, and the gospel proclamation is sweet and precious to you, certainly you are one of those "little children," or a "babe in Christ," and there is where you will be nurtured or nursed; but there is admonition, as well as nurture. Are you to-day connected with an organization in which the gospel is not proclaimed, but an Ashdod language is heard? If so, heed the words of your heavenly Lover, which say, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Do you know the truth, and still stand aloof from the visibly organized church? If so, you are transgressing, for your Lord says, "If ye love me, keep my commandments." Are you not exceedingly glad, beloved in the Lord, that your salvation depends not upon your creature works, or that a true knowledge of the vital meaning of the Scriptures is not acquired by the dint of study, but is given by revelation? "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." Dear little child, how sweet sometimes to sing,

"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."

The declarations of Paul to his brethren at Rome are just as precious to-day to believers in Christ as when by him penned, and they read thus: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God

by the death of his Son, much more, being reconciled, we shall be saved by his life." Glorious truths, and worth more than a mountain of gold to the poor, afflicted and tempest-tossed children of Zion.

He shall see of the travail of his soul, and shall be satisfied. Although his soul was made an offering for sin, he should bring forth his church from death spotless and pure, for it does not say he should see of the travail of his soul; but should see of the travail of his soul; for he "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." As to the laying down of his life, the Redeemer said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." It should be very carefully noticed that the particle *of*, which follows the verb *see*, is of great importance, for it is the very hinge on which the vital import of the declaration, "shall see of the travail of his soul," &c., rests; for the original meaning of the word is, departing, issuing, or proceeding from, and that is precisely its meaning in the clause under consideration. Where it says in the New Testament, "born of the Spirit," the particle *of* shows the same glorious meaning; also in the words, "For had ye believed Moses, ye would have believed me; for he wrote of me." Many passages might be transcribed from the Scriptures to show the deep meaning involved in the particle *of*, but sufficient have been already adduced to satisfy the humble followers of the Lamb; but cannot the word *concerning* be used instead of the particle *of*? No, unless an entire disregard to the Scriptures is the course pursued. Reader, how does the substituted word *concerning* read in these words, "born concerning the Spirit?" "Ah," say you, "it will not answer at all in that case." Neither will it in the connection, "shall see of the travail of his soul;" therefore the safe, the just and proper way is to give to the Scriptures their true meaning. Although the Messiah's soul was made an offering for sin, there was no uncertainty connected with that great and glorious sacrifice, for he should and did see of the travail of his soul; for in the exodus of Israel the declaration was, "There shall not a hoof be left behind." So in the travail of the dear Redeemer's soul not a mem-

ber was left behind, that did not share and partake in that travail; and that travail being perfect, he is satisfied. Adored be his holy and reverend name! he is not now wooing, beseeching and striving, in order to save sinners. No; he is satisfied. Now, seated in the throne of his glory, he speaks the word, and it is done; he commands, and it stands fast. The mandate goes forth from Jehovah's lofty throne, saying, "Fear not; for I am with thee: I will bring thy seed [the *tera quadosh*, the Jez-reel, the holy seed, every one of them, and no others] from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth, (even) every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." In the fulfillment of that glorious prophecy would there not be complete and perfect satisfaction? Certainly it would be so. Now from the Scriptures shall be adduced corroborating and sustaining proof that the travail of the precious Redeemer's soul was complete and efficacious, embracing every member of his body. "Thy dead (men) shall live, (together with) my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew (is as) the dew of herbs, and the earth shall cast out the dead." The prophet, by inspiration, speaking of the birth of Immanuel, said of the virgin, "Before she travailed, she brought forth: before her pain came, she was delivered of a man child." How awfully sublime the language; for it does not say an "infant child," but a "man child," and he was the man Christ Jesus. Of Zion the same prophet said, "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 was that travail, if it was not the Redeemer's soul? If all the children were brought forth, was he not satisfied? But the question is often asked, "Is there not a personal birth and experience?" Most certainly; and that is a conclusive evidence that the Redeemer is satisfied. Another question is often asked, "Were there not children of God under the legal dispensation?" Certainly, beginning with Abel, who possessed living faith, enabling him to offer the lamb, a clear type of the Lamb of God; but those saints were under the legal dispensation, that cloudy and dark day,

and the gospel church was not then organized, for the kingdom was not set up until after the regeneration of the church. One of the inspired judges settles the matter in the following declarations: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Said the prophet, "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." In the trance, Peter "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common, or unclean. And the voice spake unto him again, the second time, What God hath cleansed, (that) call not thou common. This was done thrice; and the vessel was received up again into heaven." It was shown to Peter "that God is no respecter of persons; but in every nation he that feareth him [not will fear], and worketh righteousness, is accepted with him." It should be carefully noticed that the fearing and working are because such are accepted with him. It is positively irreconcilable with any just view of the perfections of the eternal Deity, to undertake to sustain the absurd notion that the glorious Mediator, having seen of the travail of his soul, is now not satisfied. As all Peter saw in the vessel were cleansed, so is the work of redemption completed; but a development and manifestation of that finished work have been going on since the day of pentecost, and will continue until every member of that body is developed; for Christ is not exalted as a Savior, but "a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."

By his knowledge shall my righteous servant justify many. The justification of lost and ruined sinners through the blood and righteousness of Christ has been the wonder and joy of the glad church age after age, and still causes the children of God to say, with the apostle Paul, "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." Pardon and justification are both Bible words, but the distinction, in expounding the Scriptures, should always be carefully kept in view. That God's dear children receive pardon in this vale of sorrow, is a great and glorious truth, but pardon does not take away guilt; therefore justification is a matter of great moment, for no sinner receives pardon if not justified in Christ. Pardon, in the Old Testament, when used as a verb, is from *salach*, to pass over, forgive; but justify is from the noun just, which is from *tsaddiq*, right, upright, righteous, rigid; and in the New

Testament it is from *dikaioo*, to make or declare right, and the same root is in all the various derivatives in the Old Testament where it is used, also the same root of the word in the New Testament. It is somewhat strange that the terms pardon and justification are so often confounded, when the difference is so great and of such vast importance. Justification is a judicial term, and does not simply mean exemption from punishment, but acquittal from guilt; therefore it stands opposed to accusation and condemnation. The glorious doctrine of justification lies at the very foundation of a poor, lost and helpless sinner's hope, and the soul-cheering and heart-enrapturing truth is, that it stands not opposed to punishment, but to the desert of punishment; but to pardon is merely to exempt from punishment, while the guilt remains. To illustrate: the Governor of a state, in exercising his clemency, pardons a criminal, who is guilty of larceny, incendiarism, or some other heinous crime; but does the pardon remove the guilt? Certainly not; it is merely exemption from punishment, and the guilt remains. As already stated, it is a glorious truth that the followers of Christ in this world receive pardon, and sometimes they feel that it is every day; but all who are so unspeakably happy as to finally enter the realm of immortal glory, will be justified persons, not merely pardoned sinners, for if merely pardoned, justice would still be abroad for satisfaction. But adored be the name of our precious Redeemer, who by his knowledge and righteousness has justified his elect, so that in their vital relation to him no charge can be brought against them; for "Who shall lay anything to the charge of God's elect? It is God that justifieth." Pardon is not a new covenant word, neither has the writer of this communication been able to find it anywhere in the New Testament; but in the Old Testament it can be found in some nineteen or twenty different places, with the same meaning as already given it in this communication. Our Immanuel was God's righteous servant; not righteous relatively, but positively, being the Fountain of righteousness itself; and it is of great importance to notice that the term righteous in the Old Testament is from the same word, *tsaddiq*, that justice is. And it clearly and positively shows that any obedience which is not perfect is unrighteousness, and will not satisfy divine justice, which awfully momentous truth ought to settle, in the mind of all believers, that the carnal teaching of all Arminians, whether known by the name of Baptist or any other name, who assert to the children of men, "Do the best you can, and God will forgive the balance," is without the shadow of foundation in the Scriptures, as pertaining to the redemption and salvation of lost and ruined sinners. Have carnal teachers ever read understandingly the following? "Thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woolen

come upon thee." If this has ever been understood by them who are attempting to harmonize creature merit and divine grace, there must be with such a wonderful hallucination of the mind while advocating such gross error. The very force of the expression, to justify, must be explained in accordance with the command given to Israel, which was, "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have." Do not these declarations show that justice requires no more than its righteous demands, and that anything less would not satisfy? Our precious Redeemer said, "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." (See also Luke xvi. 17.) But as justification is a matter of such importance, it must be fully and clearly attested by the apostolic record before leaving the subject. "And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." "Being justified freely by his grace, through the redemption that is in Jesus Christ." "That, being justified by his grace, we should be made heirs according to the hope of eternal life." Sufficient testimony has been adduced for the substantiating of the heavenly truth of Christ's justification of every member of his body, but the word is recorded some thirty-three times in the New Testament, but does not mean pardon in a single instance; and as the terms justice and righteousness in the Old Testament are from the same original root, exactly so it is in the New Testament, for justice and righteousness are from the same word, *dikaioo*, which shows the divine harmony existing between the two portions of the Scriptures, viz., the Old and New Testaments.

Now, believer, rejoice in the glorious truth that our dear Redeemer by his knowledge and righteousness has justified every member of his body, and the challenge has never been answered which the inspired apostle put forth in the form of a question; and when fired with holy rapture he broke forth and said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." Glorious truths! and may they ever be precious to Zion's pilgrims while here on earth, surrounded by outward foes, and knowing a warfare within.

For he shall bear their iniquities. As the important things involved in this clause have already been anticipated and dwelt upon, the remarks upon this will not be lengthy. There is a rendering of this clause as follows: he shall bear the "punishment of" their iniquities. Who gave the authority to insert the words, "pun-

ishment of?" That is adding to the Scriptures, which is severely rebuked in the book of Revelation. That he bore the punishment, (real punishment, *punitive* in the strictest sense,) is freely and willingly admitted, but the punishment was the result of his bearing their iniquities. Right here a quotation is made from the Old Testament to sustain that truth: "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 unto a land not inhabited; and he shall let go the goat in the wilderness." The fortieth Psalm contains a record of what the Messiah should endure on account of his iniquities taking hold upon him, for he certainly is the speaker in that remarkable Psalm. "For he hath made him (to be) sin for us, who knew no sin; that we might be made the righteousness of God in him." And Peter said, "Who his own self bare our sins [not the punishment only, but the very sins] in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

"My full receipt may there be view'd,
Graven with iron pens and blood,
In Jesus' hands and side;
I'm safe, O death, O law, and sin,
Ye cannot bring me guilty in,
For Christ was crucified."

Not one drop of the precious blood of Christ was shed in vain; and his atonement is sufficient for every member of his body, and has and will carry salvation to every one for whom it was made, whether they have or have not the blessed privilege of hearing the gospel proclaimed, for the new covenant is ordered in all things and sure. The glorious atonement is sufficient, because it is absolutely efficacious; and the New Testament knows nothing of a redemption that leaves one of the vessels of mercy to perish, nor of an atonement that never delivers the guilty, for the inspired penman said, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." No contingencies with our God, no yea and nay; not a more "lenient" law brought over the church, but salvation itself and a redemption every way sufficient for the bride, the church of Christ, and our God's invincible power will carry the efficacy of that atonement to all for whom it was made.

Dear brethren editors, may our heavenly Father give you grace, strength and patience, that you may be enabled with childlike simplicity and reverential awe to contend for the faith once delivered to the saints, fearless of the frowns of man, and regardless of his applause; and sincerely, boldly and faithfully contend

for the principles announced by your dearly beloved father in the prospectus of the SIGNS OF THE TIMES at its commencement many years ago, but whose labors for the well-being of the church are ended, and his armor laid by. This the desire of your brother in Christ, I hope.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Jan. 5, 1882.

"THE fool hath said in his heart, There is no God."—Psalm lxxxiii. 1.

We read that out of the abundance of the heart the mouth speaketh. We meet with those who are so bold as to say with the mouth, There is no God. As a general rule, people, even the heathen nations, do say there is a God of some kind, and they can make gods and worship them according to their own views. Generally their gods require great sacrifices from them, their lives, their children, &c., and most zealous and devoted indeed they are unto their gods. But when we come to our own nation, the time has been when it boasted of being a christian nation, of being a godly nation, proclaiming days of thanksgiving, or feast days, and also days of fasting and prayer before God, and I have seen upon our coin this inscription, "In God we trust;" but if we were to ask them what God, I think they would be ready to say, The one only God, which may be true of some. But we read of some unto whom it was said, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." Those who say there is a God always regard those who say there is none with a feeling of pity, almost amounting to disgust. They seem like something almost to be shunned, when we hear them speak great swelling words of blasphemy, even deriding that most holy name, treating it with the utmost scorn, only when they wish to use profanity they make very free use of it. I have thought, in the magnitude of their great wisdom, sagacity and discretion, they ought to see this one point, that a God they would disdain to pray unto, or offer a tribute of praise or of thanksgiving, they ought not to swear by. They think they display a great amount of wit in ridiculing the Scriptures, saying they are far behind the times; yet they are not so far behind the times but that they give us a direct account of these very characters, and they tell us they are fools. How often have I thought how true the Scriptures are. What is there that can be brought before the mind but what there is some word of Scripture for it? Again, there are those who tell us that in the plenitude of their wisdom, in letting out their far-reaching minds, in comprehending the whole great universe, they have come to the conclusion that there may be a God, a sort of a God of nature; but these also deny the Scriptures, the same as the others. I can only speak from experience, but I must say that all the God of nature I can understand anything

about is the God of whom I read in the Bible, who created the heavens and the earth, and all that in them is. This he did in the beginning, and if there is any account prior to this I am ignorant of it. But it is now claimed that this class of people is vastly on the increase, that enlightenment and infidelity are on the march, that we are fast becoming a nation of infidels, that that which was once so despised is growing to be very popular, that the darkness of ignorance and superstition is fleeing away, that the great inventions of the present day far outstrip anything of which the Bible gives us any account; yet I think I read there that God created man upright, but he hath sought out many inventions, which possibly may comprise them all. They say that people begin to see the fallacy of the Scriptures, and hold up to view with great contempt and ridicule the characters of which we read, portraying their badness, &c., forgetting that in this is the real truth of the holy Scriptures. They tell us of a holy God just as he is, and of poor, fallen man just as he is. They tell us that "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. Have the workers of iniquity no knowledge? who eat up my people as they eat bread." I think I see a distinction made here between those who are called workers of iniquity and those whom he calls his people, although we are told that by nature there is no difference; for by nature we are children of wrath, even as others. But it is God who maketh us to differ with those who say in their heart there is no God. Understand, it is in the heart that this is said. If we should say with the mouth there is a God, and not believe it in the heart, it would be of no avail; "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." We believe that he is the God of the whole earth, that the Lord of hosts is his name; that he is the Creator of all things, from the least mote unto the great mountain; that the heavens declare his glory, and the firmament showeth his handiwork; that the sun knoweth his going down, and the seasons their appointed times; that "Hell is naked before him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters

with bounds, until the day and night come to an end. The pillars of heaven tremble and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him; but the thunder of his power who can understand?" Though he may be revealed to us in all these things, we must acknowledge that he is God; but when he reveals himself unto us as our God, then it is that he is precious unto them that believe. Though all his works do praise him, it is his saints who shall bless him. When we are made or manifested as partakers of his Spirit, being born of the same, it is then we know him as our God. When he comes to us when we are in doubting and in darkness, like as he did unto Thomas, and says unto us, "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," how ready we are to say, "My Lord and my God." Or as when he asked his disciples, "Whom do men say that I the Son of man am?" Peter said unto him, "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." Herein was the blessing, that it was not revealed unto him by flesh and blood, nor by any earthly source, but by the Father which is in heaven. But the point that is most controverted is that he should come in the flesh. John says, "Hereby know we the spirit of truth, and the spirit of error." "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." But they will ask, If he was God, how could he die? We read, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." And when this body hung on the cross and died he said, "My God, my God, why hast thou forsaken me?" He was put to death in the flesh, but quickened by the Spirit; and even in his death was manifested the greatness of his power, for he had power to lay down his life, and power to take it again. Where could we look for power equal to this? What greater power can there be than the power of his resurrection? Who but God could bear the weight that was laid upon him when dying on the cross? Let every believing child turn to their own sorrows, when their evil, sinful heart is opened before them; will not every one be ready to say, We could bear any sorrow, if there were no sin there? Then think of him who bore our sins in his own body on the tree. And when he hung there, between the earth and the heavens, these same characters reviled him, and said, Come down now

from the cross, and we will believe. But he prayed the Father to forgive them, for they knew not what they did. All things concerning him must be in exact accordance with the Scriptures, for he said unto them, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Even the parting of his garments among them was according to the Scriptures, as it is written, "They parted my garments among them, and upon my vesture did they cast lots." And it is delivered unto us first of all, how that Christ died for our sins, according to the Scriptures, and that he rose again on the third day. He said unto them, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They did testify beforehand of the sufferings of Christ, and of the glory that should follow; and although we do believe that the children of God are taught and led by the Spirit of God, yet they are led according to the Scriptures. We can have nothing above nor outside of that which is written, neither do we desire it, for we can have confidence in nothing else. Sometimes to my forgetful mind will be presented a few words, which would be of comfort if I were sure they were in the Bible; but I cannot rest nor take comfort in them until I search for them, as for some hidden treasure, and when I have found them I can rejoice in them. When we feel the peace of God which passeth all understanding, how else can we tell it only in the language of Scripture? When we rejoice with joy unspeakable and full of glory, where else can we go to find words to tell it just as it is? When we go down to the very depths of mourning, we read there of those who mourned and refused to be comforted. When we sink down to the lowest depths, where sin and folly and the snares of the evil one have brought us, we can only say, Lord, we have sinned, and our iniquities have separated between us and our God. When our griefs are beyond endurance, and we begin to cry unto him, we can only say, Jesus, thou Son of David, have mercy on me. O Lord, rebuke me not in anger, neither chasten me in thy hot displeasure, lest thou bring me to nothing. We find in the sacred volume a word of cheer, a word of comfort, a word of reproof and of sympathy. We believe it, we love it, because we find words there that express our most secret, most sacred, solemn thoughts. It is there we find fellowship for all our sorrows, for all our real joys; but if indeed it were only a fable, if in reality there were no God, then what matter would it be what we believed? If this poor life were all, what difference would it make whether we were fools or wise? What use for such a great waste of ridicule and wit laid out upon a few who prize their Bible, who love their God, who long for his appearing more than all things else? Take away our

God, and we well might weep as Mary, when asked, "Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." Take away our God, and you take away our all. Turn back over the few years that I have lived; how few they are, how short the time is. We soon accomplish as an hireling our days; our life is truly as a vapor, which appeareth for a moment, and then vanisheth away. We soon go whence we shall not return; and when the gates of death open before us, when we begin to enter the dark shadow, is there nothing for us beyond? Will there no light break on us from the portals of eternal day? Have we through all the weary years of life hoped for this in vain? "If in this life only we have hope in Christ, we are of all men most miserable." But our hope reaches beyond this world; it is as an anchor of the soul. Though the waters come in unto our soul, though we sink in deep waters where there is no standing, and all his waves and billows go over us, though we are tossed with many a tempest, and often sink down to the lowest depths, yet we still hope that God will make a way for us, will still bring us forth in safety. We still cling to this hope, which is an anchor to the soul, both sure and steadfast, and enters that within the vail, whither the forerunner is for us entered, even Jesus. Again we come to that dear name, that name which is above every name, that name which is our only hope of glory. When the last storm of life is fled, when the dearest of earthly friends are laid in the cold, cruel grave, when our earthly joys are spoiled or taken away, how could we endure it if we could not look for a better resurrection, for a better world to come? O how I have prized these words, the world to come, where there is everlasting life. It is this that makes us cheerfully give up this mortal life, willingly resign our bodies to the dust from whence they came, welcoming the grave, where our dear ones are already laid, where our Savior lay, and from which he rose a conqueror, to die no more; death hath no more dominion over him. His testimony concerning himself is, "Behold, I am he that liveth, and was dead; and I am alive forevermore." And to us he gives a taste of the cup which he drank, and makes us reconciled with himself to say, "The cup which my Father hath given me, shall I not drink it?" that we may know the fellowship of his sufferings, being made conformable unto his death. He assures us that if we suffer with him, we shall also reign with him, that because he lives, we shall live also; for there is no life eternal apart from him. He is the only true God and eternal life. He is the great God, and our Savior Jesus Christ; the one God, and beside him there is no Savior. There is but one God, and one Mediator between God and men, the man Christ Jesus. There are three that bear record in heaven, the Father, the Word, and

the Holy Ghost; and these three are one. There are three that bear witness in earth, the Spirit, the water, and the blood; and these three agree in one. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." The testimony of the Son is that "I and my Father are one;" I in you, and you in me, even as I am in the Father, and the Father in me. So we see that in this great sacred unity is hid the life of every child of God. He dwells in them, and they in him, so that they can confidently say, "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." "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."

"Long ere the sun's refulgent ray
Primeval shades of darkness drove,
We on his sacred bosom lay,
Loved with an everlasting love."

And do we believe that he loved us from everlasting, and then will cease to love? No; his love is from everlasting even to everlasting, just like himself. "And it doth not yet appear what we shall be." No indeed, for we now appear to be the weakest, the most afflicted, and to the worldling the most despised of all people on earth. Truly, 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.

When speaking of my God, and the promises which I trust he has been pleased to give me, I have been asked, What is your God? Can he be so condensed that he can come unto you, and talk with you, and make you promises? I can only answer that I know nothing about his being condensed or enlarged, yet I do believe that he can dwell in the heart of every saint, and that he also fills the most unlimited space, according to that which is written of him, "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."

"The beams of noon, the midnight hour,
Are both alike to thee.
O may I ne'er provoke that power
From which I cannot flee."

Whither shall I go from thy presence, Lord? "Thou knowest my downsitting and mine uprising, thou

understandest my thought afar off." We do not realize at all times his manifest presence, and like Job we often have to say, O that I knew where I might find him; I look on my right hand, but I cannot behold him: on my left hand, but he is not there. He said unto his disciples, A little while and ye shall see me; and again, a little while and ye shall not see me. It was only at times that he manifested himself unto them after his resurrection in an especial manner. He said unto them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." It is this that dwells in the heart that tells us when the Master draws near. What communion could we have with our God if he walked not with us, if he talked not with us by the way? Where is there so sacred a place as the closet, where we can enter with the door shut about us, where we can pray unto the Father, who seeth in secret, treasuring the least promise that he gives us there? We see him not with the natural eye, we hear him not with the natural ear; but it is to the eye of faith that this glory is revealed, and it is the ear of faith that listens for his word. I have often thought that the reason why some say there is no God, is because they have no fear of God before their eyes; for the fear of the Lord is the beginning of wisdom. If they feared him, they would begin to be wise concerning him, instead of being fools. But it is plain that they do not fear him, even him who sits upon that great white throne, before whose face the heavens and the earth fled away, and there was no place for them; him who sitteth upon the circle of the earth, and the nations are as grasshoppers in his sight; who holds the waters in the hollow of his hand; who taketh up the isles as a very little thing, and the nations are accounted as the small dust of the balance, and as a drop in the bucket. Surely the language of the Scripture is true, that it is the fool who hath said in his heart, "There is no God!"

KATE SWARTOUT.

KELLEY'S CORNERS, Mich., Feb. 4, 1882.

REISTERSTOWN, Md., Feb. 1, 1882.

DEAR BRETHREN:—Often I have been asked the question by those in trouble, "Why am I so afflicted? If I am a child of God, surely none are so deeply afflicted as I." I am aware that much of this questioning proceeds out of the fleshly unbelief that is in the believer still, and this cannot be silenced or satisfied. But there is a crying out in the midst of trouble, which does not seem so much the voice of natural unbelief, as the groping after light by one who would fain trust God, and to whom, notwithstanding, much seems very dark and inscrutable. To the heart thus seriously, earnestly questioning, I wish to address a few remarks.

There are those who, like Jeremiah, are saying, "Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judg-

ments. Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" And then he speaks of the sorrow which the righteous have. Let it be noticed, first of all, that Jeremiah at the beginning confessed God's righteousness. This was a certainty in his mind, no matter what else was uncertain; and this was a proper frame of mind to have. Yet there was much that was hard to reconcile with this great truth of the righteousness of God. Even so does the christian now feel at times, that it is hard to see, if indeed God loves him, why he should be so afflicted. Yet he confesses, like Jeremiah, that God is both just and good. In connection with this question, some thoughts are in my mind which have done me good, and I wish here to state them.

1st. Some afflictions are sent for chastisement, and are the result of sin. What a man sows, that shall he reap. This is the universal law of God. I think that it cannot be disputed that as a general thing God has ordained the consequences of sin in the way of the natural result of a cause. If, for instance, a man be a drunkard, and wastes his time, and squanders his living, it needs no gift of prophecy to see that the sure result is to be ruined health and poverty, as well as a loss of the esteem of those who know him. So also if a christian follows after that which is evil, the inevitable result is the loss of the confidence of his brethren, and a death to all spiritual comfort and joy. If then we can trace our present state of darkness or calamity to some wrong doing as its natural cause, we may look upon the affliction as the chastisement of sin. But there seem to be some instances recorded in the Scriptures where men were chastised with special judgments, which did not follow as the natural result of their sin. As, for instance, when the flood drowned the world of the ungodly, when the earth opened and swallowed Korah and his company, when the spies died of the plague, and when Ananias and Sapphira fell down dead before the Lord. So I think God does sometimes deal with his people now. But when judgments are sent from the Lord as chastisements, there will be some witness within that it is so, and its result will be to turn the feet about in another and better way. For instance, if we have made an idol of a child, of riches, of fame, or of anything else, God may restore us from our wandering by the judgment of removing that dear child, by giving wings to our wealth, or by failing to prosper our undertakings, or by bringing a blight upon our good name, until at last we confess our sin, and return from our backslidings. At such times it is good to be afflicted, that we may learn the statutes of God. It is the testimony of universal christian experience, "Before I was afflicted I went astray, but now have I kept thy word." How rich and sweet it is to thus share the experience of him of whom it was said,

"Yet learned he obedience by the things that he suffered."

2d. We are not to regard every affliction as sent in chastisement for sin. The christian may give himself much needless trouble in this way. Satan is busy with his false suggestions at such times, and would worry those whose eternal life it is beyond his power to touch. Some afflictions are sent as trials of the faith of the believer. I remember an expression like this, in "The Life of Faith," by Romaine, which I have often found comforting and consoling. He said, "The Lord gives us faith, and then he sends trials to prove our faith. But if we could see the object of the trial, it would cease to be a trial of our faith." The history of the people of God in the Scriptures is full of illustrations of this truth. There is not now a christian of any length of experience in the world who cannot bear witness, out of what he has seen and felt, of the truth of this. In the Psalms especially we have the record of perfect trust in God again and again repeated in the darkest hours. Paul and Silas in the inner prison, with their feet in the stocks, at the midnight hour, and Daniel in the den of lions, and the three men of God in the fiery furnace, are instances of a faith sorely tried, yet proving itself victor in the conflict. I doubt not, if every child of God in this land could meet in one grand conference room, and this victory of faith should be the theme, every one could tell of some trial, some sorrow, some affliction which tested their trust in God, and out of which their faith in him rose triumphant, so that they could sing and praise God in the midst of the fire. It is easy to rejoice, and to be trustful for the future, when all is serene, when seas are smooth, and skies are fair, and prosperous gales favor all our passage; but the thing which tests of what sort our faith may be is the head-wind and the tossing sea. The eleventh chapter of Hebrews could all be quoted here as proof of how trials and afflictions of various kinds test or try the believer's faith. How many times has the head of the christian been lifted up above his enemies round about, when but a little before he could not have believed such power of endurance was possible for him. There are many and various things to try the faith of the believer in his onward journey. Sickness, disease, pain, poverty, deprivation, slander, neglect, disappointment, are scattered all along the christian's way. And happy is he who passes through it all unmoved, and by the firm faith that is in him can say, "Though he slay me, yet will I trust in him."

"Firm and unmoved are they
Whose faith is fixed on God."

And what a comfort to the believer to look back and see that in some trial which flesh could not have endured he was yet sustained, and could be cheerful even in his sorrow. Are there not many who have been surprised as they have looked back and seen what afflictions they have endured, that once they were sure

would overwhelm them? And so the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, is found unto praise and honor and glory at the appearing of Jesus Christ.

3d. We could never know the power of grace to sustain us except by the way of sorrow. The slightest cable will hold the vessel safely in the calm, therefore the strength of the strongest anchor at such a time cannot be known; but let the storm arise and the waves dash high, and we know then the power of the anchor. So grace, in its saving, keeping power, is known only under the pressure of adversity. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." We can never know how strong this promise is till all is upheaval and commotion around us. The solid rock never appears so solid as when the giant waves spend their rage in vain upon it. Paul felt himself afflicted more than he could bear, and prayed thrice for relief; but the answer was better than his prayer, "My grace is sufficient for you; my strength is made perfect in weakness." The more Paul felt himself overwhelmed by his trouble, the brighter appeared the power of covenant grace in his behalf. Sometimes it is said that the Lord makes bare his arm in the eyes of all the nations. It is his arm that controls all at all times; but his arm is not always bare even to his children's view. There are times that they do not plainly see that it is the Lord. But when the deep waters do not overflow them, and the fire does not consume them, the arm of God is indeed made bare in their eyes, and they know that God only has given them strength. We can well imagine that Moses saw God more clearly in the bush that burned, and yet was not consumed, than ever before; and yet God is really present in every blade of grass that we behold. God was with Israel in all their generations, and yet his presence was not known as when he kept them in the furnace of Egypt, and led them in the wilderness. The disciples afterward would not for worlds have had that portion of their past experience blotted out when Jesus awaked and rebuked the storm, and there fell a calm; or that other experience, when through the storm they saw him whom they loved walking on the waves. Through the storm and danger they had learned the power and majesty of their Master as they could not have been taught otherwise. And, christian, there is not one such experience that you would now lose for worlds. You have had sorrow and affliction, but through it all how has the grace of God shined out in your behalf. And now, since you have proved Jehovah's arm, and learned his love and power, the storm does not appear so dreadful, and you can laugh at the tossing waves.

"'Twas when the seas with horrid roar
A little bark assailed,
And pallid fear, with awful power,
O'er each on board prevailed,
"Save one, the captain's darling child,
Who fearless viewed the storm,

And playful, with composure smiled
At danger's threatening form.

"'Why sporting thus,' a seaman cries,
'While sorrows overwhelm?'
'Why yield to grief?' the boy replies,
'MY FATHER'S AT THE HELM!'"

We may say that the strong faith which that child had in his father never could have appeared so clearly as in the fearful storm, and also that the skill of the captain could never be so prominent as then. In the persecutions of the past centuries the church of God has a heritage laid up in testimony of the power of grace, that shall furnish her a theme of praise as long as the world shall endure. Bitter as is the trial at the time, we could not spare one jot or tittle of it from our rich heritage of blessing.

4th. There is nothing good but what must be attained by affliction, if attained at all. "Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In this list of spiritual blessings the apostle puts tribulation first, as that through which all the rest are developed in their order. Through tribulation the christian learns his own weakness, and is therefore made humble; he learns the goodness of God, and so exalts his blessed name; he learns how severe is the rod when applied in chastisement, and so is made more obedient; he learns to feel for others in trial, and becomes better prepared to comfort and help the needy. I remember that sometimes, when a boy, I would get hold of a hard apple, and to make it eatable I would beat and bruise it, till it would become mellow and fit to eat. So, by many a buffetting and bruising upon the stony griefs that beset our pathway, is the christian made mellow and fit for the Master's use. Who does not recall to mind some lowly brother or sister with whom it is a delight to be, and whose whole spirit and conversation makes their company sweet, and who was not originally so, even as a christian, but was made so by tribulation?

5th. There are blessed promises for the afflicted ones who trust in the Lord and do his bidding. "They that sow in tears, shall reap in joy." "Weeping may endure for a night, but joy cometh in the morning." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen," &c. If God has chosen his people in the furnace of affliction, yet he has tempered the fire by his own dear presence, and by precious promises of future blessing. How wonderful that this child of sorrow should also be a child of God, and a joint heir of all heaven with his elder Brother! Yet this is their hope, and their crown of rejoicing. We have but a few more days of trial, and then the joy that is everlasting.

In that city whose light is the Lamb,
Where waters of life ever flow.
Those that dwell there are free from all
shame,
And pleasures eternal they know.

If we suffer and bear the cross here,
we shall wear the crown beyond.
This, this, my brethren, we may believe with all our hearts, and rejoice in, all our journey through.

As ever, your brother in hope,
F. A. CHICK.

RIVERSIDE, GLASGOW, Mo., Dec. 31, 1881.

DEAR BRETHREN BEEBE:—It is with a sad heart that I begin this letter, which ought to have been written several days since, to send on my remittance; but I have felt so averse to writing that the task has been postponed until this evening. Not because I do not love the dear sons of Elder Beebe, but I loved him more; and to him it seemed easy to write, having had the sweet privilege of knowing him to some extent personally, and of hearing him preach at Licking Association, at dear old Elizabeth, Bryan Station and Georgetown; and I can say in truth, at those times I was fed in Scripture measure; and no matter how long the sermon was, I was always sorry when he stopped. To-night my mind travels back to one of those feasts at dear old Elizabeth, the last sermon that he preached on Monday, from that sweet text, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O! such a feast as that was, is not often given to mortals. The manna seemed to rain down; and as I turned my eyes either way, I could see the tears dropping, and many of the male members had left their seats and were standing as near the stand as they could get. When he sat down, our dear old pastor, Elder T. P. Dudley, got up and gave out that dear old hymn,

"O happy day! when saints shall meet
To part no more; the thought is sweet:
No more to feel the rending smart
Oft felt below, when christians part."

It was a trial that day to part, and he felt it, as well as his Father's children; for the tears were dropping as he walked through the yard, telling each "Good bye." I know not what he said to others, but when he grasped my hand he was too full to speak. The tears start as memory travels back to that and to other times that have been like bread cast upon the waters; and the tears are not bitter, but sweet; for faith looks away to that home where he is, with the blood-washed throng who are made white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night. Sweet promises, when we are enabled to grasp them even for a moment. But alas! how soon I forget about that inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you—for me. For me? Can I believe this? I, who at times am so lukewarm and indifferent that often when I read his holy word I find no promise there, but all is like a sealed book, and I grope in the dark, and cry, like 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. I would know the words which he would answer me, and understand what he would say unto me." I do not doubt his ability, nor ever have, that he can purify us as gold. Why? Because I cannot throw away my hope, nor the love I have for the brethren. To-night I have been reading 1 Peter i., and the third verse chained me for a short time, and self was lost sight of, while I thought of that lively hope, and who is the giver, and that it was according to God's abundant mercy, by the resurrection of Jesus Christ from the dead. Then the fourth verse, about the inheritance. Then the fifth verse, the key, "Who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." Praise his holy name that it is so, and "crown him Lord of all." For I know by sore experience that I am not able to keep myself one moment; no, not even when I am trying to pray. I find my mind wandering, and I hate self. The warfare goes on, and I doubt not it will continue to go on. And this same experience has taught me to look to the Author of light, for he alone can make the darkness flee. "And as thy days, so shall thy strength be." O how I have missed preaching and communion with God's dear children, since I have been in this part of Missouri. But on Friday before the second Saturday in September, brother Boyd McQuary came to the bank and told brother T. E. Birch that the association met at the church near his house, and told me to come and stay during the meeting; but I did not go until Sunday. I heard three good sermons: brother Jenkins first, then brother Wright, from Texas, and then brother Priest. Truly the good wine was left till the last. He commenced at the foundation, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." And the building went up, and finally the capstone, crying, Grace, grace unto it. I hope I can say in truth that I returned home feeling settled and established; and when asked by a young man, "If only one man preached and believed that doctrine, would you still believe and adhere to it?" I replied, "Yes; for I cannot change my belief; and I hope I can say from the heart that flesh and blood hath not revealed it unto me, but my Father which is in heaven." Did I say too much?

I was just beginning to feel reconciled to the death of dear Elder Beebe, when the news reached me of the departure of that other dear old Elder, J. F. Johnson. Well, the will of the Lord be done. They have both finished their course and kept the faith, and are now enjoying their crown. I tender my sincere sympathy not only to their dear families, but to all the Old School Baptists; for if one member suffers, all the members suffer with it. And truly the death of those two loved Elders

in one year is a great loss; but the good Lord can raise up others. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." I wish to be remembered at the throne of grace, not only by the dear brethren and sisters in Kentucky, but by all the readers of our dear paper; for I suppose that none take the SIGNS but those who believe in the doctrine of grace, as preached by the Old School Baptists.

And now, dear sons of Elder Beebe, I hope the good Lord may bless you both temporally and spiritually, as he did your father. Greater I cannot ask.

This is the last day of the week, the last day of the month, and the last day of the year. When will the like occur again? And this may be the last letter I will ever write to you.

Your sister, I hope,

M. B. DUDLEY.

BUTLER, Md., Dec. 25, 1881.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am sitting at home this beautiful Christmas-day, meditating upon the events of the past year, and of the wonderful display of God's overruling power. My meditations seemed to run into one grand centre, the glory of God, who was "made flesh, and dwelt among us; and we beheld his glory." And with your permission, dear editors, I will try to concentrate some of those thoughts for publication in our common medium of correspondence, the SIGNS OF THE TIMES.

The words as recorded in the prophecy of Isaiah, ix. 6, "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," are resting on my mind with such beauty, consolation and power, and set forth the everlasting love, the almighty power, the meekness and humility of the high and holy One who inhabits eternity; even his love to lost, ruined, hell-deserving sinners; even all who comprise the "us" unto whom this wonderful child is born; unto the "us" to whom God manifest in the flesh is given. Now, dear brethren and sisters, all who have an experience, and have been taught to know three things, are the "us," without any doubt or peradventure. Therefore, to comfort you and build you up in your holy faith, is the object, aim and desire of the unworthy writer. The first of these three things is, Have you been made to know that you are a sinner—such a one as the apostle Paul—that in your flesh, or by generation from the earthly Adam, dwells no good thing? All, all is sin, even conscience, human reason, and every wish and desire that flows from the natural mind. If we think it is not, we do not yet know ourselves. For "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be," says the inspired word. Therefore to be convinced of sin by the

Holy Spirit, the Comforter, is to know that sin is mixed with all we do and think. And unless guided by the Spirit of God, we never know this awful truth. We must be born again, of the Spirit, to know this. Now the Spirit has begun the work; and we have the assurance that where he begins the good work, he will carry it on till the day of Jesus Christ.

Then the next step is, to be stripped of all our own righteousness, and to set no more value on it than the refiner does on the dross in the crucible when he refines the gold; and we are now taught to look only to God for a righteousness that stands the scrutinizing eye of God: for we are made to cry with Job, "I am vile;" and with the prophet Isaiah, "I am a man of unclean lips;" and with the apostle Paul, "In my flesh dwells no good thing."

Of judgment: hear the cry:

"If he sends my soul to hell,
His righteous law approves it well.
Yet save a trembling sinner, Lord,
Whose hope still hovers round thy word."

Here judgment is laid to the line, and righteousness to the plummet. His command is, "Be ye holy, for I am holy." This is surely to my utter condemnation, says the distressed one. No, no, dear children of God. Faith shall remove this mountain from your conscience. "Ye are not under the law, but under grace." "Where there is no law, there is no transgression." The same inspired word says, "The soul that sinneth, it shall die." And I have been made to see what an awful, ungrateful, vile wretch I am. I loathe myself; I am too unfit, unworthy to be named in the same breath with the lofty and holy One. Well, if you will read the first epistle to the Thessalonian church you will see that they are addressed by the apostle most positively as being in God the Father and in the Lord Jesus Christ. He then expresses his feeling of love, and the thanks he gave to God for them. And in the fourth verse he says, "Knowing, brethren beloved, your election of God. For [or, for this reason I know it] our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in much assurance." "Having received the word in much affliction, with joy of the Holy Ghost." Then each regenerated soul knows, by the Spirit taking the things of Jesus and showing them unto them individually, that they are in God the Father and in the Lord Jesus Christ; and by the Holy Spirit, the Comforter, convincing them of sin, of righteousness and of judgment. While in nature's darkness, we probably compared ourselves with those around us, and concluded we were as good as many professors; but when he who said, "I will write my law in their hearts," did so, then the commandment, "Be ye holy, for I am holy," came; and the righteousness of the most self-righteous man in the world would not do. "Sin revived, and I died." And we felt that if we had lived in the days of the apostle, when he wrote those cheering words, "This is a faithful saying, and worthy of all acceptance, that Christ Je-

sus came into the world to save sinners, of whom I am chief," he certainly would have had to except us; for we certainly felt that we were the chief of sinners by far. Then, loved ones, our experience agrees with that of the patriarch, the prophet and the apostle, thus far. Well, in the matter of righteousness, with whom of the Bible saints does it agree? Let the man after God's own heart, the anointed of the Lord, give his testimony: "The salvation of the righteous is of the Lord: he is their strength in time of trouble." The Lord commanded Israel at the Red Sea, "Stand still, and see the salvation of God." Also the rebellious Jonah said, "Salvation is of the Lord." Now, does not this exactly suit our individual case? Praise be to God, the author and finisher, it does.

Now the last of the three things is judgment; and if that fits poor, sinful, finite creatures as well, then we must conclude we are the "us" that the prophet alludes to in this wonderful declaration, "For unto us a child is born." The us is all those chosen in Christ before the foundation of the world, and who partake of flesh and blood, and are being developed, by being born into the world as sons and daughters of Adam, and by nature are children of wrath, even as those who were not chosen in Christ. "Unto us a son is given." This child born and son given was God manifest in the flesh as a child. He was made of a woman, made under the law, to redeem his chosen, or those chosen in him before the foundation of the world. As God, he has all power in heaven and earth; power to give (that is, manifest) eternal life unto his sheep. Who are his sheep? These chosen ones. Why are they called sheep? Because, as partakers of flesh and blood, they have fallen in Adam, their progenitor, and have strayed like sheep without a shepherd. So our Lord followed his bride into the world of sin, cursed for man's transgression. As Adam followed his bride into sin by partaking of the forbidden fruit after she had partaken, so the second Adam, the Husband of the bride, his church, followed her into sin, and suffered all the penalty that was her just due. He, the Lion of the tribe of Judah, was able to burst the bars of death, to lead captivity captive, to bind Satan in everlasting chains, and present his bride unto himself without spot or wrinkle. All this was accomplished by his coming as the child born for adversity, being God manifest in the flesh.

"The government shall be upon his shoulder." Then the safety of his kingdom as manifested in her time state is entirely under his power and control. Shall sin, Satan, hell or death conquer and take captive any of his subjects, if it be not his will? Surely not. He has all power in heaven and earth. The apostle forever settles this matter, saying, "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 government being upon his almighty shoulder, all is well.

"And his name shall be called Wonderful, Counsellor." Dear brethren, this, too, is glorious. Although forbidden to go to law one with another, yet we have to wrestle; not with flesh and blood, but against principalities and powers, against spiritual wickedness in high places. Here is the world, the flesh and the devil, and the hardest of all is carnal or natural reason; and were it not that we have this Wonderful, Counsellor, all would be lost that gives comfort while in this valley of Achor, this vale of tears. But this Wonderful, Counsellor, has gained cause after cause for us, individually, as well as for the church as a whole. And, wonderful to tell, he pleads his own righteousness on our behalf—his fulfillment of the law in every jot and tittle; pleads his own shed blood and his life he gave for sinners. He shows us how he can justify the ungodly, even vile rebels against his holy law.

"The Mighty God." He speaks, and it is done; he commands, and it stands fast. "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." His boundless wisdom, his unfathomable mercy, alone provided the wondrous plan that saves and rescues fallen man.

"The Everlasting Father." There are none so ignorant, perhaps, as not to know that there exists a vital or life union between a father and a son in nature. But this child that is born, this son that is given, is the Everlasting Father. Therefore the "us" who are included in this wonderful description of our Savior and Redeemer, have in him an everlasting Father. And as God is a Spirit, all who worship him must worship in spirit and in truth. From our earthly head, Adam, we do not have any spiritual life; for he is, as we are, of the earth, earthy, and was made a living soul. The second Adam is the Lord from heaven, and is a quickening Spirit." And as the children are partakers of flesh and blood, he likewise partook of the same. And as a birth is requisite for any of Adam's posterity to see the kingdoms of this world, so likewise a spiritual birth is necessary for a man to see the kingdom of God. Now, a birth does not create anything where nothing exists, but develops or makes manifest that which had a prior existence. Therefore our Savior said to Nicodemus, "That which is born of the Spirit is spirit." That is, developed, made manifest, and brought to light, to see the kingdom of God.

"The Prince of Peace." Indeed our blessed Lord and Savior is the Prince of Peace. He is all and in all: Father, Son, Surety, Husband, Redeemer, Shepherd, Head, Vine,

Atonement, Justification, Sanctification and Glorification, for the "us" he was manifest in the flesh, and for whom he, as the only begotten of the Father, full of grace and truth, was given; for by the obedience of one, many are made righteous, he having bruised the serpent's head; so that, when the warfare is over, and the resurrection morn dawns, we will know the things which we now see as through a glass darkly.

These are some of the meditations that have engrossed my mind this beautiful anniversary day of the birth of the wonderful Redeemer and Savior. I will close, wishing all a happy new year, not forgetting that we are told, in the world we shall have tribulation, but in the blessed Lord we shall have peace.

With love to all, both editors and readers, I remain your unworthy brother,

THOMAS H. SCOTT.

GOSHEN, Orange Co., N. Y.

DEAR ELDER BEEBE:—For some time past I have had thoughts of writing a few lines and giving a short sketch of the way in which I hope the Lord has led me. When I was young I had many misgivings, fearing I was not quite right with God, nor prepared to die, if he should call me away from this beautiful world, which was the centre of attraction to my soul; for this world afforded me all the pleasures I desired, and my only hope was to obtain a plenty of this world's goods, and then I should be happy. Well, the word of God tells us, "No man knoweth the things of a man save the spirit of man which is in him." He has no aspirations but the vanities of this world, which are fleeting. But that God who made the heavens and the earth, and all things therein, in the space of six days, hath declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." He doeth his pleasure in the armies of heaven and among the inhabitants of earth. And all things work together for good to them that love God, to their purpose. The gifts and calling of God are without repentance. And when, as I trust, he called me by his grace, and revealed his Son in me, he gave me eyes to see and a heart to understand what I was by nature. I had been taught, and verily thought within myself, that I could get religion whenever I had a mind to set myself about the work. But alas! the Lord stepped in, as I thought, to torment me before my time. I had thought that for me to get religion, and make myself useful, the means put forth by me would render me acceptable unto God. I was going to be so much better than any christian I had ever seen, that everybody would take knowledge of me what a good christian I was. But alas! the Lord showed me that I was in the gall of bitterness and the bond of iniquity. My soul was like the troubled sea, whose waters cast up mire and dirt. The more I strove to improve my course of life, it seemed but to sink

me deeper and deeper in sin and in misery. I verily thought that God was a hard taskmaster, reaping where he had bestowed no labor. I loved my earthly father, I had seen him, he had been good and kind to me, and my whole heart felt his love to me. But when it pleased God, who holds in his hand the destiny of nations as well as individuals, to thus deal with me, I was like a bullock unaccustomed to the yoke.

"God moves in a mysterious way
His wonders to perform."

My boasted powers to do and live were now reduced, and I found myself devoid of good and full of ill. Stripped of my rags of self-conceit, I felt myself undone. My comeliness and beauty were all swept away. When it pleased God, in the time of my extreme need, to give me faith, it was both power and ability, which enabled me to lay hold on Christ and to realize him as my Savior. Then, for the first time, I could realize how it was that God could be just and save a hell-deserving sinner like me. Then it was that my heart melted within me, to think that I had taken and with wicked hands had crucified and slain the Lord of glory. And if while we were enemies to God we were reconciled to him by the death of his Son, much more, being now reconciled, we shall be saved by his life. And when Christ, who is our life, shall appear, then shall we also appear with him in glory. Christ's life was a perfect life. He is the Lord our righteousness, our sanctification and redemption. For he has redeemed my soul from the lowest hell, and has put a new song in my mouth, even praise unto my God. Says the blessed Savior, "All that the Father giveth me shall come to me." And, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." The heirs of glory are under tutors and governors until the time appointed of the Father; then shall they hear the voice of the Son of God, and live. Not unto themselves, but unto him who gave his life a ransom for them, belongs the glory. And I believe at times the believer in Christ feels that whether living or dying, he is the Lord's; and his desire is to know more and more of God, and of his Christ, and of the power of his resurrection from the dead. And if at last we are not found clothed with that perfect robe of Christ's righteousness, we shall be found naked of everything but sin, and shall go to our own place. But we hope for better things. When it pleased God, as I trust, to speak peace to my troubled soul, I felt light as a feather. I verily thought I could go and tell to others how happy I felt, and they would feel the same, and we would travel on in this happy frame of mind forever. Well, I did go and talk to some of my friends, but the way the Lord had led me was not acceptable to them. I thought it very strange. I tried my very best to make it plain, but they only seemed to make sport of it, and said I was crazy. I was a

wonder, and I learned afterward that I was a wonder unto them. But I felt that the Lord was my refuge, and had become my salvation.

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

He wounds, and he heals; he kills, and he makes alive. He raises the beggar out of the dust, and sets him upon the throne of his glory, above the beggarly elements of this world. The divine injunction is, "Let the potsherd of the earth strive with the potsherd." But 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. And of the increase of his government and peace there shall be no end, upon the throne of David his father, to order it and to establish it with judgment and with justice.

I will come to a close, trusting that God's grace may abound yet more and more unto the chief of sinners, which is the desire of an unworthy traveler to that place where there are no friends that change, no love that cools; where rising floods of knowledge roll upon the soul; where none of the inhabitants shall say, I am sick.

Now, dear Elder, do with this as your riper judgment may dictate, and all will be well. D. E.

MANCHESTER, Iowa, Jan. 1, 1882.

BELOVED BRETHREN BEEBE—sons of the venerable Gilbert Beebe, whose memory is still fresh in the minds of the patrons of the SIGNS OF THE TIMES.

Dear brethren, I hardly know what to say, but I feel that it must soon be said of me, as it is of others, "He is gone." I have lived almost three score and fifteen years, and forty-nine years of that time I have been identified with that poor, despised people who are everywhere spoken against and held in derision by the popular religionists of the time. But O how often does the question arise, Why, or for what purpose am I, such a poor, weak, feeble, helpless, dependent and worthless worm of the dust, spared? My answer is, God only knows. But I desire to be reconciled to his will in all things, and bow in humble submission to every dispensation of his providence, whether merciful or afflictive. The good Lord has been better to me than all my fears, for surely goodness and mercy have followed me all my days. Dear brethren, I sometimes think we are too apt to have our own notions about things; and if things do not come around to suit our fancy, O how apt we are to complain and murmur, and think our lot in this world a hard one. Should we not rather look back, and adore and bless the hand that has upheld us, and the eye that has watched over us, amid the dangers that we have passed through, both seen and unseen by us? I say, would it not lead our mind to deeper reflection on him whose mercy and goodness have been over us all our

lives? And would it not have a tendency to humiliation and contrition of soul? I must plead guilty to the charge of unreconciliation. O how little we heed the apostle's admonition, "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." O how many of those precious admonitions are little heeded by us, or I will say by me, who am the least of all, if a saint at all.

Dear brethren, I will here say that we have had some very precious seasons. My wife and myself started on the last of last month to go up to the northern part of the church, which is about fifty miles distant; but by reason of bad roads, she went only a part of the way, and I went on and hailed our brethren with joy and greeting. On Saturday we had a comfortable meeting. Our esteemed brother Gist united by letter, his daughter Ella having been baptized lately. I spent a week there with the dear brethren, very comfortably and profitably, I think. On Sunday we heard from our dear brother Gill, a licentiate, followed by Elder H. Butler, the pastor of the church. Well, we started for home, not knowing what God had yet in store for us. We got back as far as Manchester, had a pleasant visit there for two days, when we met our daughter, sister Eldredge, who said she had received a letter from sister Emma Blake, stating that Eld. James True was to be with them (Otter Creek Church) on the next Saturday and Sunday. So I left my companion with our friends, and I went up to Waterloo, and thence north to the place of meeting, where I met brother True on Saturday, being their monthly meeting day. Then and there we heard brother True blow the gospel trumpet; not of man's wisdom, but in power and demonstration of the truth as it is in Jesus, to the comfort, joy and satisfaction of the church. Besides, our blessed and comforting fireside conversation was very interesting to all concerned.

From one of the most unworthy of God's children, if a child at all. Yours in love and hope,

S. P. MOSHIER.

ARCADIA, Hancock Co., Ohio, Dec. 25, 1881.

DEAR BRETHREN:—The apostle, in his letter to the saints at Philippi, is confident that he who has begun a good work in them will perform it until the day of Jesus Christ, and he desires that they may be filled with the fruits of righteousness, and that their conversation be as it becometh the gospel of Christ. He commences the second chapter with a series of ifs, appealing to their experience, if indeed they have realized that there is consolation in Christ, comfort of love, fellowship of the Spirit, bowels and mercies. Webster defines consolation as comfort, refreshment of mind or spirit. Fellowship, companionship of the Spirit, frequent and familiar intercourse, are greatly desired by the christian. In regard to fellowship with the saints, we can-

not make it. There must be confidence, and union of sentiment; and this confidence must be mutual. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? Or what part hath he that believeth with an infidel?" "If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

We come now to notice the second verse, "Fulfill ye my joy." We conceive that the joy of the apostle was fulfilled in seeing his brethren walking as becometh the gospel of Christ, having the same love, being of one accord of one mind. The saints are exhorted to unity throughout the Scriptures. Having the presence of the blessed Spirit, there certainly is nothing more desirable in the church than to be of one mind, perfectly joined together. We are to see that there be no divisions, and also to "mark them that cause divisions." He that would destroy, must first divide. We are told that they who cause divisions, contrary the doctrine of Christ, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speech deceive the hearts of the simple. The attention of the reader is specially called to this second chapter. If the admonitions here given were heeded, there could be no selfish motives in our intercourse with our brethren. "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." The apostle would have us wise unto that which is good, and simple concerning evil. Therefore let us endeavor to keep the unity of the Spirit in the bond of peace.

"One family we dwell in him;
One church above, beneath;
Though now divided by the stream,
The narrow stream of death."

In conclusion, brethren, if indeed by experience we can testify that there is consolation, comfort of love, fellowship of the Spirit, bowels and mercies in Christ, let us work out our own salvation with fear and trembling; for it is God that worketh in us both to will and to do of his good pleasure.

Brethren Beebe, the SIGNS OF THE TIMES for January 1, 1882, is at hand, and has been partly read by us. We wish you success in the future. The glory of God and the welfare of his people should be our chief concern while permitted to remain in this world. Yours in hope,

J. P. CONAWAY.

CLAYTON, Ohio, Dec. 28, 1881.

DEAR BRETHREN:—I greatly sympathize with you all in the death and bereavement of your dear father, especially with your dear mother, the companion of her youth being taken away so suddenly from her. O may the Lord be her strength and shield in her declining years. Your dear father filled the sphere the Lord had allotted him in ministerial labors and

his arduous labors as editor of the SIGNS OF THE TIMES. Truly your father's equal would be hard to find; he was so gifted in explaining the Scriptures. It was a great satisfaction to me to read his editorials, for he always made things so plain to my understanding. But he is gone to rest from all his labors, and his works do follow him.

Dear brethren, I feel well satisfied with our family paper, the SIGNS OF THE TIMES. It is a great comfort to me to read the editorials, and the communications of the dear brethren and sisters scattered over the United States, although strangers to me in the flesh, the most of them; but I trust, not in spirit. I hope we are all taught of Christ. I would not know how to do without the SIGNS OF THE TIMES. They contain about all the preaching I hear of late. It seems we cannot have regular preaching here now. Elder William L. Pence preached for us here at the Salem Church several years, but he has visited us but a few times in the last two years. He says, for various reasons he cannot come regularly. I hope some of the ministering brethren will visit us occasionally. Our church is small, and not in a very prosperous condition. I was permitted to attend the Indian Creek Association last September. There I enjoyed myself. I heard a great deal of good preaching. The whole theme was Christ and him crucified. I like to hear our dear and precious Redeemer's name exalted, and man's name abased. The whole business of the association was transacted in peace and harmony. I did not hear a jar from first to last.

Wishing you Godspeed in your labors, and hoping to meet you beyond this vale of tears, I remain your little sister in hope of the resurrection,

AMELIA HECKATHORN.

LACONIA, Ind., Jan. 12, 1882.

DEAR BRETHREN:—I should have written you sooner, but had no opportunity of seeing sister Boone, who wished to send for the SIGNS with myself. There are four sisters of us left alone, as to hearing the truth preached, that precious truth which separates the living from the dead, which is manna to the hungry soul, and to the weary rest. But we often get a crumb that falls from our Master's table in reading the communications of our dear kindred in Christ. How we should rejoice if the good Shepherd would send some of his under-shepherds this way, and say to them, as he did to Peter, "Feed my sheep and lambs." How can we sing the song of Zion in a strange land? We cannot feed upon the husks that swine feed upon. The poor, the weary, the heavy laden, can find no resting place aside from Christ and his righteousness. But "Blessed are they who hunger and thirst after righteousness, for they shall be filled;" filled with good things from above. The poor children of God are not left alone in an enemy's land. They have a good Shepherd, who leads them about and instructs them, and makes

all things work for their good and his glory. Prisons will palaces prove, if Jesus dwells there. How secure from all harm are the dear children of God. No weapon formed against them shall prosper, and not one hair of their head shall perish. O could we always have faith! But alas! at times all is darkness, we cannot find him whom our soul loveth, our faith grows weak, and we can neither see nor feel the everlasting arms underneath. Then, like poor Peter, we sink in deep waters, and cry, Lord, save, or I perish! Then it is that the dear child will hear that dear voice, "Be not afraid; it is I." That sweet rest and peace which Christ gives his dear children from time to time as they travel through an enemy's land, is what supports them in every trial, and sustains them in every condition in life; for as their day, their strength shall be. The unsearchable riches of Christ is past finding out by the wisdom of this poor world. Truly these glorious truths are hid from the wise and prudent, and revealed unto babes.

"'Tis self, that legal thing and base,
Which keeps me from my rest;
Me from myself let Christ release,
And soon I shall be blest."

My dear brethren, I hope the dear Lord will sustain the SIGNS. In this way we can hear from our spiritual kindred. What a comfort to find those of like precious faith.

KATE BARTLEY.

INQUIRIES AFTER TRUTH

SENECA FALLS, N. Y., Feb., 1882.

WILL brother Fred. Keene give me a few of his thoughts on the 14th chapter of Romans, part of the last verse? "For whatsoever is not of faith is sin." I ask this of brother Keene for the benefit of a sister who has been in the same tribulation as he has among the New School Baptists, but has now come out from them, and belongs to the Old School.

Brother Keene, I have read your letters in the SIGNS OF THE TIMES with great comfort, and likewise sister Keene's. I have lived in Seneca Falls for ten years, and have scarcely heard a gospel sermon, until six months ago. Brother Gilchrist came to preach here, and he is a gospel preacher. O how I enjoy hearing him tell of the love of Christ to poor, lost sinners like myself. He does not shun to declare the whole gospel of Christ, and I love him for the truth's sake. And now, brother Keene, I hope you will let me hear from you through the SIGNS.

Your sister in Christ,

E. CANDLER.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1882.

OUR SANCTUARY.

In the record of the testimony of Jesus given by inspiration frequent mention is made of the sanctuary. Under the old typical dispensation especially it occupies a very prominent place among the figures, showing to the faith of the saints the glorious perfection of the kingdom of our Redeemer; and so important is the true significance of this type to their comfort, that the word of inspiration makes the application directly, saying, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."—Isa. viii. 13, 14. And again, "Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come."—Ezekiel xi. 16. From this indubitable evidence it is clear that the antitype of all that was set forth in the sanctuary under the legal dispensation is found in the Lord himself, of whom Isaiah prophesied, "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." This promise of eternal truth can apply to no other character but the precious Redeemer. None but he who is the Strength of Israel, and in whom alone is salvation, can be the man here brought to view, and the sanctuary spoken of in these expressions of prophecy. Of this there will be no question with those who experimentally know what it is to be afar off among the heathen, and who have felt in their own experience the necessity of a sanctuary where they might find safety when the awful vengeance of divine justice seemed ready to overwhelm them.

But there is another sense in which the excellence of this precious Redeemer appears as a sanctuary to his people. Their praises and thanksgiving can never speak the amazing grace displayed in their deliverance from the just condemnation of that God whose name is holy, and their theme in eternity must be the wondrous glory of that salvation; but their joyful songs must yet include still further displays of that goodness and mercy of the Lord, in which they are kept by his power through faith unto salvation from all the evils and enemies surrounding them in their sojourn in this sin-polluted world, where they so frequently have to cry for deliverance from their enemies, both surrounding them without and rankling within themselves. Here the painful consciousness of their inability to do the good they would, causes them to groan under sin; and deliverance is found only in the Lord,

who is manifested in their time of need as the Rock of salvation to them, delivering them from the power of sin, which includes all their enemies, thus revealing the name of the Lord as their Sanctuary, wherein they find safety.

In all the pilgrimage of the saints in this barren desert of earth, the memory of the first revelation of salvation through the gift of God in Jesus Christ must ever be a light to cheer them when it can with assurance be recalled to mind, and how ever time may have dimmed the memory of attending circumstances, the great deliverance there given must ever remain as an established and unquestionable fact; but because of the weakness of the flesh, the reality of that deliverance may at times be questioned, and with John we may apprehend the possibility of some mistake in our assurance that it was indeed the Lord who spoke peace to our troubled soul in that hour of deep distress; so that, if we had no further evidence to rest upon for assurance of our hope, the questions would trouble us often in hours of darkness, Was it really the Lord who brought deliverance to us? Are we not deceived in this vitally important matter? Is it not necessary that we look for another Savior? Are we sure of the word of peace on which our hope is established? In vain might we call upon our own reason or strength to defend us from the cruel power of these doubts, and the fears resulting from them. All our arguments are overwhelmingly refuted by the evidence of the things which are seen. How can John reason away the dungeon walls which confine him? How can we reason away the more gloomy confinement of the body of this death, the sin which still so easily besets us, the law in our members warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members? How often are we forced to cry for deliverance under the sore oppression of this captivity! In this unceasing conflict we learn the need and the value of our Sanctuary. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."—Proverbs xviii. 10. This is our Sanctuary, where no enemy can assail us. Though in ourselves polluted, and black as the tents of Kedar, in the Lord we have all the perfection of his righteousness typified in the curtains of Solomon. Clothed in the wrought gold of the righteousness of our Lord Jesus, we may well defy the accusations of all enemies. The utmost demands of infinite justice are here fulfilled, and so he "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This holy place is the everlasting refuge of all them whose salvation is of God. Well is it written, "A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have for-

saken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise."—Jer. xvii. 12-14. This is no device originating after the development of sin in time. This Sanctuary is older than time, dating from the beginning. In this holy refuge there is healing and salvation; therefore the praise is all due to the exalted name of our gracious Redeemer.

The idea of a sanctuary as a place of refuge involves the need of such a safe retreat; and the value of the sanctuary is dependent entirely upon the protection afforded by it. As the saints have proved the merit of this shelter, they know it to be the only safe abiding place when terrors assail. With Peter they can assuredly testify that "There is none other name under heaven given among men whereby we must be saved." But none can be qualified to bear this testimony unless they have known themselves as hopelessly lost, and experienced the salvation by its application personally to themselves. Then they are prepared to bear witness that "salvation is of the Lord." This truth is learned by continual experience through all the time of their sojourn in this world. Instead of finding themselves free from trouble when they are enabled to hope in the salvation of God, as their first thought fondly assumes, they soon realize the truth of the assurance which the Lord has given, that in the world they shall have tribulation. Nor can the prudence and watchfulness of the child of God deliver him from this tribulation. In ways unknown to him the enemy will attack him, and continually is he called to feel, with the psalmist, "Refuge failed me." Before the trial came it seemed that there was some dependence in his own faithfulness and careful devotion; but when called to endure the test he finds the truth of the record, that "He that trusteth in his own heart is a fool."—Prov. xxviii. 26. And with Job he learns, "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me."—Job ix. 30, 31. Then in his hopeless extremity, all confidence in his own resources having proved vain, he feels the need of a sanctuary to which he may flee for refuge. In the type it is evident that the protection of the sanctuary was the last hope of such as were conscious that they were in great peril, or that their life itself was forfeited by reason of some aggravated transgression. This is illustrated in the case of Adonijah, who was guilty of a capital crime against Solomon, as recorded in 1 Kings i. 51. The protection of the sanctuary secured the life of the transgressor. So, under the antitypical dispensation of the gospel kingdom, the mercy of the King, of whom Solomon was a type, is secured to every one who has fled for refuge to lay hold upon the hope set before us in Christ. None ever fled to this true Sanctuary while they had any

hope in any other refuge; and none ever came to him poor, needy and helpless, who failed to receive from the fullness of his grace that abundant supply which afforded relief from all their distresses. In this is manifested the propriety of the declaration quoted, that the place of our sanctuary is a glorious high throne. The majesty of our King is attested in the exceeding riches of his grace toward his people in forgiving their iniquities, healing their diseases, and freely justifying them from all things, from which they could not be justified by the law of Moses. This wonderful display of pardoning love is not the result of violent rejection of the demand of justice; but every sin forgiven by our gracious King was borne by him when he was made sin for us, that we might be made the righteousness of God in him. While mercy and peace flow freely to the guilty from his royal bounty, every sin forgiven and every pardon sealed to the transgressors is the cause of his own agony, for "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." Not that he suffered one pang for one sin, and another pang for another sin; but each of the transgressions of those whose sins he bore cost him all the pains of death. When we consider this terrible truth, the miracle of redeeming love appears beyond the grasp of our highest thought. In consideration of this fact, well may the subjects of his grace be filled with love to him, and with loathing horror of sin. Yet, he "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." He washed us in his own precious blood, and put away from us our sins by the sacrifice of himself. Thus he is revealed as our Sanctuary.

To the carnal mind, the assurance of perfect salvation in this Sanctuary gives encouragement to continue in sin; but to those who are led by the Spirit of God the effect is directly opposite, causing them to desire above all things to be delivered from the power of that terrible principle which works in them death to the enjoyment of the presence of their Lord. As in the type, the unclean and uncircumcised were not to enter the sanctuary, so into the true Sanctuary none can enter without the circumcision in heart which cuts off all confidence in the flesh; and even they who are subjects of salvation dare not pollute this holy refuge by any offering which is not sanctified by the blood of the everlasting covenant. By that sacred blood alone they have access to the throne of the grace of God, whence they receive every good and every perfect gift. Into this Sanctuary no unholy or unclean desire or thought can come. It is by faith alone that the saints can enter the holy place, where, casting all their cares on him, they enter into that perfect rest of heavenly peace which remains to the people of God. None other but they whose faith is alone in the blood of Jesus can ever enter this glorious Sanctuary.

"Those holy gates forever bar
Pollution, sin and shame;
For none can gain admittance there
But followers of the Lamb."

CHURCH HISTORY NOTICE.

On our last page may be seen a notice from Elder Sylvester Hassell, informing the subscribers to the Church History that, with divine permission, the publication of the book during the present year is now assured. He also requests the brethren to forward their future remittances for the same to us.

We have taken the contract for the work, and feel a deep interest in seeing that it is executed in the very best style, and shall spare no pains to have the printing and binding done in a manner worthy the labor that has been bestowed by brother Hassell and his late father in its compilation. The History is undoubtedly the best and most reliable record of the true church of Christ, from the apostles' time down to the present day, that our brethren will ever have an opportunity to obtain, and no Old Baptist family should be without a copy. The question is not, Do I want the book? but, Can I afford to neglect this opportunity to leave in the hands of my children so valuable a record of the trials and travels of the saints for the last eighteen hundred years?

All monies sent us for the History will be receipted in a published list in the SIGNS, and a faithful account kept; and as soon as the book is ready it will be mailed to those who have paid in their money. It will be of great assistance to us if those who desire to purchase a copy would send their remittance at an early day, that we may be the better enabled to judge how many copies to run in the first edition.

We will hold ourselves personally responsible for all subscriptions sent to us, to see that the book is supplied or the money refunded. Address us the same as for the SIGNS.

TO OUR DELINQUENTS.

We are compelled to again appeal to some of our subscribers to be a little more prompt in the payment of their subscriptions. It is more than a year, if we are not mistaken, since we have published anything under the above caption, and were we not compelled by the thoughtlessness of many of our subscribers, we should still forbear; but our list has got so badly in arrears that we are obliged to urge the necessity of our delinquents sending the amounts due us without further delay. We are aware that many of our readers are poor, and in acknowledgment of that fact we are carrying a free list of several hundred, and this makes it all the more necessary that those who pretend to be paying subscribers should be the more careful to keep their subscriptions paid up. Indeed, our list has become so incumbered with delinquents that we shall be obliged to prune it before our next issue, and those from whom we have not heard for some time will be discontinued, and a statement of their account, with a request for its settlement, sent to them. Therefore it will save us considerable trouble, and themselves delay in receiving subsequent numbers, if those who are behind in their payments will give this matter their immediate attention. Each subscriber can tell just how his or her subscription stands on our books by referring to the date on a line with their name on the pasted slip, either on the margin of their paper or on the wrapper containing it. This date denotes the time at which the subscription EXPIRES.

ANSWERS TO CORRESPONDENTS.

"WILL Elder Beebe be pleased to give his views on James i. 27, and much oblige?
V. F. G."

In the verse referred to the apostle defines a term in frequent use among professed christians in these times in a very different sense from that in which it is now commonly applied. He says, "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." This is the true meaning of the words as used in the inspired Scriptures; and it should be carefully observed that it is not simply in reference to any creed or form of worship that the expression is defined, but it is applied directly to the conduct of such as are governed by the Spirit of Christ. Without that Spirit there is no pure religion, or acceptable worship. "God is a Spirit, and they that worship him must worship him in spirit and in truth." That Spirit which is revealed in full perfection in our Lord Jesus, who gave himself for our sins, thus reconciling his enemies to himself, is the spirit of all pure religion, or acceptable worship, which is undefiled before God and the Father. The same principle is called *charity* by Paul, 1 Cor. xiii. And John dwells upon it, and gives it as the sure evidence of our having passed from death unto life, under the name of *love*. Without this fruit of the Spirit we have no assurance that we have the Spirit of Christ.

"To visit the fatherless and widows in their affliction," is something more than personally going to them and administering to their temporal wants. This may be done literally, from the motive of selfish desire for popular approbation, as in the case of those hypocrites who ostentatiously gave alms in the synagogues, that they might have glory of men; but they knew nothing of the affliction of those to whom they gave. To visit those destitute ones, in the sense of the text, is to endure their affliction with them, as Moses by faith chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. There can be no visiting them in their affliction without being partaker of the afflictions. As members of the one body of Christ, if one member suffer, all who are animated by the same life suffer with it, thus visiting the afflicted in the same afflictions, in the fellowship of common sufferings. It is not merely the natural widows and orphans who are thus visited in their affliction, but all who are destitute, afflicted, poor and needy, as David, who, though seated on the royal throne of Israel, could say in the Spirit of Christ, "But I am poor and needy; make haste unto me, O God; thou art my help and my deliverance; O Lord, make no tarrying."

"And to keep himself unspotted from the world." This is a very important specification. Some claim that the doctrine of salvation by sovereign grace gives them encourage-

ment to continue in sin. Such do not bear the mark of this pure religion. They who are led by the Spirit of God need neither the hope of future bliss nor the fear of torment to influence them to desire freedom from sin. God works in them to hate sin, and long for deliverance from its bondage. The effectual fervent prayer of the righteous Lord Jesus is recorded, wherein he prays to the Holy Father, "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The Spirit which indited that prayer cannot lead the believer into evil. The saints may groan, with Paul, under the oppression of sin, and long for deliverance from its cruel power; but that very feeling of helplessness and desire for relief is positive proof that they do not love their oppressor. When any tempted one feels to desire freedom from sin, that desire must be the fruit of the Spirit of holiness. This is the principle of pure religion and undefiled before God and the Father; and as it was by this Spirit that the great Redeemer visited his people with his salvation, so this principle works in every vessel of mercy the desire to be partaker with the suffering subjects of his grace in all their privations and afflictions.

"WE do not see how we can keep house without the SIGNS OF THE TIMES, for Baptists and preachers are scarce here. Is it right to go a hundred miles to join a church of our faith and order? There is plenty of the 'do and live' preaching here. One church is named Old School, but practices the middle ground, and mixes with the New.
A. R. M."

We know of no Scriptural limitation as to the distance to which one should go to unite with an organized church. It is generally expedient that every one should be united with the church most convenient to his own locality; but when, for any cause not involving the question of fellowship, it seems desirable to hold membership in a more distant church, it violates no law of Christ. Such cases are not unusual among Baptists; but this should never be practiced deceitfully to cover a lack of fellowship for churches in the communion of which the member claims fellowship. It is never right to hold membership in any church which the member does not regard as the church of Christ. Better live alone than act thus deceitfully in so sacred a matter. But it is not justifiable to condemn a church because of frailties in some members. Were we to unite with a church whose members were all faultless, it might be that our own defects would be painfully manifest in such society, and our perfect brethren might find it hard to bear with us, having no experience of such infirmities as beset us. Five of the seven churches in Asia are reprov'd in the messages to their angels in the book of Revelation. It is certainly wrong for a disciple of our Lord to unite with his avowed opposers, no matter by what name they are called; but we are not prepared to define just how far a church may depart from the doctrine and order of the gospel

without losing her visibility as the church of Christ. The disorder of the Corinthian church, or the Judaism of the Galatians, would hardly be tolerated by sound churches now. It is very desirable to stand upon strictly apostolic ground in doctrine and practice. Nothing which has been originated since the day of the apostles should be held as a test of fellowship; and nothing should be held as in order without the inspired sanction.

Very many dear saints scattered abroad, like our inquiring friend, get little gospel preaching except from the reading of the SIGNS OF THE TIMES. To such they are indeed good news. May the dear Lord move his ministers and all the saints to send portions to such through our columns, and enable each of us to keep the unity of the Spirit in the bond of peace.

"DEAR BROTHER:—As I have not been in the habit of troubling you much, necessity seems to urge me to ask you a few questions in regard to some of the Savior's language recorded in Luke xvii. 37. What body did he have reference to? and what did he mean by the eagles, and these three circumstances spoken of previously, 'one taken and the other left'? An answer through the SIGNS will be much satisfaction to one who wants to know the truth.
T. M. P."

The subject on which our Lord was speaking when he used the language referred to, was the coming of the kingdom of God, as is evident from verse twenty. This coming was expected by the Jews, as they were familiar with the letter of the prophecies declaring it. Their idea was that it should be like the establishment of an earthly kingdom, with pomp and martial force. This idea even the disciples held. Therefore he spoke these words to them. In the manifestation of his kingdom (the church under the gospel dispensation) there should be no such display; but sovereign electing grace should take such as he would in the kingdom, even though they were not in any respect different from others who were left, as illustrated in the cases stated. The body is simply the lifeless carcass, as in Matthew xxiv. 28, and is the same "desolate house" mentioned Matthew xxiii. 38. As the eagles or vultures are gathered to feast upon the dead body, so desolation and destruction should come upon that carnal house of Israel, from which the living people should be taken out in the coming of the kingdom of God.

INFORMATION WANTED.

Any one knowing the present post-office address of W. B. Simmons, formerly of Lindale, Smith Co., Texas, will please send the same to this office.

MARRIAGES.

FEB. 7, at the residence of Mr. J. C. MacDonald, Duart, Ontario, by Elder Wm. Pol-lard, Mr. Samuel MacDonald to Miss Volum-nia F., daughter of Elder Wm. L. Beebe.

OBITUARY NOTICES.

DIED—November 21, 1881, **Lizzie D. Blackwell**, eldest daughter of Nelson D. and Anna S. Blackwell, of Hopewell, N. J. This announcement will come to many of your young readers with peculiar sadness, for to many of them she was known in the close intimacy of a beloved schoolmate. For ten years, from her early childhood, she was a pupil of Hopewell Seminary, and all who were associated with her here remember the pleasant smile and friendly greeting with which she was wont to gladden the school-room each day. Her seat is vacant, her winning smile greets us no more, her pleasant voice joins no more in our songs; but she is not forgotten. She possessed rare talents, excelled especially in music; and by indefatigable industry she won the first honors of her class in the summer of 1880. Her loss we feel deeply, and even as we write, the sorrow of the heart swells almost to bursting, as we realize that she is forever gone from us. The last year of her life her health was delicate, but we did not realize till a few weeks before her death, that the disease was so deeply seated. The insidious but deadly consumption was quietly but surely doing its work, and her sixteenth birthday was but just passed when the loved one was called away from earth; called, we trust, to a fairer home,

"A land upon whose blissful shore
There rests no shadow, falls no stain;
Where those who meet shall part no more,
And those long parted meet again."

Through all her sickness she never murmured; and her patience, her serenity, her quiet resignation in all her sufferings, give us the hope that she was supported by an arm all-powerful, when called to pass the cold river of death. The peaceful smile that illuminated the lifeless clay, looked not like a thing of earth, but as if it might reflect the joys of the rapt spirit. "In her life she was lovely;" "In her tongue dwelt the law of kindness." Her parents and teachers can recall no act of disobedience, and brief though her life was, it was a life that shed sunshine all around its pathway. Elder Purington, assisted by brother G. M. Fetter, conducted the funeral services on the Wednesday following her death, and preached to a large and sympathizing congregation, from these words, "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 counselor? 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." The Lord gave to Elder Purington much liberty, and he was enabled to bring forth things new and old, and to speak words of consolation to the bereaved. Brother Fetter offered at the throne of grace an impressive prayer, and followed Elder Purington in some very appropriate remarks. The last tribute of respect was paid, the last mournful look was taken, and we placed the snowy casket with its precious dust in its last resting place, to await the resurrection morn, feeling to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May the hearts of the bereaved parents and sorrowing relatives be soothed by that balm which is in Gilead, and which alone can sustain them in this most trying hour, when earthly friends can only sympathize; but he who wounds, alone can heal.

E. H. BOGGS.

HOPWELL SEMINARY, Mercer Co., N. J.

Judge Vachel Baseman departed this life at his residence, in Baltimore Co., Md., Tuesday, August 9, 1881, aged 61 years, 10 months and 7 days. His disease was fistula of the bowels, from which he suffered intensely for many months before his death. Judge Baseman was raised under the influence of the Methodist Church, but was never a member of that denomination; and many years ago became convinced that their faith and order was unscriptural. When I first knew him ten or twelve years ago, I found him established in the truth that salvation is of the Lord, and from this he never wandered as long as he lived. Often in conversation with

me he has freely expressed himself upon these vital themes, and he was never backward to uphold his principles before opposers. Like all who know the Lord, he felt very poor and unworthy, and this had kept him from a public profession of his hope. In his last sickness much of the cloud was removed, and he rejoiced in hope, and at the last fell asleep calmly trusting in the merits of Jesus. Judge Baseman was a true man: just in his dealings, merciful and forgiving to the erring, and generous and liberal to the needy. He was always glad to aid in anything in which the church needed help. All who knew him miss deeply his cheerful face and words. He leaves a dear wife and many friends to mourn their loss.

ALSO,

Thomas Holland departed this life at his home, near East Newmarket, on Monday, Jan. 23, 1882, after a lingering illness in which he suffered intensely, but yet with patient fortitude. I had known brother Holland for a number of years, and at his pleasant home and elsewhere have enjoyed pleasant hours in his company. He lived largely isolated from the brethren whom he loved, but when he could be delighted to be with them, and to talk of Christ and him crucified. His dear wife informs me that during his last illness he was satisfied and resigned, only saying that he would like to stay for the sake of his family a little longer. He was a kind, good brother, and was ready to prove his faith by his works, when called upon by any necessity in the church. It was his wish that I should attend his funeral, which I was able to do by traveling the night before and the night after his funeral. He leaves a devoted wife and eight children, and many other friends to mourn their loss. May God bless and comfort them all.

ALSO,

Mrs. Cecelia C. Bracken departed this life Dec. 24, 1881, at the residence of her husband, aged 53 years, 7 months and 29 days. Our dear sister was the daughter of Eld. Eli Scott and Elizabeth, his wife, formerly members of Black Rock Church. She died very suddenly on the evening of Christmas, of infusion of blood upon the brain. A daughter who had been absent, came home unexpectedly, and the mother seemed very bright and happy, but within a few short hours the dear one was gone from her earthly home forever. Her death occurred in the same evening in which she was stricken down. She was married to Dr. John Bracken March 25, 1848. It was my privilege to baptize her in the fellowship of the Ebenezer Church, Baltimore City, on Sept. 8, 1871; and though her home has been in the west ever since, she has yet retained her membership with us. There was no church near where she lived with which she could unite. She has lived isolated from the people she loved most of her married life, and she could not fall in with those who denied the truth which she had found precious to her own soul. Those who knew her well tell me that she lived a consistent christian life, walking in humbleness of mind and sincerity of heart till God took her home. There is one less believer on earth and one more glorified spirit in heaven. Only a moments space and earth was left, the conflict finished and heaven gained. A husband and children and dear brothers and sisters mourn their loss. Though her lot was so far from us, and we have not seen her since the day of her baptism, (she leaving that night for the west,) yet her brethren feel sad at the parting. May the comfort of God rest upon all who mourn.

ALSO,

Miss Clara Cole, eldest daughter of brother Abram and Matilda Cole, died on Tuesday, Dec. 22, 1881, at the residence of her father, Govanstown, Baltimore Co., Md., aged 19 years and 18 days, after about two weeks illness of typhoid malarial fever. She was a pleasant and lovely girl, well beloved by all her friends. The blow is a heavy one to her family, as it came so unexpectedly. I was told she had expressed much serious thought a few weeks before her illness, and had said that her preference was for her father's people. Thus death cuts down the old and young, but yet even he is in the hand of God, and not a shaft can hit but as the God of love sees fit. May God bless the bereaved family, is my prayer.

F. A. CHICK.

REISTERSTOWN, Md.

DEATH has again visited us and removed another of the faithful saints from this vale of sin and sorrow, to reign in that blessed mansion prepared for those who love the Redeemer.

Sacca Luella Stanford, adopted daughter of brother and sister David and Phebe Burley, was born in Mace, Montgomery Co., Indiana, November 19, 1859, and died in Crawfordsville, Indiana, November 15, 1881, aged 21 years, 11 months and 26 days. This lovely girl was a wonderful patient sufferer with that dread disease, consumption. I often visited her during the hot, dry summer season, when I could see she was bitterly oppressed for breath; yet she would meet me with a smile, and to my anxious inquiries would say, "I am better, and it is all right for me to suffer." I cannot now recall a murmuring word ever expressed by her. I was called to her bedside the morning before she left us, and found her in apparently a dying condition. She labored to get her breath, and had but little power to converse; yet she was perfectly peaceful, and retained all her mental faculties till the last. She put her arms around my neck and calmly told us she soon would leave us. All day long as we sat beside her, we would catch words like these, "remember me; take me; but not my will, thine be done." She grew weaker and weaker in the afternoon, and towards nightfall she quietly left us; and as we sat in the still hush of death, we felt nearer heaven than before. "Her footsteps seemed to touch the earth, only to mark the track that leads to heaven." She said some years ago that she would be glad to follow her Lord and Master into the baptismal waters, but she felt too unworthy; and a few weeks before her death she said she was sorry she had neglected her duty. Her only trouble in her last hours was to leave her friends and her only sister and brother, but said she believed the Lord would take care of them. On the morning of the 17th, after a few comforting words from Elders M. Vancleave and D. Bartley, they carried all that was left of dear Sacca and laid her beside her father and mother in their lone resting place. But we will try to turn our thoughts from the dust, and think of her before the throne of God, where the blood-washed company "serve him day and night in his temple; and he that sitteth in the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Lovingly,

LINA W. BECK.

CRAWFORDSVILLE, Ind., Jan. 29, 1882.

By request of our dear father, S. G. Waldrip, we attempt to chronicle the death of our dearly beloved mother, **Jane Waldrip**. She was the daughter of William and Jemima Smart. Her father was an Old School or Primitive Baptist preacher for fifty years. She was born in Maury County, Tennessee, on the 14th of May, 1816. She obtained a hope in Christ at the age of about 19 years. She was of a meek and quiet disposition, beloved by all who knew her. She was married to S. G. Waldrip on the 19th of Dec., 1839, by whom she had six children, (three girls and three boys) five of whom survive her, one having died in infancy. The two oldest are Old School Baptists. She made a confession of her faith to the Pleasant Grove Church of Primitive Baptists, of Panola Co., Miss., and was baptized by Eld. A. M. Crawford, in July, 1842, and sustained an exemplary christian character until her death. She was a great sufferer at times, on several occasions her life was despaired of; but she bore her sufferings with great fortitude. Her last sickness continued twenty-three days. She was taken with severe pains in her back and hips; her physician pronounced it a case of debility, continued fever and rheumatism. She greatly desired to see all of her children before she died, but was not permitted to see any of them while on her death bed, (but myself, M. F. Freeman) I being the only one of them near. She requested me to write to them and inform them she

hoped to meet them in heaven, as she would never see them in this life again. She seemed to be conscious that this would be her last sickness. She tried to sing a few words of the familiar hymn, "Farewell, my dear friends," &c., and, "I am going home; I will soon be gone home." She appeared to be conscious most of the time until she died; tried to talk a good deal, but we could not understand much of it. She died at her home in Wheatley, Ark., on the morning of Nov. 30, 1881, aged 65 years, 6 months and 16 days. Thus passed away one of the best of wives, mothers and neighbors. And we mourn for our mother, but not without hope, for we feel that our loss is her eternal gain. Her remains were accompanied to the grave by a goodly number of friends, and an appropriate address was delivered by W. H. Paslay, a highly respected Missionary Baptist, there being none of our order in reach of us.

M. F. & J. H. FREEMAN.

WHEATLEY, Ark., Jan. 25, 1882.

("Landmark" & "Primitive" please copy.)

SISTER Maggie Humphrey died Jan. 15, 1882, at the residence of her brother-in-law, Mr. Albert Chamblin, Loudon Co., Va., in the 46th year of her age. Her disease was consumption, which had preyed upon her system many years, and which terminated its work at the time mentioned above. She bore her long lingering affliction with becoming resignation. Sister Maggie was baptized by Eld. J. L. Purington, and united with Ebenezer Church the 2nd Sunday in Oct., 1870, and was a highly esteemed and worthy member until her death. Although often deprived of the privilege of meeting in the assemblies of the saints in consequence of her affliction, yet the theme of salvation was her delight; and she was ever ready to contribute of her means to the necessities of her brethren. Gentle and refined in her manners, and possessing "a meek and quiet spirit."—1 Peter iii. 4. She was a favorite to all who had the privilege of her acquaintance. The 807th hymn, Beebe's collection was her favorite, and she repeated portions of it just before her death, as expressive of her desire to depart and be with Christ. The last remark she made was, "O how sweet it would be to fall asleep in Jesus," and in a few moments she fell

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus, peaceful rest,
Whose waking is supremely blest," &c.

Brother Badger could not be present on the occasion of her burial, in consequence of his wife's afflictions; but we sung the 807th hymn, and read the 4th chapter of 1 Thess., and after some remarks by brethren on the latter part of the chapter, we conveyed her body to the tomb, to await the summons of the last trump, when they who sleep in Jesus shall awake in his likeness.

Yours in hope,

E. C. TRUSSELL.

SNICKERSVILLE, Va.

SISTER Fanny Carey died March 11, 1880. Many years ago she united with the Old School Baptist Church in the east, finally moved to Chemung, and united with the Old School Baptist Church in Waverly, N. Y., remaining with them until removed by death. The following is copied from the *Elmira Gazette*.

"**DIED**—At her home in Chemung, on Friday morning, March 11, Mrs. Fanny Carey, at the advanced age of nearly 79 years. Her disease was paralysis; passing into the spirit land without a struggle, like one going into a peaceful slumber. The deceased was born in the town of Deerpark, Orange Co., N. Y., in the year 1801, and was of Scotch descent. At the age of about 18 she was married to Nathan H. Carey, of Orange Co., N. Y., whom she survived 17 years. She was the mother of 9 children: those living are Judge John A. Carey, of Chemung, A. D. Carey Esq., of Chemung, Nathan Carey Esq., of Breesport, and Mrs. Elizabeth Sinico, of Baldwin. The funeral was largely attended at the Beidleman School House. Elder A.

St. John, of Watkins, delivered an able and touching discourse on the occasion. Many eyes were filled with tears during its delivery, those present deeply sympathizing with the afflicted family, who have been called upon to mourn the loss of a gentle, kind and loving mother, whose place can never be filled. She was a christian woman, of great intelligence, of fine sensibilities, social, kind and charitable to all whom she came in contact with, and will long be remembered by a large circle of friends and acquaintances. She is gone but not forgotten."

M. VAIL.

WAVERLY, Jan. 22, 1882.

My beloved sister, **Electa Ford**, departed this life October 21, 1881, in her 19th year. Her disease was typhoid fever, from which she suffered very much. She was sick about two weeks. The night before she died she sung, "If you get there before I do," &c. During her sickness she would often say, "Ma, you are well off; soon I shall be with you," and a few hours before she died she reached out her hand and said, "Come on, ma." But she is gone as we humbly trust to a world beyond the skies. Elder J. D. Hubbel spoke comfortably on the occasion of the burial from these words: "I would not have you to be ignorant, brethren, concerning them that sleep;" after which her body was consigned to the tomb to await the resurrection morn.

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 our loss, how hard to bear!
Now left to grieve and mourn;
A wide community doth share
The sorrows which we own.

Why should we lament or cry
Since God has thought it best,
To take her from a world of woe
To her eternal rest?

EFFIE L. WOOD.

BROWN'S STATION, Ulster Co., N. Y.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., MARCH 15, 1882.

NO. 6.

POETRY.

LITTLE-FAITH.

Poor Little-Faith's oft in the valley of fear,
And often in secret is shedding a tear,
Surrounded with doubting, and slow to believe,
And subject to mourning, and sorrow and grief.
Yet Little-Faith is of most excellent birth,
And heir to true riches of durable worth,
Born free of a city, fair Zion above,
And wedded to Jesus in infinite love.
The planet that ruled on the day she was born
Was Bethlehem's Star, the delight of the morn;
And we may well prophesy, under this star,
She'll surely be rich, and a diadem wear.
By union to Jesus, all his is her own,
His grace, and his righteousness, glory, and crown.
With him she shall reign, in his glory divine,
For ever and ever in glory shall shine.
Then what is the reason she often is sad,
And seldom rejoicing in confidence glad;
So deeply depress'd on account of the way,
So fearful of falling to Satan a prey?
The reason is this, if the truth you would know:
Her enemies daily perplex and bring low,
And sorely molest her and cause her to fret,
And often entangle her feet in the net.
They say that her love to her Savior and Friend
Was never sincere, but a false one and feign'd;
That all the enjoyments which she has received,
Are but a delusion—she never believ'd.
Sometimes they will raise such a mist in her eyes
As fills her with fear, and with trembling surprise.
"Now look to your int'rest," cries one in her ear,
"You see you can't read it, it never was clear.
Now look at your sins, and you see them quite plain;
Your falls and your failings are of a black stain.
Your wand'ring in prayer, and your coldness in love,
Must prove that you never were born from above."
Poor Little-Faith tries on her map now to trace
The way that Jehovah has led her by grace;
But see it, she cannot, without or within,
For all that she's looking at is her own sin.
While this sad confusion takes place in her heart,
The enemy throws in a fiery dart—
A horrid temptation concerning her Lord—
A wicked suggestion concerning his Word.
Then turns the accuser of all that she feels,
Nor can she believe what the Bible reveals.
Confused in her mind, at a loss what to think,
She fears in despair and in terror to sink.
Distracted with pain, she cries out for her Lover,
"Lord, save, or I perish, and all will be over!"
He catcheth her sinking and graciously saith,
"I'm ready to save thee. Fear not Little-Faith."
His love he reveals to her poor trembling spirit,
And comforts her heart with the worth of his merit.
He points out the way he in wisdom has led her,
The waters and pastures wherewith he has fed her.
"I found thee a rebel, I made thee a friend,

And low at my footstool I caus'd thee to bend,
I found thee a stranger, I made thee come near;
I found thee quite careless, I caused thee to fear.
I found thee quite naked, without any dress;
I cloth'd thee, I rob'd thee in my righteousness.
I found thee forlorn in pollution and sin,
I destitute found thee when I took thee in.
I cleans'd thee and dress'd thee, supplied thee with food,
And every comfort that really was good.
I taught thee to hope and to trust in my Name,
And now dost thou think I will put thee to shame?
No, never, I still am thy Savior and Head,
And to thee I am everlastingly wed.
I never will leave thee, but always will be
A covenant Savior, a God unto thee."
Thus rescued by mercy she falls to the ground,
Rejoicing that she her Redeemer has found.
She looks at her troubles when freed from the evil,
And sees that her Captain has vanquish'd the devil.
She now for a season is raised on high,
And feels either willing to live or to die.
While Jesus is smiling, she sings away night,
And lives in the prospect of perfect delight.
But if the Redeemer his face but conceals,
His mercy and love but cease to reveal,
She quickly is vested in mourning and fear,
Lest her Savior departed should no more appear.
Now hoping, now fearing, now singing, now sighing,
Believing or doubting, rejoicing or crying.
Thus toss'd up and down, amidst turbulent foes,
Like a ship in the ocean, poor Little-Faith goes.
One moment she rises, then down she is toss'd;
But Jesus preserves her, she cannot be lost.
In glory's bright harbor she surely shall come,
For Jesus, her Pilot, shall bring her safe home.
Midst shouting of triumph, her spirit shall rise,
Bid adieu to the world, and ascend to the skies.
Transported in glory, her spirit shall sing,
While gazing for ever on Jesus her King,
All glory, all glory, to God, and the Lamb,
All glory, all glory, Amen and Amen.

—Gospel Standard.

1 PETER IV. 12.

When overwhelm'd with care and grief,
Lord, only thou canst send relief;
To thee thy saints their sorrows tell,
When tempests rise and billows swell.
When darkness doth becloud our sky,
And fears and doubts are raging high,
And Satan, with malicious joy,
With fiery darts doth us annoy;
To thy kind arms, dear Lord, we fly;
O may we always feel thee nigh;
Our sure support, and refuge, too,
In all our trials here below.
O give us, Lord, supporting grace,
Till thou shalt bid our trials cease;
Our help in thee alone is found;
O may thy grace to us abound.
Where faith shall all be lost in sight,
'Tis always day, there is no night;
When hope in full fruition blend,
Then trials will forever end.

W. WILLETT.

CORRESPONDENCE.

"AND at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house."—Acts xvi. 25-32.

The text and its connections present to us one of the many instances in which the ministers of Jesus were persecuted in primitive days for the truth's sake, and on this occasion Paul and Silas had been cruelly whipped. They had been guilty of no wrong, but a tumult had been raised against them, and without any investigation whatever "the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them." Popular opinion was against them, and the magistrates, if they had any disposition to do so, did not withstand it. There has been no age of the world in which the church and ministry of Jesus have been popular with the world. "The friendship of the world," we are informed, "is enmity with God." A tumult was raised against Jesus, which Pilate, before whom he was brought, was not given strength to withstand; and although Pilate declared that no cause of death had been found in him, yet Jesus was crucified. This same restless spirit of antichrist is in our land to-day. There is nothing that those under its control fear more than the steady glare of eternal truth. It dares not approach the light of impartial investigation in a court where the church of Jesus sits as judge, and the Bible is the acknowledged standard governing all decisions. It would obliterate all such tribunals from the land had it the power, as it crucified Jesus; but the God of heaven and earth has irrevocably fixed the bounds of its habitation. The welfare of our country is constantly disturbed by the insidious workings of this restless, serpentine spirit. A great tumult has recently been raised in this state against the use of wine or whisky, and an "Alliance," whose designs and regulations would exclude from its membership the Savior of sinners himself,

has been formed, in order to "educate public opinion," and swell the tumult upon this subject. Self-styled reverend men (may the Lord have mercy on them) are seen everywhere in its proceedings. Not a particle of Scripture is quoted in its published preamble and constitution, but the appeal is to the public, not to the Bible, for indorsement. We must not be guided by public opinion in regard to these things. We have a "more sure word of prophecy," whereunto we do well to take heed, "as unto a light that shineth in a dark place." We cannot follow where Jesus does not go. The Bible path is the only safe path. The Scriptures condemn the *abuse*, and not the temperate use of whisky, and inform us that "every creature of God is good," and to be received with thanksgiving. It is *always* safe to refuse to join a movement led by worldly religionists, because the spirit that prompts every movement of antichrist is a "lying spirit," and must therefore be *always* opposed to truth. But I will not dwell here. After "public opinion" had been somewhat satisfied by this cruel whipping of these two faithful men, they were cast into prison, and the jailor charged to keep them safely, "who, receiving such a charge, thrust them into the inner prison, and made their feet fast in the stocks." How deep and mysterious are the works and ways of God. My soul, I hope, has been made to leap for joy in contemplating the bright displays of his power upon the pathway of his people in predestinating and overruling all things for their good.

"Great God of providence! thy ways
Are hid from mortal sight."

It was this very jailor, who was so careful to fulfill the cruel order of these vile persecutors, to whom Paul and Silas were to preach. Our God in his wisdom had selected all these circumstances to bring the jailor to the foot of the cross, to prepare him to receive the "word of the Lord." Midnight cast its sable mantle around the gloomy walls of the prison, and the quietude of the night was broken by an unusual sound there. The Lord was with his chosen, faithful ministers, and they "prayed, and sang praises unto God, and the prisoners heard them." We have no reason to suppose that such solemn service had ever been heard within those gloomy walls, and perhaps not one of the prisoners who listened to the solemn notes had ever heard such sounds before. We know not how many ways the Lord might have blessed this imprisonment to the good

of his children. Solemn indeed must have been the sound of prayer and praise that claimed the attention of the prisoners within those prison walls. It also presents the fact that

"Prisons would palaces prove,
If Jesus would dwell with us there."

His presence dispels the deepest gloom, sustains us in the darkest hour, and lifts the head bowed with the keenest sorrow. We cannot rove or rest beyond his presence. The penetrating voice of the Son of God will search his sheep and find them out. I am reminded of the lines written by the late Elder R. C. Leachman while confined in prison in Washington, D. C., during the recent war:

"Though in this prison east,
A gloomy, loathsome place,
His truth sustains and holds me fast,
And Jesus shows his face.

"Within this prison wall
He gives me food and rest;
And makes me hear his heavenly call,
To tell me I am blest."

But another and startling occurrence changed the appearance of the scene. "Suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." Jesus comes in unexpected ways and times to bless his people. As when he came on the day of pentecost, suddenly, so on this occasion he comes to the relief of his ministers. The walls of the prison were shaken, the bands loosed upon the prisoners, and the doors of the prison were opened.

Our God could have sent an earthquake, had he so designed, to have entirely destroyed the prison, but that was not his purpose. He would make the prison tremble under the weight of his power. He would shake it as a leaf is shaken by the wind, yet securely preserve its inmates from harm. Here was a display of the wonderful power of God. "And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled." But another astonishment awaited him, for "Paul cried with a loud voice, saying, Do thyself no harm: for we are all here." An unseen hand had kept them securely in the prison, though the doors were open and their bands were loosed. In some respects this may present a wonderful miracle. There is no prison in the world whose prisoners could be trusted under such circumstances, the doors open and their bands loosed, an open way to liberty. Yet not one of this number had left the prison. But the thrilling record of this wonderful miracle deepens in interest and beauty, for now the jailor "came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?" An earthquake of divine power had broken in his soul, shaking the foundations of legal merit upon which he was resting, causing him to tremble under the knowledge of his condition as a sinner. What a wonderful change was wrought in this man! A few hours before we find him se-

curing Paul and Silas in the stocks, but now falling down before them confessing his sins. A great storm of guilt swept over his soul, and in that dark hour of deep despair all else was lost sight of. Pierced by the arrows of conviction for sin, he cries in the deepest agony, Sirs, what must I do to be saved? Where shall I go to escape the just judgment of a righteous God? "What must I do?" It was a wail of despair from a soul apparently sinking without remedy into endless woe, a cry in the dark, legal night of a bewildered soul lost in the great wilderness of sin! The Pharisee has never felt the power of such a cry. Salvation, he proclaims, is within the grasp of all; he thinks that he knows what to do. But the storm-tossed sinner upon the great deep of total depravity, and in the dark night of conviction for sin, can find no refuge in an earthly arm. The terrible thunderings of that awful storm pierce his soul with the keenest agony, while the waves and billows of divine wrath roll over his guilty head. The legal heavens, curtained with the frowns of a sin-avenging God, obscure for the time the glorious light of salvation from his view. That eternal light shining in the face of Jesus Christ can roll away the darkness of the awful night, and hush the wild storms that sweep over his soul. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." None but Jesus can do him good, and this he learns through the experience of which I am speaking. Through this experience also the jailor was prepared to hear the word of the Lord. Our God must prepare the heart of a sinner before he can receive this word. All of the circumstances surrounding each and every proclamation of the word of the Lord are under the divine control, and unalterably fixed. This was the appointed way through which Paul and Silas were to preach to this jailor. And as soon as the Lord had opened the heart of the jailor to hear, a door of utterance was given to them to preach. Had they, like the ministers of unrighteousness in the present day, depended upon written sermons, here would have been a bad arrangement. But we do not find them requesting the jailor to wait until they could prepare a sermon to suit his case, or until they had opportunity to examine and select one from their "book of sermons." No; but as soon as a door had been opened in his heart by the power of God, they were prepared by the same power to preach to him. Notice the character of their preaching. They did not preach to him that he had something to do; but, differing radically from all the workmongrel systems of the world, preached Jesus, the Savior. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Suppose belief was here presented as the condition of salvation; would that bring salvation within the reach of creature effort? Certainly not. It is absurd to claim

that belief is an act of the creature. It is not so in natural things. We cannot believe as we want to. Can we believe in summer that it is winter, at night that it is day, when penniless that we are worth millions? Such ideas show the absurdity of carnal reasoning upon divine things. And it is a greater folly to suppose that a natural man is capable of controlling a belief in the Spirit. The fact is, that evidence always precedes belief. It is so in nature and in grace. Our God must give the sinner faith to lay hold upon Jesus as his Savior. Again it is said that we believe "according to the working of his mighty power which he wrought in Christ when he raised him from the dead." This informs us that it takes as great a power to make a believer in Jesus as it did to raise Christ from the dead; and yet poor, feeble men talk about performing this work. The convicted sinner would give worlds to believe that Jesus is his Savior, but this he cannot do until that belief is wrought within him by the power of God. Belief, however, is not the condition, but the evidence of salvation. When the jailor "rejoiced, believing in God," it was the evidence graciously given to him that Jesus was his Savior; and in this instance it is said that all of his house rejoiced with him as believers in Jesus. It is not unusual at the present day to find a household of this nature, all of whose members have received an evidence of salvation.

But I will call attention now to the word of the Lord, referred to in the closing verse of the text. "And they spake unto him the word of the Lord, and to all that were in his house." "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." It is "the Word," not Words, or a Word, implying a plurality of Saviors. The triumph of this living and exalted Word is referred to in Revelation: "And his name is called, The Word of God." "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." Again, in the prophecy of Isaiah it is written, "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 whereto I sent it." In the face of this bright array of Scripture proclaiming beyond controversy the triumph of Jesus, the living Word of God, men are found claiming the ability of the creature to successfully resist this Word. The psalmist in-

forms us, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." It was the omnipotent Word proclaimed to the jailor, and the Lord confirmed it as preached by his ministers. That Word, "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart," had found lodgment in the jailor's heart, bearing fruit in his ardent love to the very men whom he had previously assisted in persecuting. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." The holy zeal that inspired him would admit of no delay. At once he desired to be found walking in obedience to the Redeemer's commands, to bear the toil and endure the pain. And it is said in conclusion, "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." The love of the brethren was manifested here. The jailor desired to give evidence of his love to these ministers by entertaining them at his own house. "He set meat before them." His time of rejoicing had come. How frequently have I seen this desire among our brethren, a desire to enjoy the privilege of entertaining their brethren at their home, of ministering to their temporal needs, and this they esteem a blessed privilege. Thus we see the effectual work of the Lord in the jailor's experience. The dark hour of mourning followed by the bright dawn of glorious joy. God had moved "in a mysterious way his wonders to perform." A great display of his power had been seen; and the fact had been manifested that no mortal power could bind the "Word of the Lord." There is power in that Word to loose the bands of the prisoner, and to break in pieces the strongest prison. "Remember," says Paul to Timothy, "that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound." "And when it was day, the magistrates sent the serjeants, saying, Let those men go." "But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves, and fetch us out. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city." The text and its connections record also an evidence of the never-ceasing care of our God toward his children. "As the mountains are round about Jerusalem, so the Lord is round about his people." He keeps them "as the apple of his eye." The darkest trials are frequently full of the most in-

structive and comforting lessons of grace. In these dark hours of affliction the truth of our God bears fruit in our experience in patience and resignation to the will of the Lord. And the end of every trial, as it manifests the Savior's power, records a renewed evidence of his constant, loving care. The pathway of obedience may be full of keen temptations to test that faith which keeps our feet in it, but the delivering hand of the Lord is seen in the end. In the darkest dungeon of sin and trial the tempted saint realizes strength to wait upon the Lord. Faith lifts the gloom of the darkest trial, and this "key of promise" in the Christian's breast unlocks the door of the strongest prison of sin and death. May the Lord graciously lead us to lean upon him, in sickness or in health, in persecution or in seeming prosperity, in life or in death, to cleave unto what he has enjoined upon us as the mariner clings to the life-boat of his wrecked vessel, when the waves of death roll high, and "night and the tempest close upon him."

W. M. SMOOT.

OCCOQUAN, Va., Feb. 16, 1882.

CHAMBLISSBURG, Va., Dec. 20, 1881.

EDITORS SIGNS OF THE TIMES—

DEAR BRETHREN:—Through the goodness and tender care of the all-wise Creator I have been blessed with the privilege of reading the forty-ninth volume of the SIGNS OF THE TIMES, which is well filled with good food to the poor pilgrims who are yet in the flesh, looking forward by an eye of faith to the time when they shall rest from their labors here, and reach that promised land prepared of the Lord for all who love him. And as another year is so near its close, it draws my mind out to view its past, to see how it has been spent by myself, and whether or not I have discharged my duty as best I could as a servant of God. I look back over the past year and find that a great many of God's dear children have been called home to rest from their labors here, and among that number some of our most able men in defense of the truth, who were at all times ready to expose error and contend for the faith once delivered to the saints. But it has pleased God that they shall rest from their labors here, having finished the work assigned them, and gone to receive that reward which the apostle Paul said was prepared for all them that love his appearing. And now, while viewing the past, brethren editors, (though strangers in the flesh, yet I trust not in the Spirit,) I feel inclined to say a word or two to you. Our fathers in the flesh have passed away, and we trust are now enjoying a happy reward. Our loss is their gain. They will never come to us, but we shall go to them. Now with these evidences, and the little hope we have that we are the subjects of God's grace, let us be encouraged to press forward to the mark of our high calling in Christ Jesus our Lord, ever looking unto him as the author and finisher of our faith. Dear brethren,

I feel greatly encouraged in regard to our family journal, the SIGNS, to learn that the number of subscribers has not decreased, and I am not able to see any cause why it should; for the columns of the paper are filled with precious truths of the word of God, and the editorials are excellent. Brethren and sisters, readers of the SIGNS OF THE TIMES, let us be encouraged to discharge our duty in prompt payment of our subscriptions, which is so small to each subscriber, but so easily reaches a burdensome amount to our beloved editors. Paul says, Acts xx. 33, "I have coveted no man's silver, or gold, or apparel." Now our brethren editors are free from this in their labors of love to us, so far as we are able to judge; but, like Paul, they are laboring with their own hands, and by so doing are administering to their own necessities and to those of others. Let those who have been blessed with this world's goods remember how many dear saints have been made to rejoice in reading the precious communications which the SIGNS contains, who are not able to pay the subscription price, and some of them have written communications which are full of comfort and instruction to the poor saints of God who are yet in the flesh. Remember that in the days of the apostles they had poor saints with them; and judging from what was done for their relief, in choosing seven men of good report, tried men, to administer to their necessities, we may suppose at once that there was a great love existing which prompted such duty. We learn from the word of God that "We know that we have passed from death unto life, because we love the brethren." The Arminian preachers tell the world that it is more blessed to give than to receive, and urge the circumstance of the poor widow, whom Christ saw cast in all her living. Let us now examine what perversions of Scripture are made for the sake of living without laboring, as Paul commended in the twentieth chapter of Acts. By examining the twentieth chapter of Luke we find Christ in controversy with the Scribes and Sadducees, who were trying to entangle him in his words. They brought up the case of the woman who had had seven husbands, all of whom had died, and last of all she died also. Now they ask him, In the resurrection whose wife shall she be? "Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Christ has confounded those Sadducees who say there is no resurrection of the dead, neither angel nor spirit; and the Scribes did confess to him that he had well said. We find Christ warning his disciples, in the presence of that audience, to "Beware of the

Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation." Now comes the case of the poor widow (Luke xxi.) which I first spoke of. Christ looks up and sees the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. "And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." We now find in this examination that instead of it being right to take this poor widow's living, Christ is warning his disciples against the manner of those Scribes and Sadducees, who were worshipping in that Jewish temple after their own manner, or I might say after the order of priesthood, which consists wholly of works. They have never learned what Christ meant by the words, "I will have mercy, and not sacrifice;" but they are endeavoring to justify themselves by the deeds of the law, not understanding how the law kills, but the Spirit makes alive. Neither do they understand what Paul meant when he said to the Ephesians, "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." If they did understand these Scriptures, they evidently would not boast of their great numbers, and desire the last mite of the poor widow to carry it on. Neither would we hear a word from them about the Lord's treasury being empty, because they would have learned in their experience that it all belongs to the Lord, and every breath they draw is through his mercy, and would have wondered long since why they had been spared, since finding themselves so wicked and undeserving of his mercies. The writer of this was once trusting in his own strength, and believed that man had the full power of working out his own soul's salvation; but when the commandment came, sin revived, and I died to this belief, seeing it was all of the Lord. I saw fully my lost condition, having been stripped of all self-dependence and self-righteousness, and made to rejoice in the Savior's love. I now view him as a perfect Savior, who will do all his pleasure, and it is his pleasure to save all that his Father hath given him.

Now, brethren, if we be the children of the kingdom of God, let us walk as such, and contend for the faith once delivered to the saints; not rashly, but in love. Let our light so shine that others, seeing it, may be constrained to glorify God. The poor lambs of God are very tender, and need the milk of the word; and when they are thus fed, we find them growing and becoming stronger, and more able to receive strong diet. Tell them how a sinner is brought

from nature to grace, and how precious it is to him. He now sees that some one else has traveled the same road that he has. What love springs up now within his breast, and he wants it all told, for he loves to hear it, because it tells his own feelings better than he can himself. This is a love that the world knows nothing of, neither can they know it only by revelation. This also explains the reason why the Arminian requires no relation of an experience. When they hear one told, it is to them foolishness. Paul said to the Corinthians, "We preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks foolishness." Consequently their zeal is like that which Paul speaks to the Romans about concerning national Israel: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." They do not understand how Christ is the end of the law for righteousness to every one that believeth. They be blind leaders of the blind, and all fall into the ditch together, and would if possible deceive the very elect. Then we need not be surprised at their drawing away disciples after them. Hence the necessity of being gentle and kind, and handling the word of God with an eye single to the good of souls and the glory of God; like Paul, determine to know nothing save Jesus Christ and him crucified; and as much as lieth in you keep down old nature, for it is a desperate enemy to the child of God, and often makes us cry out, "O wretched man that I am! who shall deliver me from the body of this death?" We groan, being burdened with sin, but have this evidence, "Whom the Lord loveth he chasteneth." He that is without chastisement is a bastard, and not a son.

Now, brethren and sisters, whom I love for the truth's sake, let us continue in love, serving God with the ability which he hath given us; for there are various gifts, but one body. Let each one's talent be used, so the gain which is necessary may be received at the proper time. Let us not, like some, be too fearful of Arminianism to discharge our duty, for the nearer a counterfeit is to a genuine, the more danger there is in it. Hence the necessity of being careful in our examinations, and not condemn the genuine with the counterfeit. The word of God is the standard, and when we digress from it, we may as well be wrong in one way as another. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure." We claim that salvation is all of the Lord, and we must be born of God or we cannot enter the kingdom of heaven; and just so little power as we had over our natural birth, just so little power we have over our spiritual birth. If this is not so, then the figure which Christ used to Nicodemus will not hold good. If we be born of God, then we are his

children, and as such are entitled to the inheritance, which is eternal life. Then let us be obedient children, and what we find for the hand to do, do it with all our might. Let us speak often one to another, and bear each other's burdens, and by so doing fulfill the law of Christ.

Now, dear brethren and sisters, readers of the SIGNS, the year 1881 is near its close, and a new one is about to enter. May those of us who are spared to see it come be reminded that our earthly pilgrimage is that much nearer its end, and that our time should be improved as our days pass away. Let those who feel inclined to write for our family journal continue their messages of love, and increase its circulation as much as may be in their power, and by so doing many a poor, bleating lamb of God will be fed.

Brethren editors, I did not intend writing so much when I commenced, and but for having a remittance to make I should not have written at all. But that zeal which I trust I have for the welfare of Zion, prompts me occasionally to grasp my pen to make some scattering remarks to the household of faith, hoping that some poor lamb may be fed.

P. M. WRIGHT.

"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 let us run with patience the race that is set before us."—Heb. xii. 1.

The above passage of Scripture is fraught with comfort and consolation when properly applied to our understanding. The apostle, in the eleventh chapter of this epistle, treated upon the trials and troubles of the Old Testament saints in their respective ages, how that they endured affliction as good soldiers, being harassed and perplexed by the rulers of this world, who persisted in their destruction; and we might ask the reason why. Because they believed and trusted in God, whose mercy was over them, and had delivered them out of the hand of all their enemies. Knowing this, that God had delivered them, they trusted and believed that he would still deliver. No doubt but they were troubled with unbelief, like unto the saints of the present day; but when they could take a glimpse of the mercy and goodness of God in shielding them in ways and times without number, they could face the storm of persecution in bold defiance, and sing, with the psalmist, "Behold, God is mine helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies: cut them off in thy truth. I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good. For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies." Wherefore, or by reason of the innumerable mercies of our God in their deliverance being a cloud or covering by day, and a pillar of fire by night, they were preserved many times in a miraculous manner to them and also to their enemies, which was a wit-

ness to them that God was their God, and their deliverer out of the hands of all them that hated them; even so we, seeing we also are compassed about with so great a cloud of witnesses in our deliverance in ways and times innumerable to us, let us lay aside every weight and every barrier that arises to impede our progress, even the sin of unbelief which so often arises in the mind, and tells us that God is not our helper, and that one day we shall fall by the hands of our enemies, and yet we live, with David, to see the hand of the Lord in the destruction of our enemies. Truly the mercy of the Lord endureth forever, though we may forget his benefits toward us, and be unmindful that the Lord hath delivered and doth still deliver, or with Peter conclude that we must fight with carnal weapons, and say, "Although all shall be offended, yet will not I." Ah, how forgetful we are that the Lord needs none of our help. One moment a fighting tyrant, the next a running coward. All this comes from our weak nature, which cannot perceive the things that God hath prepared for them that love him. When we are actuated by nature or natural things, we must be either on Pisgah's top or down in the valley of Kedar, there doubting that God has ever been mindful of us. But just one look from the blessed Savior, and, like Peter, we weep, and that bitterly, to think what poor, ungrateful worms we are, unmindful of his mercies toward us, in keeping us and preserving us, though we should deny him. What controlling doubts and fears harass and perplex the christian. Can he help it? If one should say that he can control the unevenness of his mind, and live without doubt and fear, what would we say? That he is ignorant of the grace of God, not knowing that he is in the gall of bitterness and bond of iniquity. But the command is to lay these very things aside, and run with patience the race that is set before us. If a man says he has laid them aside, we say that he is no christian, and have authority for so saying; for to live as seemeth us best, is to live in accordance to natural things and natural reasoning. For this very cause the Old Testament saints, not looking to natural things and natural reasoning, were stoned, were sawn asunder, were tempted, were slain with the sword. They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy. They looked not on things which were seen, for the things which are seen are temporal; but they were enabled by the grace of God to look on things not seen, which things are eternal. Then we are to look beyond the watchmen. We are not to look on the things which are seen for comfort; for when the Spirit of the Lord bloweth on the things which are seen, they all vanish away, even our doubts and fears are gone. The cloud is past, and the sun shineth in his brightness. These doubts, fears and temptations have harassed and per-

plexed the saints in all ages; even our Lord and Master was tempted in all points like as we are, yet without sin. Let us therefore look unto him who is able to succor them that are tempted, and come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need; running with patience, so much as in us lies, the race that is set before us, looking unto Jesus, the author and finisher of our faith. Then, by reason of this faith, which is the gift of God, the ancient saints were persecuted; and Jesus says, "If the world hate you, ye know that it hated me before it hated you. 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." This is the great and grand reason why the saints are persecuted, because they are chosen out of the world. O, says the world, just throw away this election, and then we can all go along together. Surely we see thousands rejecting it, and seeking a smoother road, claiming that they have found a place of safety beyond doubts and fears; running parallel with the religious world, and making the grace of God without any effect. Has the word of God fallen to the ground? Has it failed to take effect? "Now the Spirit speaketh expressly, that in the latter times [this day, no doubt] some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy." And what? fallen from grace? No, but for the want of it; making it manifest that they have preached a Jesus whom they knew not, and have advocated a faith that they were ignorant of. And now they go out. They have got in, yes, they have crept in unawares to the saints of God; and now they go out, making it manifest that they were not of us. They will deny that they ever tried to preach or believed in election; but some of them have left their marks on record, which now stand in judgment against them. And now it does appear that they strive among themselves to see who can say the greatest evil of that way and that people which they once professed to love. They were with Israel of old; they are numbered with Israel now. They are they that persecuted the prophets, and said unto them, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Therefore the true Israel of God are exhorted to stand, having their loins girt about with truth. "One thousand shall flee at the rebuke of one, till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill," a target to be shot at by your adversaries. They think they see our end, not knowing that their own end is destruction, and misery and death are in all their ways, and the way of peace they have not known. Still the people of our God live, and are preserved, be-

ing "kept by the power of God through faith unto salvation, ready to be revealed in the last time." Wherefore, beloved brethren, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." Knowing this, that if we suffer with Christ, and for his sake, we shall also be glorified together when he maketh up his jewels. Then is it not an evident token that we are his, when we are hated for the truth's sake? We are of all men most miserable, if in this life only we have hope. But hope that is seen is not hope. Our hope is on high; and now, amidst doubts and fears, mockings and scourgings, we are 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. Having the assurance that God for Christ's sake hath forgiven us our sins, and made us partakers of his heavenly calling, and given us of his Spirit, bearing witness with our spirit that we are his, what manner of persons ought we to be in all holy conversation and godliness? Laying aside every weight, and the sin that doth so easily beset us, let us run with patience the race that is set before us. Does the child of God do all this? Yes; it is done through the operation of the Spirit of God, the faith of God's elect working in them both to will and to do of his good pleasure. Thus operated upon, they are enabled through faith to lay aside all doubts, to stop the mouths of their enemies, to quench the violence of fire, to escape the edge of the sword, and out of weakness are made strong. Through faith they can go through a troop, leap over a wall, putting to flight the armies of the aliens, fighting the good fight of faith, and laying hold on eternal life; for Jesus, the King of kings, is their Captain, and the mighty God their Redeemer. Poor, doubting one, is this your hope? Do you know anything about this faith? Ah, says the dear child of God, it always appears to be the reverse with me. I cannot do anything as I would wish.

"I am so vile, so prone to sin,
I fear that I'm not born again.

"When I experience call to mind,
My understanding is so blind;
All feeling sense seems to be gone,
Which makes me fear that I am wrong."

And yet I live. Why? It is our carnal nature that is so dull. The flesh lusteth against the spirit, and the spirit against the flesh, so that we cannot do the things that we would. A continual warfare is going on, as it were the company of two armies striving for the mastery. But the poet has said, in accordance with the word of God,

"Thy saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar,
And seize it with their eye."

A POOR SINNER.

ASHLEY, Ohio.

WESTON, Oregon, Jan. 20, 1882.

G. BEEBE'S SONS—DEAR BRETHREN:—I will send you a letter that I received from sister V. Carrie Crooks, for publication in the SIGNS OF THE TIMES, if you deem it suitable. I have often thought that letters for individual perusal are more minute and free in describing our feelings than those written for publication. The writer of the letter is the daughter of the late Elder Isom Cranfill, and was brought up under the ministry of Old Baptists. But even this did not enable her to see any comeliness in them or in the doctrine they preached. But now, with her, behold, all things are become new. How true the saying of the Redeemer, "No man can come to me except the Father which hath sent me draw him." No matter what our advantages may have been, it will never reveal to us or make us love the truth. All must first learn of the Father before they come to Christ. And the Father's work is so thorough and perfect that the Savior says, "Every one, therefore, that hath heard and learned of the Father, cometh unto me." There is no peradventure, if the sinner will consent, in this new and everlasting covenant, ordered in all things and sure; for there it is written, "I will be to them a God, and they shall be to me a people." So the Savior could say, "All that the Father giveth me shall come to me; and him that cometh unto me, I will in no wise cast out." He it is that saith 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." Not one more, nor one less. And it is said of them, "And they shall be called, The holy people, The redeemed of the Lord. And thou shalt be called, Sought out, a city not forsaken." "Sought out." How expressive, as showing our situation, lost in sin, all gone out of the way. But how blessed is that truth, to know it was the Savior's mission to "seek and to save that which was lost." Jacob, who is a type of the church, the Lord's portion, was found in a desert land, a waste, howling wilderness. This all the children of God know by experience is true of themselves.

May the Lord be with you in conducting the SIGNS OF THE TIMES, is the humble desire of your unworthy brother,

G. E. MAYFIELD.

NEAR GOLDENDALE, W. T., Nov. 14, 1881.

DEAR BROTHER AND SISTER:—We have received your very welcome letter of October 17th, and as you say, the blessed meeting is hardly ever out of our minds. The morning you left us for your home, quite a number of the brethren and sisters that live in the neighborhood of New Lebanon, and several visiting brethren and sisters, were with them, and we had quite a little crowd when all were collected together. I thought, as you said, quoting from David, "How good and how pleasant it is

for brethren to dwell together in unity." This is a spirit I so much need, a spirit so meek and mild, that I will always desire to dwell in unity. I want, O I want to esteem the brethren and sisters so highly, and myself, if a child, the least of all; for surely if good old Job could say, "Behold, I am vile," what can I, poor, miserable I, answer? Not only my actions, but my thoughts, are sinful, and my own excuse would be like Mephibosheth's when he came to Jerusalem to meet the king. His answer to the king's question was, "Because thy servant is lame." Or like Paul, when he said, "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." Now I will relate some of the thoughts which have occurred to my mind since I was found, as I hope, in the "desert land and the waste howling wilderness." At times, while in the desert, it seems as though this portion of the Psalms was all that kept me from perishing. I must have read it nearly a hundred times: "Wait on the Lord and be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." For all this, it seemed there was no hope: and now, as I look back to that dreary waste, it seems "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." But I hope he led me about and instructed me, and kept me as the apple of his eye; for I felt that God is just, and no "galley with oars" could float upon those "broad rivers and streams." But I have written most of the leadings of what I have trusted was the work of the Holy Spirit, and they were published in the SIGNS, and I believe you told me that you had read those communications. Now I will just tell you of another desert that I traveled through for a year or more before I joined the Baptist Church. It seemed I was being led through a labyrinth of trials, as though I had never known the depth of sorrow that encompassed Paul when he said, "O wretched man that I am! Who shall deliver me from the body of this death?" Within myself I felt that I would never be done with these sorrows, this frail, sinful nature, until this corruptible shall have put on incorruption, and this mortal shall have put on immortality. It seems as though there was a golden thread woven through all the while, which somehow caused me to turn to the church for consolation. Their hymns and preaching suited some chord I could not define, so I just longed for the church meeting in October. We went on Saturday. I felt so weak and trembling, it seemed I could not get into the house. I thought every member could see just how I felt. Every word the minister said was a treasure. I thought of the woman that answered, "Truth, Lord; but the dogs eat of the crumbs that fall from the master's table." And again, I felt like Ruth, in answer to Naomi, "Entreat me not to leave thee, or 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." I think I could understand something of the meaning of the words, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" My heart seemed full of wonder also at this truth, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."

"For such love let rocks and mountains
All their lasting silence break;
Brilliant streams from flowing fountains,
Earth and seas, thy praises speak."

After some months I joined the church and was satisfied. It seemed for weeks, and even months, that I had a foretaste of bliss, that eternal Sabbath where

No rude alarms of raging foes,
No cares to break the long repose,
No midnight shade, no clouded sun,
But sacred, high, eternal noon.

It seemed there was no barrier between the Lord and myself. "He brought me to his banqueting house, and his banner over me was love." But for months before the association, I had been so cold and lifeless, so devoid of all feeling, that sometimes I could not keep my mind on the word when I would try to read or hear it preached. Indeed, how lonely and lost one often feels, when realizing forcibly the words, "Whilst we are at home in the body, we are absent from the Lord." But David says, "Blessed is the man whose strength is in thee, in whose heart are the ways of them: who, passing through the valley of Baca, make it a well; the rain also filleth the pools." If one can be so blessed as to feel that, as we are passing through trials and temptations, it is only a process to "refine them as silver is refined, and to try them as gold is tried." But how impatient we sometimes are under these dispensations, forgetful of the Giver of every good and perfect gift: so prone to wander and forget the God we love. On Friday morning, the beginning of the association, the brethren and sisters were singing, "How tedious and tasteless the hours," &c., and when they came to the lines,

"O drive these dark clouds from my sky,
Thy soul-cheering presence restore,"

I could not help but shed tears, to think I was so cold and hard-hearted; and when dear father Stipp preached at our house Sunday evening, he spoke of Job's experience, saying, "Behold I go forward, and he is not there; and backward, but I cannot perceive him." Who is there that knows anything of the work of grace, but can sympathize in this exclamation of loneliness? All this fall I have been thinking how much sweetness and riches are in these words, "He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait on the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

"O glorious hope of perfect love!
It lifts me up to things above;
It bears on eagles' wings,
And makes me for some moments feast
With Jesus' priests and kings."

Our dear old brother Chamberlin died on Tuesday after the association was held. His desire was to live until after that meeting. He has fought a good fight and has finished his course.

"Though deep and dark the valley seemed,
And frightful to the flesh,
'Tis but a shadow near the stream,
To let the soul undress."

Yours unworthily,

V. CARRIE CROOKS.

ALBION, Ind., Feb. 22, 1882.

G. BEEBE'S SONS—DEAR BRETHREN:—Having some business with you, I will pen a few thoughts for your consideration, as my desire is that the SIGNS may long be spared to the household of faith, and that it may be the Lord's will that it be kept pure from the things that he has commanded us to "touch not, handle not." The man of sin is at work to-day, deceiving and being deceived, with as much zeal as when the SIGNS was first started. I care not how many of my communications are rejected; it is only a second witness of their worthlessness, I being the first witness. However, it gives me relief to write, and gives you trouble to read, no doubt; but bear with me. The Lord works in a mysterious way his wonders to perform. In looking over my travels and experience, if a child of grace, I have to exclaim, The wisdom of God is too wonderful for me. Can a child of grace be brought to such extreme barrenness that by a careful search he fails to find any good thing in him? This is truly humiliating; yet this is one of the mysterious workings of our God, and is good. Though he slay me, yet will I trust in him. Who but the children of grace absolutely know that works on the part of the creature are not taken into consideration in obtaining eternal salvation? Their works having failed them, they remain in utter despair until the work of Christ is revealed to them; and that work was done before they had any knowledge of it; so by that they learn that it was not because they had worked themselves into favor with him, nor performed any duty that vain man could boast of. Those who boast of having a part to do in their salvation, no matter how small, their worship is divided, part to man and part to God. They may say that they give all the glory to God, but this is only to deceive. God gave honor to whom honor is due. And if the atonement was dependent upon the act of the creature in the least, if nothing more than to accept it when offered, the whole thing would fail if it should be rejected; and if accepted, all the glory would be due to that; or if it depended upon preaching, or upon reading, or upon anything else, it would be unjust not to give unto that thing the praise. But the children of God are taught by his Spirit, and that Spirit is just. They

give honor to God, for they know by experience that it is due him. He has saved them and called them with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. The children of this world are taught by the prince of the power of the air, the spirit that now works in the children of disobedience. This spirit being unjust, professes to give glory to God for what they have done themselves, or vainly think they have done. It is true that God has chosen their delusions for them, but it is not in that view that they give him glory; if it were, they would not be so liberal. Then, if God's people are not saved or called according to their works, the question arises, what is accomplished by works? That depends upon what kind of works they are. If you have a "Thus saith the Lord" for them, a temporal salvation is the reward. And remember, those works are the fruit of the Spirit working in you both to will and to do of his good pleasure. Even the glory of this is unto the Lord. Some may want these works described. All things directed by the Spirit are the good works. And in order to know what manner of spirit we are of, it must be tested by the unerring testimony given by inspiration of God. If we are led by the Spirit of Christ, it will be in perfect harmony with the testimony referred to. If your desire is for love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, look and see if you can find a corresponding witness in the Scriptures, and whether such things will condemn you. If you are afflicted, cast down, persecuted, few in number, or find a law in your members warring against the law of your mind, so that you cannot do the things that you would, so that you esteem others better than yourself, look again; for these are some of the good works. If any undertake to do the work of God, which is to believe on him whom he hath sent, they will find it an impossibility. For flesh and blood hath not revealed Christ to men, but the Father in heaven. Men cannot have this honor. Our nature cannot comprehend why it is that "There is a way that seemeth right unto a man, but the end thereof are the ways of death." It cannot pray for its enemies, nor do good to them that despitefully use it. It demands eye for eye and tooth for tooth. The enmity is in the heart, even though there be no outward display of it. But thanks be to our God, his Spirit brings peace and good will to men: it subdues enmity and leaves vengeance with the Lord, who says, "Vengeance is mine: I will repay." Brethren, we who have a good hope, if God had dealt with us as our carnal nature desires to deal with those who trespass against us, what would have been our lot? Are we willing that he should be merciful to them? If so, that is praying for our enemies.

This is getting too lengthy, so I will stop. Yours in love,

URIAH TRUMBO.

REISTERSTOWN, Md., March 1, 1882.

DEAR BRETHREN:—I send you the inclosed experience of one of our young members at Black Rock. I think it worthy of publication as a narrative of the Lord's work of grace in the case of our young sister.

As ever, your brother,

F. A. CHICK.

FEBRUARY 27, 1882.

MY DEAR BROTHER IN CHRIST:—I promised you last summer that I would write something of the Lord's dealings with me, and now I will make the attempt, in my poor, stammering way, hoping to be led and directed by the Lord.

When about fifteen years of age I had a great desire to be a christian. I saw myself a sinner in the sight of the Lord, and thought that at some time I would get religion; and when I would look around me and see those who professed to be christians, and seemed to be so happy, I became more anxious about my condition than ever. I often tried to pray and asked the Lord to have mercy upon me, but my prayers seemed only as the chaff in the wind, to go no higher than my head. I saw myself as a sinner, justly condemned by God's holy law. The latter part of that year my burden became so great as to cause me great heaviness and sorrow and trouble of mind. Then I thought I would try to seek the Lord. I attended meeting where the doctrine of works was preached, that unless I did work I would never be saved. They repeated it time and again, that unless the sinner would first start, the Lord would do nothing for them; but if they would try, he would meet them on the half-way ground. And as I was taught nothing else, I thought I must do something to obtain the pardon of my many sins, and to work out my own salvation; for I was told that the Lord had made the way possible for all who would work their way through. But the more I tried to do, the worse I seemed to be. I tried to get rid of my burden, and at times tried to pray; but all seemed of no avail, and I felt cast down almost to despair. But still there was a little hope left me, although I did not then know what that hope was. But thanks be to God, I hope I now know what it is to hope. I gave up attending their meetings, and determined not to go among them again, for I was feeling worse all the time I was among them. I did not attend any church for a long time, and then I heard you were to preach at brother John B. Ensor's, and I found myself looking forward for the time to come, with anxious heart, and it was the most pleasant meeting I ever attended. You preached just what I wanted to hear, and you told me my feelings better than I could tell them myself. It was the first time I ever had heard an Old School Baptist preach, and I thought if they always preached that way I certainly did love them. From that time, until I came before the church, I was in a pleasant state of mind; and when-

ever you talked with me, I felt that I could never leave your company. I certainly did love that which I had once hated, and hated that which I once loved. The Lord was my only theme, and is to this day. Although I feel myself the least of all, still I have a hope. I know this one thing, that when the time comes for meeting, I feel it a dreadful thing if I cannot go and meet with those dear saints. I find no home elsewhere. The day I came before the church, I had thought I would not go; but when the invitation was given, I could not stay back. When I took my seat by the side of sister Ensor, I thought, I am deceived, and may deceive others, and I will not tell the church anything. But I could not keep it back. When I was received, I still felt they were deceived in me; and all the way going home, I thought I would write to you and tell you that you all were deceived in me. But as time passed on, I got more reconciled to it, and thought if I was not a fit subject, the Lord would prevent it in some way. But on the day I was baptized, I thought the water looked like silver, and the attendants like angels. All seemed to be happy and joyful. I yet have some dark feelings; but when the light does shine, it covers the darkness, and I sometimes feel like I could fly. If I am not a poor, deceived mortal, that Jesus to whom all power in heaven and earth is given, has been pleased to intercede for poor, unworthy me. With the apostle let me say, "Being confident of this one thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." I know that in me, that is, in my flesh, dwells no good thing; and if I am ever saved, it will be the work of the Lord, and not of myself. And if ever I shall be so happy as to be permitted to assemble with all the dear saints in the world of glory, it will be alone through the mercy of God, and not for works of righteousness that I have done.

Now I must close. As ever, your unworthy sister, if one at all,

BETTIE MERRYMAN.

ROCKVILLE, Md., Dec. 30, 1881.

DEAR BRETHREN BEEBE:—Inclosed you will find two dollars and twenty-five cents for the SIGNS OF THE TIMES, which contains nearly all the preaching I receive, being so deaf, and my health so poor. I am glad to hear that the number of subscribers to our dear family paper is on the increase. I hope to be able to pay for it as long as I remain in this world of sin and sorrow, and I think every subscriber ought to pay the postage. As some dear sister said some months ago, it is such a small sum out of the pocket one, but counts so much from yours. The SIGNS is indeed a precious medium, through which we can hear from one another. We are all one in the Spirit, even if strangers in the flesh, and very much comfort do I receive in reading the many letters from different ones, scattered abroad. We are a people few and far apart; and while all oth-

ers, of different names, are worshipping idols of many kinds, the Old Baptists stand alone and worship God in spirit and in truth. But I have not always thought so. I was once among the New School, and thought they were right. I have rejoiced many times since then that I have been brought to see the evil of their doings. Where did I get this knowledge? From mortal man? No, no. I can say with the apostle, I did not receive it of man, neither was I taught it of man, but it was a revelation from Jesus Christ, from whom I receive all things. "All things work together for good to them that love God, to them who are the called according to his purpose." I have been a witness to this truth from infancy to middle age; and as I grow older, the promise is verified,

"Even down to old age all my people shall prove

My sovereign, eternal, unchangeable love."

Dear brethren, is not this a great and precious promise, strong enough to support us as our strength fails, when great trials come upon us, and losses and crosses are many? The God of love will not forsake his people, the objects of his everlasting love.

"'Twas with an everlasting love
That God his own elect embraced,
Before he formed the worlds above,
Or earth on her huge columns placed."

When I look within and see the deceitful, wicked heart I have, if I had not a hope that I was in the covenant of love, I should sink in despair. Loved when a wretch defiled with sin. He can wash me and make me whiter than snow. His blood cleanseth from all sin.

"Blest inhabitant of Zion,
Wash'd in the Redeemer's blood."

With what force these words have come to me. What can harm us if we are washed in his precious blood? As I sat looking out of the window three years ago, when my health was so poor and my strength so low, I was made to feel and to exclaim aloud, What glory awaits God's people! But doubts will arise, and we fear we are not reckoned among that people whose God is the Lord of life and immortality. And while we cannot give up our hope, we will search for the evidence; and we will see how he has manifested himself to us in different ways, and how we have rejoiced at his presence, and have been made to exclaim, Blessed Jesus! blessed Jesus! We cannot find words to express our feelings.

"A sacred reverence checks our songs,
And praise sits silent on our tongues."

When I left Elder Durand and many other brethren at Elder White's, in October last, as duty called me home to meet my son and his bride, whom I had not seen for nearly two years, the next morning when I awoke from my night's rest, and thought of what I had left, there was a great weight upon my heart. Down deep upon my heart they all lay, too deep for utterance. Was this the love of God shed abroad in this poor, stony heart, that made we feel such a weight of love for the brethren? Glorious thought! for this is the evidence that we have passed from death unto life.

"Hell and thy sins resist thy course;
But hell and sin are conquered foes;
Thy Savior nailed them to the cross,
And sung the triumph when he rose."

Dear brethren, my mind has been drawn out somewhat, although I did not contemplate writing, only to pay for the SIGNS. If you think there is any word of comfort in this scribble, I will leave it at your disposal.

In hope of life and immortality,
RUTH ADAMSON.

REYNOLDSVILLE, N. Y., Dec. 18, 1881.

DEAR KINDRED IN CHRIST:—I have felt for a long time a desire to write something of what I hope have been the dealings of the Lord with me, but from a sense of weakness and inability I have deferred, and it is with great timidity that I now make the attempt.

I remember of having had serious thoughts about dying when I was quite young, and on hearing of a death in the neighborhood my trouble would be increased. I believed there was a heaven and a hell, and I felt that I must necessarily meet with a great change before I could enjoy the happiness of heaven. I attended Sabbath School, and there I was taught that I could be saved by my good works, which I tried to perform, and found as I grew older that all the self-righteousness I could manufacture amounted to nothing, as I found I was growing worse all the while. I loved the society of christian people. I remember hearing my mother relate her experience to a friend when visiting at our house, and I thought I could see by her countenance that it was a deep work. I would have given the world to have had such an experience, and felt an aching void within me. Time passed along until I was eighteen years of age, when my trouble came on with greater weight than ever. I felt that God's all-seeing eye was upon me, and he beheld nothing in me but sin, and how could I ever be made just? I saw myself a lost and helpless sinner, and saw no way that I could be saved. I spent many days and weeks in this condition. At times there would be so great a burden and gloom on my mind that I thought I should die. One day, while walking along the road, I thought every step I took would be my last; it seemed as if the ground would open and swallow me. I had given up all hope of ever being any better, when one night the Savior appeared to me in a dream. I saw him coming toward me in a cloud, and when he came near something spoke, and said, It is your Savior. I was so overjoyed that I shouted aloud, and awoke. My mind, which had been so troubled, was at rest, and I felt a peace which I cannot describe. I looked around the room. The moon was shining beautifully, and everything appeared calm and serene. Truly I had never felt so before, and I wondered how this had all come about; it passed my understanding. The next morning I thought I would tell my mother how I felt, as I had never before told any one my feelings.

After telling her, she replied, "If I had never heard you say anything, and you had died, I should have had hopes of you." Then the thought struck me that I had deceived her. From this time on, when I would read the Bible, I had a different understanding, and sometimes dared to claim the promises; but I thought I had no evidence that I was a christian, although I knew I had met with a change. I went occasionally to hear the Old Baptists preach, as my parents attended their meetings, and felt a love for them that I had never felt before. Time passed on in this way for five or six years, sometimes hoping, and sometimes in despair. Then my mind became so troubled again that I could not sleep. My desire and prayer was that the Lord would show me my true condition, and in the silent watches of the night, in my wakeful hours, he showed me a great gulf. It seemed that I had come to judgment, and this verse came into my mind:

"O wretched state of deep despair,
To see my God remove,
And fix my doleful station where
I must not taste his love."

I had no fear. My mind was immediately carried above this world, and I had a faith's view of my Savior upon his throne. I thought he held out his arm toward me, and spoke these words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I felt that he welcomed me into his spiritual kingdom, and I never can forget the joy of my enraptured soul at that time. The way looked so plain now that I thought I never should doubt his love; but many have been the trials, doubts and fears that I have passed through since that time. My mind was now often drawn to the church, and I had a desire to be associated with the people of God. Often some Scripture would come to my mind, such as this, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." But for some cause I kept away, until my mind became involved in great darkness, and I became as it were spiritually dead. The church at Burdett was at that time passing through a great trial, and I thought then that I would never be a member of any church. While in this state of mind Elder Durand commenced preaching at Burdett, and I remember very well the sermon I heard him preach from the words, "Blessed are the dead which die in the Lord." I felt while he was speaking that the Lord restored to me the joys of his salvation, and I was again made to rejoice in hope. Soon after this, while witnessing the ordinance of baptism, a feeling came over me that never left me until the day I was baptized. My mind was constantly exercised on the subject of baptism. I prayed the Lord to show me my duty, and I trust he answered my prayer, but it has been in such a way that it almost drove me to despair. I felt the church too sacred a place for my unworthy feet to tread, but I felt a drawing by the cords of love.

O how beautiful the ordinances of the Lord's house looked to me. Like the queen of Sheba, when she saw the house that Solomon had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, there was no more spirit in her. The feeling to go forward was too strong to resist, and I was made to say, I yield, I can hold out no more; I sink by dying love compelled, and own him conqueror. On the twenty-second of November, 1878, I was baptized in the fellowship of the Burdett Church by our pastor, Elder Durand, and for more than a year I did feel the peaceful presence of my Savior. Surely I was made to lie down in green pastures, and there rest my tried and wearied mind, and found shelter from the storms that had been raging so fiercely, and felt at liberty to join with the children of God in singing the sweet redemption song. I feel to say now, with the poet, that

"My soul shall pray for Zion still,
While life or breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns."

LOVINA ROBINSON.

"AND if thou take forth the precious from the vile, thou shalt be as my mouth."—Jere. xv. 19.

TO MY DEAR BRETHREN AND SISTERS IN CHRIST:—All the promises are yea and amen in Christ, and yet the body, the church, are as dependent on God the Spirit for the least comfort from any one of the promises, as they were in being first quickened into spiritual life. The above cited Scripture was some years ago applied to my mind, in showing me God's approbation of the labors of a dear servant of his, now in glory. How separating is the sword of the Spirit, the word of God; and when any portion of the word is given with divine power, with what certainty will the substance of that word be experienced by that soul to whom it is given. Yet I have often to mourn over the smallness of my faith; yet I want to believe, I want to trust. The will is present, but "power belongeth unto God." "Christ the Head, his body the members." "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are his." Once we were as destitute of will as now we are of power. Of late I have been looking back to the different stages of my christian experience, and how little, I fear, I have glorified God. How sad the thought when I reflect on the many heart-departures I can recall. A backslider in heart—how terrible the thought—and that too against my dearest and best Friend, and sometimes I have almost thought my only true Friend upon earth. Living alone as I do, and having no suitable company beyond business, I have much time for reflection. At times I have felt but little heart to read the word, and then again I have felt the

word to be so full of holy instruction that I have scarcely known where to stop. Last evening I was reading 1 Corinthians v. and vi. In reading 1 Corinthians v. 11-13 I was particularly struck with the words, "If any man that is called a brother," &c. The word "called" drew my attention. It seemed to me as though it had reference to one who had made a profession of truth, and yet, like Judas, was not a living branch. I sometimes think of the disciples asking the Lord, "Is it I?" "Is it I?" Not one of them, it appears, once thought of it being Judas, until he was made manifest. By our fruits alone we are to be known. Then what a needs be for the holy caution, to beware of the sin that does so easily beset us. I have sometimes tried to determine what my most besetting sin was, as I fear I have so many. This gives me many an errand at the throne of grace, begging for more grace, that I may be made more conformable to the will of God.

"O to grace how great a debtor
Daily I'm constrained to be.
Let thy grace, Lord, like a fetter,
Bind my wandering heart to thee."

I suppose there are but few of the dear children of God who are altogether free from Satan's direct temptations. I have been much tried in this way. Last fall there was a circumstance which to my apprehension placed me in great danger. I carried the matter to the Lord in prayer, and yet no answer came. It was a very pressing case. I could not give the Lord any rest. I think I may truthfully say that I agonized in prayer to be directed aright. The second day, early in the morning, the following words came with divine power, "I will watch over thee with mine eye, and will guide thee with my counsel." This was enough. All fear was gone, and has never returned on that point. Now just mark what a hater of God and man Satan is. Not long since it was suggested to my mind by the father of lies that as the Lord had given me the above cited words, I could not go wrong if I tried. How precious the ninety-first Psalm has many times been to me. I received much comfort from reading the editorial in the last issue of the SIGNS, so that I cannot be satisfied until I have read it over a second time. Just here allow me to remark, that I have for many years held the idea that God had a permissive and a decretive will, and surely thought I was right in this; but Elder W. L. Beebe has so largely brought Scriptural proof to sustain him in his view that God has predestinated all things, without making God the author of sin, that I am led to think I was not correct in my former ideas on this subject. I therefore stand corrected. "The Atonement" is beautiful. I should like to see it put in pamphlet form. I long to see the remainder. The piece to which I refer is the leading article in the last two numbers of the SIGNS OF THE TIMES.

Dear brethren editors, I am at home sick to-day, or I might have written more lengthly, perhaps. It

will be quite agreeable to me that anything I have written should be criticised by our spiritual readers; only let it be done in the Spirit of Christ. Then "it shall be an excellent oil, which shall not break my head."—Psalm cxli. 5.

Yours in love,

R. H. BODMAN.

NAUGATUCK, Conn., Jan. 30, 1882.

LOUDOUN Co., Va., Feb., 1882.

DEAR BRETHREN:—I have often thought I would like to communicate to you something in regard to my christian experience, if indeed I have any, but hitherto I have delayed, feeling unworthy to be numbered among the correspondents of the SIGNS; but the desire to do so has not abated.

I, like all others of Adam's offspring, was conceived in sin and born in iniquity, and indeed sin was my natural element; but I never was of that character of boys called "bad boys," for I prided myself on my morality. But when I came to see myself as I truly stood before a just and holy God, who could not look upon sin with the least allowance, my morality failed to sustain me, for it seemed to me there was a better chance for all than for me, as I thought salvation meant to be free from sin, and that I knew I was not free from, and how to get free from it I could not find. As a matter of course, I fled to the law, with the determination to do still better, and thereby find favor with God; but instead of finding consolation, I found condemnation, and truly did I find that by the deeds of the law no flesh can be justified. I envied the brute creation their happiness, seeing them in their innocency, and without any feeling of responsibility; but I was a responsible being and a condemned sinner. I was then about eighteen years of age, and it may seem strange to you when I say that my burden rested upon me more or less for about ten years, and even then I cannot state the exact time when it was removed. But I do think it was removed, for I was enabled to entertain a hope in Christ, and to behold him as my all-sufficient Savior. Well do I remember, when I was at home with my father on the farm, before being of age, of going to the woods more than once, and when I thought I was out of sight, kneeling down and trying to pray to God to have mercy on me, and often could not utter a word; and many times while plowing in the field, or at any other work, I would be thinking over my lost and ruined condition. It is very true that the allurements of the world and young society, which I was then entering, would divert my mind for a time from myself, but soon my own case would again stare me in the face. Yet often when I went where the truth was preached, the preacher would encourage me; but I could not take the promises to myself, considering them all for the people of God, and I was not one of them. I had no fellowship for any other than the Old School Baptist doctrine, and had

a respect for it as being the truth, but was afraid that it was only because my parents were warm friends to the Baptists.

At length I was married to a lady who manifested no particular friendship for the Baptists, and I was not much of a defender of the cause, so I kept those thoughts pretty much to myself. But in about ten years she showed a disposition to attend their meetings, and I was glad to see it. On Saturday before the second Sunday in October, 1868, while Elder Leachman was singing, she went forward, saying, "I can stay away no longer." She talked with the church, and was received. Elder Leachman then asked me if I could not tell the church something, as I had told him. I talked a little, was received, and with my wife was baptized the next day. Dear brethren, I felt when baptized that it was the answer of a good conscience toward God, and I was for a time joyous and happy; but well do I know now that in baptism there was not the putting away of the filth of the flesh, for it is nearly fourteen years since I put on Christ by baptism, and I feel that I am yet a sinner, but I hope not willingly. I often feel that I bear so few of the marks of the christian, and have so many doubts, sometimes thinking the whole matter of religion a delusion, (blasphemous thoughts, but nevertheless felt); but I do not think, since I have been numbered among the brethren, that I have ever thought I did not love them. I do feel that I love them for the truth's sake, and that I am willing to trust my case in the hands of the all-wise God and Savior; for in him there is fullness of joy, and at his right hand are pleasures forevermore.

J. W. G.

OLUSTEE CREEK, Ala., Feb. 28, 1882.

ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN:—Having to write on business to you, I will, by your permission, say a few words to those dear ones whom my poor soul loves, viz., the contributors, subscribers, regular, studious and attentive readers of the SIGNS OF THE TIMES. I feel impressed to drop these few lines because I know you all love the truth, and feel an abiding interest in the comfort, peace and prosperity of the household of faith. Therefore my love is drawn out towards you, and my heart's desire is to contribute a little mite towards filling the rich treasure contained in the columns of the dear old SIGNS. Dear brethren and sisters, let us return thanks to our affectionate and kind Father in heaven, for his great goodness toward us in supplying one who has so ably conducted the editorial columns of our family paper, since our dear old father and gifted brother, the senior editor, has been taken home to realize those joys he so often and eloquently spoke of. Dear children, our Father has not forgotten to be gracious. We would say to dear brethren Durand, Smoot, Chick, and many others, let not your pens be idle, but keep them busy in those la-

bors of love. And ye trembling little ones, who feel less than the least of all saints, and so often doubt your productions being worth the paper they are written upon, be not discouraged. Your sweet, childlike letters meet the eyes of thousands who respond to them with tears that are sweet to shed. To the subscribers, on whom the financial burden of the SIGNS must devolve, we would say, let us endeavor to be prompt and punctual with our remittances. We know that the Lord's treasury is not empty, and that he will, as he ever has, provide for his people; therefore as he has prospered us, let us be prompt to our duty; and those of us whom the Lord has dealt so bountifully with in the things of this world, I think would do well to send brother Beebe a small mite, and enable him to furnish the SIGNS to many of our dear brethren and sisters who are poor financially, but rich in faith; it would doubtless be a great comfort to many. Then let us comfort one another.

I desire to be brief, but cannot close without congratulating the O. S. Baptists upon the peace, quiet and love that seems to prevail in this portion of his moral vineyard. The firebrands so dexterously thrown among us, two or three years ago, have fallen harmless. The seed of discord has brought forth a poor, little, puny, insignificant, contemptible crop. God be praised. We hope the sowers will be discouraged. We have ever been confident that the honored brethren Beebe, Dudley and Johnson would live in the love and memory of the O. S. Baptists, while their calumniators would be remembered only to be pitied or despised. Persecution is the saints' lot in this world. May God enable his dear children to meet it in a becoming manner, as our beloved brethren Beebe, Dudley and Johnson have done before us.

I must close. I am laboring under the disadvantage of cataracts on both eyes. With difficulty I can either read or write. Brethren and sisters, pray for the poor, old, purblind sinner. Brethren Beebe, if you detect anything in this scribble calculated to disturb the Zion of our God, or stir up strife among the saints, let me entreat you to suppress it. If published, I cannot see that it will do much good, but hope the dear saints will consider the source, and not allow it to do much harm.

Yours as ever,

W. E. FREEMAN.

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EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1882.

DEATH OF MRS. PHEBE A. BEEBE.

Again has the Lord laid on us the hand of affliction in calling us to mourn the loss of our dear mother, who had been spared to us nearly ten months since our loved and honored father was called to everlasting rest. A sorrowing son cannot write a tribute worthy the devoted heart which has ceased to beat and to suffer. The following extracts from the Middletown Press give the particulars, which will be of mournful interest to thousands of our readers who never knew her personally, and therefore could not know how largely the extensive usefulness of our lamented father was augmented by the untiring and devoted energy of his worthy companion, our dear mother. With only two hours' warning to us who were with her, she gently fell asleep on the night of February 24th.

"Mrs Phebe A., widow of the late Elder Gilbert Beebe, widely known as a writer and preacher of the Old School Baptist Church, died suddenly at her home on Orchard Street, this village, at half-past ten o'clock last night, of heart disease, at the age seventy-nine years. Her death was entirely unexpected, like that of her husband, which occurred on the second of May last, and which came with only a few hours' warning. Mrs. Beebe had been a remarkably active woman for most of her long life, but for several years had been an invalid by reason of spinal difficulty and heart disease, accompanied with labored breathing and much bodily pain. She bore her infirmities, however, without complaint, and the afflictions that fell upon her with singular fortitude and resignation. She retained the full use of her strong mental powers, and continued in the personal charge of her household affairs, until the very day of her death. Yesterday she descended to the dining-room for her breakfast and dinner as usual, but took no supper, which, however, was not unusual. From early in the afternoon she had shown a noticeable indifference to things around her, but had asked to have the evening papers read to her, and listened with apparent interest. The first marked sign of approaching dissolution, however, was not discovered till about half-past eight o'clock, when her son, Mr. B. L. Beebe, came in to bid her good night, and noticed that she seemed strangely drowsy and weak. An examination of her pulse showed alarming symptoms, and physicians were at once called, who saw at once that the end was near. A little stimulant was the only remedy administered. After walking into another room and back by the aid of her son, she sat down in her chair and peacefully slept her life away.

"Her last words were in recognition of one of those around her, who asked if she knew him. Her last voluntary expression was made to one of the physicians with reference to herself. It is not probable that she was aware of her dying condition at all after the fatal lethargy came upon her, although she had long expected death, without dreading it, however, frequently saying, 'It is not death to die.' Her only regret at leaving life was that it would bring sorrow to her children and those who loved her.

"Phebe Ann Beebe was born Sep-

tember 9th, 1803, at Monroe, Orange County, N. Y., and was the daughter of Samuel P. and Sarah Euphenia Cunningham. Her father died and was buried at Monroe when she was about fourteen years of age. Her mother soon after went west to live with her son, and the daughter went to New York City to live with relatives. It was there that she met and married Elder Gilbert Beebe, who was then just entering upon the ministry in the Baptist Church, of which she became a member at about the age of eighteen years. They were married February 4th, 1823, by Elder Jonathan Van Velsen, who was the bride's pastor. During his long ministry, and their married life of nearly sixty years, she was all that a wife and mother could be to her husband and children, from whom she received in return the tenderest love and devotion. With the exception of three years at Ramapo, N. Y., and three years and three months in Virginia, all her married life was spent at New Vernon and Middletown—here since 1847. She was a lady of great force of character, of decided convictions, but charitable judgment, and most loving and lovable disposition, and those who knew her best loved her most. The news of her death will awaken feelings of profound sympathy for her family throughout the Old School Baptist connection, in which her husband was widely known and loved, and will bring a sense of loss to many who knew her personally.

"Three of her children were at her side when she died, the two sons living here and Mrs. Kellam, who has been much with her mother since her father's death.

"The funeral is to take place Tuesday at 11 a. m. at the Old School Baptist Church on Roberts Street, and she will be buried beside her husband at New Vernon. Elder W. J. Purington, who preached Elder Beebe's funeral sermon, has been invited to take charge of the obsequies."

By this stroke our home is broken up, and the house on Orchard Street, which for thirty-five years has been familiar to Primitive Baptists visiting Middletown, is closed. The eldest daughter, Mrs. H. M. LaRue, who is with the writer remaining a few days in the old residence, has given expression to the feelings of many besides the immediate family in the following lines, written March 4th, while alone in the dear old home:

The sad March winds are wailing and moaning round our home;
They rattle at each casement, pervade each vacant room.
Are they searching for the loved ones who never more will come?
The hearth-stone is deserted, 'tis shrouded now in gloom.
And I too, like the March winds, have searched in every place,
But I cannot find one form or dear familiar face.
They are sleeping in the church-yard, in sweet unbroken rest;
Their freed and happy spirits are mingling with the blest.
I turn at fancied footsteps—'tis but the empty air;
I meet no smile responsive; dear father is not there.
And mother's weary waiting is now forever past;
They are again united in perfect bliss at last.
I think of scenes enacted when friends from far and near
In christian love and fellowship received a welcome here;
And they talked of things immortal, of redeeming grace and love,
The theme they now are chanting in happy realms above.

And my heart forgets its sadness as the blessed hope grows strong:
Soon I can pass the portal, and join the blessed throng.

To the whole community, and especially to the dear brethren and sisters by whose tender sympathy we have been sustained in our overwhelming sorrow, the surviving family are deeply grateful. Particularly are we comforted by the strong consolations of the gospel, as ministered through our highly esteemed brother, Elder William J. Purington, who kindly visited us again in this great bereavement. Only the Lord whom he serves can reward him as we desire. The following notice of the funeral services is also from the *Press*:

"The funeral of Mrs. Elder Beebe took place in this village this morning, and was an occasion marked by manifestations of deep and widespread sorrow among the followers of the Old School Baptist faith. The attendance was large, and embraced not only the membership of the Wallkill and New Vernon Churches, of which her late husband was for so many years the loved pastor, but a large number who were not members, and some from a distance. The officiating minister was Elder W. J. Purington, who preached Elder Beebe's funeral last May. He addressed the friends very beautifully at the house, and read there Mrs. Beebe's favorite hymn, the first line of which she had often repeated of late, and the first verse of which she uttered at the moment her husband breathed his last, nine months ago, and which is as follows:

'It is not death to die,
To leave this weary load,
And, 'midst the brotherhood on high,
To be at home with God.'

"The remains were then borne from the house which had been so many years her home, and which she had not left in a long time, to the church on Roberts Street which her husband reared, and which his widow had lately seen freed from debt. The meeting-house was filled, and the services were very impressive. Elder Purington then read another hymn which one of the family had found since Mrs. Beebe's death in her hymn book with her name attached to it. It was hymn No. 1246 of Elder Beebe's Collection, the refrain of which is,

'For me to die is gain.'

"The preacher read for his text John vi. 37-39, dwelling particularly upon the theme that it is the will of God that none whom he gives to Christ shall be lost. This doctrine, which he discussed as a cardinal one in the Old School Baptist faith, he said was the principal reliance of the mother in Israel whose death they were gathered to mourn. She had often said that it was the only doctrine in which she could find ground for comfort and hope for the future. He spoke appropriately of the long journey of life the aged couple had traveled together, sharing their comforts and joys, and sustaining each other in their sorrows and trials. When the father was laid to rest the friends had said, sorrowing, 'It will be but a short time before the mother will follow him;' and she herself had often spoke of the intervening months before her death as weary waiting, though she expressed a desire to be patient, and a willingness to live out her appointed time till her change should come. He spoke also of the sad breaking up of the household, which had always been in the truest and fullest sense a home for all her

children and grandchildren. He alluded also to the gentle dismissal which had been granted to them both in leaving the world, as something for which their friends should be grateful. In the death of Mrs. Beebe he said the church had lost a member who had always been a steadfast believer in its doctrine, and he counseled the young especially to remember her admonitions to remain immovable in the faith.

"Elder Benton Jenkins, who is Elder Beebe's successor as pastor, was present at the services, but was unable by reason of his feelings to participate.

"The remains were taken to New Vernon for burial, followed by a long procession. The bearers were Deacons S. M. Jordan, Samuel B. Beyca, Hiram Horton, Wm. Inman, Calvin Harding, and O. M. Comfort."

THIRSTING ONES.

"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."
—John vii. 37.

In the proclamation of the glad tidings of salvation there is always a clear discrimination between those to whom the precious truth is applied by the Spirit and those to whom it is only an empty sound. So, on the occasion when this word was spoken by the Lord himself, although the multitude assembled to keep the feast of tabernacles might hear the natural sound of the words, none could receive them as the joyful sound except such as were specified in the cry of Jesus. To such as felt no need of any more perfect righteousness than the observance of the Jewish ritual afforded, there was no especial joy and sweetness in the call of Jesus. They felt that they had a fountain in that law of a carnal commandment from which they could at their own will draw all the supplies which were needful. They were Moses' disciples, and in themselves could have all the righteousness they might need, nothing being needful beyond what they believed themselves fully able to secure by their own diligent observance of the letter and ceremonies of that law by whose precepts they verily thought life could be attained, and in which they consequently trusted. These did not thirst in the sense of feeling their destitution. Trusting in themselves that they were righteous, and despising others, the address to thirsty, poor and destitute characters did not reach them. They were not poor, claiming ample supplies at will to meet all the requirements of the law. Finding agreeable food in their own doings, they could feed upon their own flesh; consequently they did not hunger. Relying on their fleshly relation to Abraham, although there was much toil in securing a supply, yet Jacob's well had ever afforded all the drink they required; hence, they did not thirst.

In the case of those specified by the Lord in the text, there is a very clear distinction indicated by the peculiarity that they thirst. No man has power by his own will to control this mark by which the command is limited and applied. If one thirsts, it is not because his judgment has de-

cided that it is advisable to do so; and if he does not thirst, no exertion of his volition can produce that thirst. The condition implies the state of destitution which calls for something beyond the power of the thirsty character to obtain. In this particular consists the peculiar fitness of the figure presented in the text. The inspired psalmist, describing these destitute ones, says, "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses."—Psalm cvii. 4-6. There was no voluntary profession of thirst in their case; their desperate condition necessarily produced the real thirst under which "their soul fainted in them," nor could they find relief in any earthly wells or fountains. When they would drink from the holy mountain of the law of eternal justice, the flame of righteous condemnation consumed the last vestige of hope, and "their soul fainted in them." "What shall we do?" was then the despairing inquiry within their hearts, even though their tongues were too severely parched with thirst to give utterance to the cry. Here is real thirst, needing no lessons from pious parents or zealous teachers to impress its painful craving for relief. These are "they which do hunger and thirst after righteousness," and to them is this command addressed.

It is particularly stated that "Jesus stood and cried;" thus indicating that the word was not spoken in weakness or supplication, but in power, and with that authority which secured the accomplishment of his command. When the Lord is represented in the Scriptures as standing, the dignity and authority of his infinite power is implied, as when Habakkuk says, "He stood, and measured the earth." So, this word is not merely an invitation, which the thirsty may or may not heed, but the word of power and authority, which secures its own fulfillment as effectually as when he spoke the universal creation into being, called the dead Lazarus from the tomb, and commanded peace to the storm-tossed sea of Galilee. Every one who thirsts does come unto him; and every one who comes does drink of that living water, which forever forbids the possibility of that thirst returning in the same sense of hopeless despair which has once been relieved. Self-aborrence will indeed continually produce the longing desire for deliverance from the law of sin which is in the members of the sinner who has partaken of this water of life; and the more light shines in the heart, the more clearly will the indwelling corruption be manifested. This must produce the desire for deliverance from the oppressive power of sin, but that utter desolation of despair and condemnation without hope can never return; for the hope given is an abiding principle, even Christ in you the hope of glory. Therefore, in that sense, they never thirst; though in their daily experi-

ence they do hunger and thirst after righteousness by which to be perfectly conformed to the image of their glorious Redeemer. Having in the Lord all the perfection of righteousness and strength, yet in themselves they find nothing but sin and pollution. This brings them to confess, with the psalmist, "All my springs are in thee."

The fact of thirsting is absolute proof of existing life in the individual feeling its effect. Some religious teachers, who claim a great degree of intelligence, and affect much contempt or pity for the ignorance of the true children of God, seem entirely unconscious of their own folly in offering inducements to prevail upon the dead to thirst, and assuring them that they can obtain life by complying with that easy condition. Not only does such a proposition deny the plainly recorded testimony of the inspired Scriptures, but it does violence to the plainest principles of natural reason. The dead can receive no proffers of life, much less can they comply with any condition precedent to the reception of life; and even the living have no power by which to control their thirsting. This is true of natural thirst; much more is it manifestly impossible that they who have no life spiritually should desire that life against which their whole carnal mind is enmity. The absurd inconsistency of this doctrine is too manifest for argument. It is referred to here only to present to the consideration of those who thirst the fallacy of the suggestion of the tempter in ascribing their thirst to their natural mind, thus subverting their assurance of blessedness in Jesus. It is absolutely impossible that one should hate sin and long for righteousness, unless that one is born of God, and led by the Spirit of God. As well might the intensity of darkness counterfeit light, as the carnal mind of the natural man might desire holiness and life in Jesus. It is presented in the revealed record of eternal truth, as the characteristic mark of those who are blessed, that they hunger and thirst after righteousness. The Lord himself pronounces the blessing as already resting upon them, not that they shall be blessed hereafter when they shall be filled; they are already blessed, and that blessedness is attested in the fact that they thirst. Herein is manifested the propriety of the specification in the text; and it must be clearly seen that this limitation of the command to thirsting ones excludes the possibility of the system in which our Lord is represented as endeavoring to induce sinners to accept offered mercy. The gracious word is addressed exclusively to those who thirst, and its comprehensive fullness includes every thirsting one, whether a zealous legal worshiper, like Saul of Tarsus, or a dying malefactor; whether an aged sinner, or an unborn infant, as John the Baptist.

Earthly fountains satisfy earthly longings; and those who find therein all they crave, know nothing of the

thirst specified in the text. But the conscious sinner thirsts for a righteousness exceeding all that can be attained by legal works. Such thirsting ones have no need of exhortations or persuasion to drink of the living water of the perfect righteousness of God in Christ. In them is fulfilled the word of the Lord by David, "Thy people shall be willing in the day of thy power." They gladly receive the word. They are the very ones specified in the command in Revelation xxii. 17, "And let him that is athirst come; and whosoever will, let him take of the water of life freely." No barriers forbid the trembling approach of any who thirst. It is not requisite that they shall trace their natural relationship to Abraham, or that they bring a treasure of self-righteousness with which to purchase the invaluable water of life which Jesus freely gives. Their poverty is proof of their blessedness; their thirst is their full warrant to drink. No others can so much as wish for this pure and precious water of life.

"Poor, hungry, thirsty, fainting souls
Are freely welcome here;
Salvation, like a river, rolls
Abundant, free and clear.
Come, then, with all your wants and wounds,
Your every burden bring;
Here love, unchanging love abounds,
A deep, celestial spring."

Is this gospel justly liable to the slanderous charge which is brought against it by blaspheming infidels, who say that it is a hard and contracted doctrine? It assures the salvation of every one who is made willing to be saved by the sovereign grace of God. No others are desirous of its precious benefits; and the heaven of the redeemed would be most intolerable torment to any sinner in whom the love of sin still reigns. This is the daily experience of the subjects of grace; their carnal mind continually wars against the law of their spiritual mind; when they would do good, evil is present with them. With the mind they serve the law of Christ, but with the flesh the law of sin. They can have no hope to be satisfied until they are delivered by their great Redeemer from the bondage of the corrupt body of this death. A realizing sense of this only hope of salvation brings them to Jesus, and none were ever cast out, or sent from him unsatisfied, who came to him thus drawn by the felt necessity of this thirst. Such destitute ones see nothing hard in the doctrine of sovereign grace. To them it is the joyful sound, and they know it; therefore they are blessed. They drink, and the heavenly draught is in them a fountain of living water, which abides as an ever present supply in all times of need. From time to time they do indeed feel their need of its refreshing and exhilarating virtue. They learn its priceless value by continual experience of their need of its living power; but never again can they be reduced to that perishing thirst which was once relieved by the great Fountain of life. To them, therefore, the exceeding riches of the abundant grace of God, which brings

salvation to the needy and perishing, is beyond expression precious. Instead of regarding this wondrous grace as hard and contracted, those who have known its power unto salvation are amazed in contemplating its expansive fullness and almighty power in giving holiness to the guilty, strength to the faint, and life to the dead. This is indeed great grace. Unlimited in its cleansing power, it freely justifies a bloody Manasseh, conquers by its irresistible might a persecuting Saul, and cheers with the assurance of living hope the despairing conscious sinner; showing not only the pardon of sin, but the righteousness of Christ, by which he is justified freely from all things from which he could not be justified by the works of the law.

There is peculiar appropriateness in the occasion when this word was spoken by our Lord. "In the last day, that great day of the feast." The feast of tabernacles was enjoined on the typical Israel by the command of the Lord, as an everlasting memorial to them, to be observed throughout their generations in remembrance of their abode in booths, when the Lord brought them out of the land of Egypt.—Lev. xxiii. 33-44. The first and last days of this feast should be sabbath days. So in the experience of the saints the first manifestation to them of the salvation which is in Christ is a revelation of perfect rest to the weary, heavy laden sinner. So, also, there remains a glorious rest to the people of God at the close of their sojourn in the movable tabernacles of the house of their earthly pilgrimage. Both these truths are typified in this feast. But the shadow must not be confounded with the substance. The type was temporal, and consequently all the inferior or minor days must intervene between the first and last days of that literal feast. And the last day was the pre-eminently great day of the feast. This cry of Jesus is significantly in the last day, not only as indicating that this gospel day, which the Lord has made in creating new heavens and a new earth, succeeds temporally that old legal dispensation; but something infinitely more glorious is implied, in that "there shall be time no longer," as pertaining to the revelation of Jesus Christ in the experience of the saints. No more legal ceremonies in the observance of days, and months, and times, and years, as legalists had inculcated among the churches of Galatia, are now bound upon the saints. Blessed in the true sabbath of rest in the finished work of our great Redeemer, the saints are no more under the law of a carnal commandment, by which the observance of typical holy days was enjoined. "The time is fulfilled." All the legal shadows are now dispelled in the blazing effulgence of the great day of the Lord, whose burning glory consumes all the ordinances of Judaism. Henceforth let every one who thirsts look not to Moses with his fearful rod, nor yet to that terrible law by the deeds of which no flesh shall be justified in the sight of God;

but to Jesus, the end of the law for righteousness to every one that believes. Here is the water of life, poured forth in rich abundance from the smitten Rock, not to be sold to the rich, who are able to comply with conditions, or pay for the priceless treasure from stores of accumulated works of righteousness which they have done to prove their own merit, but to be freely given to every one who is ready to perish with that thirst which causes the hopeless sinner, standing afar off, and not lifting up so much as his eyes unto heaven, to smite upon his breast, saying, "God, be merciful to me, a sinner!" This is the salvation which is by grace, by which boasting is excluded.

Reader, how does this doctrine appear to you? Do you love this truth, and tremblingly long to have right to this precious water of life? If so, then you are the very thirsting one to whom Jesus speaks the gracious words of the text. You feel unworthy to claim the unspeakable blessedness, and write bitter things against yourself, as too vile and polluted to approach this pure fountain. Then you are the very character for whom the sacred waters are poured forth. No merit in yourself could entitle you to drink of this living water; it is exclusively given to those who thirst. These are gathered unto him, not by nations or families, but "one by one;" that is, each individual is gathered unto him by his own power, and manifested by the grace of his Holy Spirit, each one being led by a solitary way and kept by the power of God in so wonderful a manner that none can claim any glory to himself, or boast in any works of his own hands. When the great trumpet is blown by the Lord God, (Zech. ix. 14,) then they which are ready to perish, they who are outcasts in the land of Egypt, the house of bondage, and they only, shall come, "and shall worship the Lord in the holy mount at Jerusalem." These perishing outcasts are they who thirst, in our text. Not one of them shall be forgotten or overlooked. If you have some merit of your own to trust in, and either have done or expect to do something to make yourself better, then it cannot be expected of you to rejoice in the free fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. As you do not thirst, the word of Jesus does not speak to you.

"Go, you that rest upon the law,
And toil and seek salvation there;
Look to the flame that Moses saw,
And shrink, and tremble, and despair;

"But I'll retire beneath the cross—
Savior, at thy dear feet I'll lie;
And the keen sword that justice draws,
Flaming and red, shall pass me by."

A FIVE DAYS DEBATE.

We having exhausted our supply of the bound books of the above title, will have to detain orders now on hand until we can get some more bound, which we hope however will be but a few days.

CHURCH HISTORY NOTICE.

On our last page may be seen a notice from Elder Sylvester Hassell, informing the subscribers to the Church History that, with divine permission, the publication of the book during the present year is now assured. He also requests the brethren to forward their future remittances for the same to us.

We have taken the contract for the work, and feel a deep interest in seeing that it is executed in the very best style, and shall spare no pains to have the printing and binding done in a manner worthy the labor that has been bestowed by brother Hassell and his late father in its compilation. The History is undoubtedly the best and most reliable record of the true church of Christ, from the apostles' time down to the present day, that our brethren will ever have an opportunity to obtain, and no Old Baptist family should be without a copy. The question is not, Do I want the book? but, Can I afford to neglect this opportunity to leave in the hands of my children so valuable a record of the trials and travels of the saints for the last eighteen hundred years?

All monies sent us for the History will be receipted in a published list in the SIGNS, and a faithful account kept; and as soon as the book is ready it will be mailed to those who have paid in their money. It will be of great assistance to us if those who desire to purchase a copy would send their remittance at an early day, that we may be the better enabled to judge how many copies to run in the first edition.

We will hold ourselves personally responsible for all subscriptions sent to us, to see that the book is supplied or the money refunded. Address us the same as for the SIGNS.

INQUIRIES AFTER TRUTH

WILL Elder Wm. J. Purington please give his views through the SIGNS OF THE TIMES on Joel iii. 14? "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

An inquirer after truth as it is in Jesus. J. B.

WILL Elder W. M. Smoot, of Virginia, give his views through the SIGNS OF THE TIMES on Psalm lxxv. 8?

JOSEPH BARKER.

Moscow, Texas, Feb. 17, 1882.

RECEIVED FOR THE CHURCH HISTORY.

Joel Hammons 2, Eld. Thomas Wyman 4, Martha E. Hutchison 2, Eld. Wm. J. Wheeler 2, Philemon Stout 2, Eld. E. T. Sanders 2, John Smith 2, Wm. Watson 2, Gideon Kaufman 2, J. W. Carter 2, Ivory Libbey 2, A. L. Melton 2, D. B. Douglas 2, Mrs. Eveline Evans 2, Priscilla Holiday 2, Wm. E. Freeman 2, Wm. R. Daniell 4, W. H. Wicks 2, G. W. Yount 2, Eld. J. M. Demaree 2, Mrs. Eliza Rollin 2, Mrs. R. A. Worley 2, Lucian Monroe 225.—Total \$50 25.

MARRIAGES.

JAN. 4, 1882, at the residence of Mrs. Niven, Snow Hill, Worcester Co., Md., by Elder Joseph L. Staton, Mr. James B. Truitt and Miss Lydia M. Jesture, all of Worcester Co., Md.

OBITUARY NOTICES.

DIED—Dec. 20, 1881, at his home in Delaware Co., N. Y., brother **Ezedore Dumond**, aged 58 years and 18 days. Brother Dumond was born in the town of Middletown, Del. Co., N. Y.; united by baptism with the Otego Church, Sept 3, 1870, since which time we have had a full acquaintance with him, and can say he has ever showed the greatest and warmest attachment to the cause of truth; was ever ready to speak in vindication of the doctrine of unmerited grace, and to oppose the false doctrines of creature merit and human ability in the work of salvation. He was ever at his post with his brethren, and no trifling affairs of life would keep him away, so when we met we could safely count on seeing our dear brother there. Thus he proved that he preferred Jerusalem above his chief joy. We do truly and greatly miss him here in our social gatherings for worship; but feel the best satisfaction that for him to die was gain, as his last days testified. His health had been declining for a long time with a disease of the heart, which made his sufferings great; but as he neared the spirit land he was highly favored with the presence of the Lord to cheer him. The fear of death was so effectually removed that he longed for a release from the bondage of mortality and corruption. After making all the particular and minute arrangements of his earthly affairs, he selected as a text for his funeral Job. xix. 25-27; and also the 488th hymn of our collection to be sung, which request was complied with to the best of our ability. Our dear sister Dumond feels deeply her loss of a kind husband, and that the Lord has sensibly touched her in this bereavement; but being blessed with the same hope that caused him to triumph in the dying hour, she can, I trust, say, "Though he slay me, yet will I trust in him." May this stroke be blessed to her good and the good of his two daughters who survive him and all who are bereft, is the desire of the unworthy writer.

ALSO,

DIED—Dec. 28, 1881, at Hector, Schuyler Co., N. Y., **Stella Robinson**, daughter of Oliver Robinson, aged 5 years, 8 months and 4 days. Her disease was typhoid fever.

ALSO,

ON January 6, 1882, at the age of 14 years, **Anna Robinson**, another dear and promising daughter of our dear brother and sister Robinson, fell a victim to that terrible disease, and in spite of all that kind earthly parents, friends and physicians could do, in the short space of a few days those dear buds of promise were both removed from their fond embrace and locked in the icy arms of death. O how mysteriously our God does move! But in the midst of our brother and sister Robinson's sorrow, they told me they had reasons to believe, from evidences in their dear Anna, that she was a subject of divine grace, and that the change to her was a happy one: left a world of sorrow for one of perfect bliss. And while under this double stroke their hearts are almost crushed, may living faith encourage them to hope that although their dear ones cannot come to them any more, through reigning grace in Christ they shall ere long go to them in that blessed land, and there mingle their voices in one undivided song to him who hath done all things well. O may grace be abundantly given and cause sweet and holy resignation to be felt by this very sorely tried family! Because of sickness in the family, the funeral services were delayed until Feb. 8, at which time, by request of the afflicted family, the writer of this met the friends at the house of brother Robinson, and tried to speak comfortingly to them from 2 Cor. iv. 15-18.

The following is copied from the Watkins Express:

"ANNA, daughter of Oliver and Maria Robinson, died in Hector, Jan. 6, 1882, of ty-

phoid fever, aged 14 years. Anna was too fair a flower to bloom in this world of sorrow: hence our Savior removed her to a sunnier clime to blossom in immortality. She was the pride of her parents and light of their home: still they may not feel that their light is gone out, but removed to a heavenly sphere where it shines brighter than the stars. While they mourn their loss they trust she is mingling her voice in praise to her Redeemer around the throne of God.

"Youth and vigor soon will flee;
Blooming beauty lose its charms;
All that's mortal soon will be
Enclosed in death's cold arms."

B. BUNDY.

OTEGO, Feb. 17, 1881.

DIED—On Christmas night, at the house of her parents, near Minneapolis, Ottawa Co., Kansas, **Miss Isabel Doolittle**, aged 24 years. On New-Years day her funeral was preached at our meeting house by Eld. Thomas Swartout, according to her request. She was my dear niece, who had lived with me some years; but being stricken with consumption, she returned to her parents in Kansas more than a year ago, thinking a change might be some benefit to her, which did seem to be the case for a while; but again she began to fail very fast, and has not been able to sit or stand since last June, being the greatest of sufferers, but bore it with uncommon pleasantness and patience. She often told me there was nothing good about her, and upon hearing this passage repeated, "When I would do good, evil is present with me," &c., she said, "That is just like me. I am glad there is something in the bible that is like me." She told me she would not dread to die if she could have the least hope that she would be better off. She afterwards told me that she did have just a little hope. She related to her mother some exercises she had, telling how good God seemed to her; breaking out in the night, rejoicing, and telling them to rejoice for her, should she be gone before the morning; and she said that if aunt Kate had been there she would have called it an experience. When I saw her so afflicted, crushed and crossed in everything, I often felt to say, There seems to be nothing on earth for poor Belle. But now, I trust, all things are hers. And when I have mourned that young life so soon cut off from the earth, the words of this hymn have come before me, as trying to make me realize that the dear one is far better off than she could have been in this world:

"O happy soul, who safely past,
Thy weary warfare here;
Arriv'd at Jesus' feet at last,
And ended all thy care!"

No more shall sickness break thy rest,
Or pain create thee smart;
No more shall doubts disturb thy breast,
Or sin afflict thine heart.

No more the world on thee shall frown,
No longer Satan roar—
Thy man of sin is broken down,
And shall torment no more.

Adieu, vain world, the spirit cries,
All tears are wip'd away;
My Jesus fills my cup with joys,
And fills it every day.

A taste of love we have below,
To cheer a pilgrim's face;
But every saint must die to know
The feast of heav'nly grace.

Delightful concord always reigns
In the fair realms above!
There hymns are sung in rapt'rous strains,
With ceaseless joy and love!"

KATE SWARTOUT.

KELLEY'S CORNERS, Mich.

DEAR BRETHREN BEEBE:—With a sad heart I send you a notice of the death of my dear cousin, **George W. Hanna**, who departed this life, at his mother's residence, near Rock Springs, Lancaster Co., Pa., Feb. 4, 1882, aged 26 years. His health began to fail about the first of September, but he did not give up his profession of teaching school until November. The evening of the night he died, when he thought of retiring, he went to his mother, and lying down on the side of her bed, with his face pressed closely against

her face, and her arms enfolding him, he bade her a long, last good-night. He then arose and went to bed in an adjoining room, when he seemed to fall asleep. He awoke, after some time, with a severe spell of coughing. After it was over, he arose, walked out to his mother's room and lay down on the settee, and sweetly and quietly fell asleep in Jesus. Never was suffering borne more patiently, and death had no terrors. In every position he was called upon to fill, he was one of the few who, had he been weighed in the balances, would not have been found wanting. And yet this man, in whom there truly seemed to be no guile, felt himself to be by nature a child of wrath, even as others. His transgressions loomed up before him, until he believed himself to have sinned beyond redemption. His visits to me became more frequent year by year, and were always a source of great pleasure and comfort to me, particularly after I knew him to be a subject of grace. His last visit was made in August, just a few days before entering school. During this visit he spent a great deal of the time reading the SIGNS. When he was about to leave, I urged him to come to our next church meeting, which would be in two weeks, but he seemed to think the time was not yet. After he took sick and went home, he wrote me of his trouble of mind some years before, and concluded by saying, "When the time comes, (God's time), you will see me where you desire to see me," meaning the church. My last visit to him during his illness, was in December. I said to him, at that time, dear cousin, if you thought you would never get any better, how would you feel about it? His first answer was, "I cannot think I would be much loss." Then a look of great gravity settled down on his face, and he said, "I well remember a time when I was afraid of death; I always try to believe that everything is for the best." When I stood by his coffin, and thought of his years of hard study, the large, comprehensive mind, the glorious intellect, all gone apparently for naught, I turned away with a bitter, rebellious feeling, and the question in my mind, "For what hath man of all his labor and the vexation of his heart, wherein he hath labored under the sun?" The blow falls with crushing weight upon his dear widowed and suffering mother, (his last thought seemed to be of her) who, since the death of her husband, seems to live only for her boys. May God in his infinite goodness and love reconcile her to his will, and may the five remaining sons be brought to feel that, although the dear home circle is broken, the sainted dead is the happiest one of all.

In deep sorrow, your sister,

SALLIE M. ROWLAND.

LIBERTY GROVE, Cecil Co., Md., Feb. 16, 1882.

WE are called upon to record the death of another of the faithful saints of the Old School Baptist Church at Crawfordsville.

Julia Epperson was born in Butler County, Ohio, in the month of May, 1806, and died in Crawfordsville, Indiana, March 15, 1881, aged 75 years. She was the widow of James Epperson, who died two years ago. Since the death of her husband she has lived with her children, who are now called to mourn the loss of this loving mother. The writer of this sketch was intimately acquainted with Aunt Julia, (as she was familiarly called by all her friends) for thirty or forty years, and through scenes of disappointments as well as prosperities, that she was called to meet, I never knew her to murmur or exhibit any unkind feeling against any person. I called to see this devoted christian Sunday evening, 13th inst., and she said to some friends in the room, "I am going home." These were doubtless her last words. She soon after fell asleep seeming to feel no pain; no sigh or groan escaped her lips. Her countenance was perfectly calm, tranquil and happy. Life was slowly ebbing away. Thus she gradually declined until 3 o'clock, Tuesday afternoon, when she sweetly fell

"Asleep in Jesus, blessed sleep,

From which none ever wake to weep."

She has gone the way of all the earth, and her spirit is among the spirits of the just made perfect, who by faith and patience are now inheriting the promises. But she still

lives in the hearts of her friends and relatives, who will ever think of her with fond regret. Her praise is not only in the church of which she was a worthy member, but in the large circle of friends in the city and country.

JAMES HEATON.

CRAWFORDSVILLE, Indiana.

It becomes my painful duty to announce the death of my dear father, **Thomas Wristen**. He had been afflicted with asthma and kidney affection, and was confined to the house for a year, and most of that time to his bed. He had been living with me about four years. He was born in Virginia, Dec. 13, 1800, and emigrated to Christian Co., Ky., with his parents, when he was about eight years of age. He was married to Hannah H. Boggess, March 1, 1821, and they lived together until Sept. 10, 1846, when she died, leaving four sons and four daughters to mourn their loss. Dec. 6, 1849, he was married to the widow Foreman, who departed this life Jan. 3, 1867. Nov. 12, 1867, he was married to the widow Eckels, who was called home April 24, 1878. He departed this life Oct. 28, 1881, aged 80 years, 10 months and 15 days. He leaves four sons and two daughters to mourn their loss. Three sons and one daughter are in California, and one son and one daughter are in Hancock Co., Ill.

Father had been a member of the Old School Baptist Church about forty years. His membership was with Providence Church, Hancock Co., Ill. On the 29th of October we took his remains to Providence Church, when Elders J. Castlebury and B. R. Warren conducted the funeral services, in the presence of a solemn congregation of relatives and friends, after which his body was laid in Providence Cemetery, to await the resurrection morn.

We sorrow not as those who have no hope, for we believe our loss is his eternal gain. May the good Lord bless all the dear children in their trials and afflictions.

Your brother in tribulation,

J. H. WRISTEN.

My aged father, **Tarleton Loyd**, died in Menard County, Ill., Nov. 14, 1881, aged about 98 years. He was born in Buckingham Co., Va., about the year 1783. About the year 1811, or 1812, he emigrated from Virginia, with his family, to Tennessee. In 1821 he moved with his family to Menard (then Sangamon) Co., Illinois, where he lived until his death. About the year 1847 he united with the Old School Baptist Church called Old Salem, (now dissolved) near Petersburg, Ill. He did not belong to any church at the time of his death, but left a bright testimony that he was prepared for the solemn event. He had a remarkable memory for one of his age. He seemed to be conscious to the last. He leaves nine children, and numerous grand-children and great-grand-children, and a number of great-grand-children, to mourn their loss.

Yours in hope of eternal life,

ELIZABETH BURNETT.

LEWISTOWN, Ill., Feb. 12, 1882.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

SPIRITUAL EDUCATION

We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

A. B. BRESSES,
Spencerville, Allen Co., Ohio, or this office

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B. L. BEEBE.

WM. L. BEEBE.

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 do 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 do 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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ON

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Ish-am E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writ-ings," together with the picture of each of the debaters, and will be mailed to any ad-dress, postage paid, on receipt of the following prices, viz:

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., APRIL 1, 1882.

NO. 7.

POETRY.

HOPE IN GOD.

THE God of my salvation lives,
And will my fainting soul sustain;
His word immortal vigor gives,
Nor shall my glorious hope be vain.
Thy presence, Lord, can cheer my heart,
Though every earthly comfort die;
Thy smile can bid my pains depart,
And raise my sacred pleasures high.
O let me hear thy blissful voice,
Inspiring hope and joy divine;
The barren desert shall rejoice,
'Tis paradise if thou but shine.
Hope in my God shall firm abide
While in this wilderness I roam;
Under his shadow let me hide
Till he in safety bring me home.

X.

GOING HOME.

WE said that the days were evil,
We felt that they might be few,
For low was our fortune's level,
And heavy the winter grew;
But one who had no possession
Looked up to the azure dome,
And said in his simple fashion,
"Dear friends, we are going home."

This world is the same dull market
That wearied its earliest stage;
The times to the wise are dark yet,
And so hath been many an age.
And rich grow the toiling nations,
And red grow the battle spears,
And dreary with desolations
Roll onward the laden years.

What need of the changeless story
Which time hath so often told,
The spectre that follows glory,
The canker that comes with gold—
That wisdom and strength and honor,
Must fade like the far sea-foam,
And death is the only winner?—
But, friends, we are going home!

The homes we had hoped to rest in,
Were open to sin and strife,
The dreams our youth was blest in,
Were not for the wear of life;
For care can darken the cottage,
As well as the palace hearth,
And birthrights are sold for pottage,
But never redeemed on earth.

The springs have gone by in sorrow,
The summers were grieved away,
And ever we feared to-morrow,
And ever we blamed to-day.
In depths which the searcher sounded,
On hills which the high heart clomb,
Have toil and trouble abounded;
But, friends, we are going home.

Our faith was the bravest builder,
But found not a stone of trust;
Our love was the fairest gilder,
But lavished its wealth on dust.
And Time hath the fabric shaken,
And fortune the clay bath shown,
For much they have changed and taken,
But nothing that was our own.

The delights that made us baser,
The paths which so many choose,
The gifts there was found no place for,
The riches we could not use;
The heart that when life was wintry,
Found summer in strain and tone;
With these to our King and country,
Dear friends, we are going home."

—London Athenæum.

CORRESPONDENCE.

REISTERSTOWN, Md., March 6, 1882.

DEAR BRETHREN:—Our dear brother, Elder Hiram Campbell, of Maine, by private letter requests me to write through the SIGNS upon Romans v. 9, 10. He heard me use this Scripture for a text last September in Maine, and he wishes to see what I had to say in print. This, however, I cannot promise, but will write now as I best can about it. Most likely brother Campbell will be disappointed: Much of the ground involved in the text has recently been gone over ably and well by Elder William J. Purington, in his series of articles just closed in the SIGNS, so that I can add nothing new.

The Scripture referred to reads as follows: "*Much more then*, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

1st. The theme of the verses immediately preceding the text is that Christ has died for his people. He has died for the ungodly, for those without strength; and in this one fact is the great love of God commended to us. To love the righteous, to die for the good, surpasses what is common among men; but here is dying love for sinners. The fact being stated and clearly enforced that Christ died for sinners, in the text, the apostle bases some exceedingly consoling assurances upon it, and presents them for our comfort and encouragement. The doctrine of this whole connection of Scripture is, beyond cavil, the final perseverance of the saints—a truth so fraught with heavenly comfort to the tempted and doubting that they do not want to lose sight of it for a moment.

2d. The argument of the text is two fold. First, if it be true (and it is true) that we have been justified by the death of Jesus, much more shall the blessings of his life flow to us. And second, if such great things have been done for enemies, what can he withhold from friends? A similar declaration is this, "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?" The two "*much mores*" of this text, put together, amount to this: If God has given his Son to die for enemies, what lesser gift will he withhold from his friends? But it is true that the Son of God did die for us when we were enemies, and now has made us his friends; much more

then is it certain that he will withhold no other good thing from us. If a rebel is forgiven, and taken into favor with his king, and receives his benefits, certainly the friends of that king need fear no rebuff when they come to him. If I see a rich man feed, clothe and shelter his enemies, I shall feel much more sure that he will do as much at least for those who love him. This is the doctrine of the text. This is the double argument which the apostle uses. "*Much more*" and "*much more*." If Jesus has justified us by his blood while enemies to him, it is not only equally sure, but much more sure, that heaven and all the joys that belong there shall be ours. Not really more sure, but for purposes of the argument. Not more sure in God's sight, since there one thing can be no more sure than another; but as men argue. And so Paul meets the argument that the justified may after all be lost, by two "*much mores*," and shows how absurd is this idea of falling from grace, even upon principles of human reason and human conduct.

3d. The mystery of the death unto sin and of the life unto God is also involved in this text. It was said of Jesus, "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." So also is it true of all his followers. The life of our risen Jesus is unto God, and that life he reached through death, the cruel death of the cross. This risen Jesus is also the life of his chosen, and into this life in its fullness and power they also enter by the way of death. We, in the text, are said to be justified by his death, but much more shall be saved by his life. His death has accomplished one part of the work of redemption. It has taken out of the way the curse of the law, and the law of carnal commandments, so that they no longer can be counted against us. But now, by his life, we are made actually and experimentally alive, and live in the spirit, and glorify God by willing obedience to his commandments. There is no blessing which can come to us in all the universe except at the price of death. Both in providence and grace all blessings come by sacrifice. So we cannot share the life of Christ unless he die first; and we cannot live unto God except we die first. Jesus has died, and died unto sin; but he lives unto God, and lives in his people. If we are believers, we too have died, and died unto sin. Here is a beautiful oneness, a completeness of plan, assuring the final victory to the child of God. If Jesus has died for him, then he must live,

for the living Jesus has said, "Because I live, ye shall live also." "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This Jesus said, illustrating the necessity of his own death. And that seed dying, it shall bring forth much fruit. In all these considerations the certainty of salvation is necessarily involved for all for whom Jesus died. If he died for them, it must be that he shall live in them. "*Much more*" shall they be saved by his life. But let us trace this figure of the corn of wheat a little further. The corn of wheat contains life, in what would otherwise be dead matter. Being cast into the ground, that seed begins to send out roots and a blade, and to build them up by feeding upon the elements around it. This life gathers to itself from the earth and air particles of matter, and makes them living parts of a living body. These living parts were dead, but are made alive by being gathered to the body. Even so our Lord Jesus Christ is the living seed, which had life in himself. He came to earth and died, and now, being risen, he gives life to the dead in sin. He has been gathering to himself from the east, west, north and south, and giving life to the dead, and making them living parts of this spiritual blade and stock of wheat, the church of God. Jesus gives his life where he will, and these dead sinners have no choice nor act in being made alive, any more than the particles of earthy matter that are made alive and gathered to the stock of wheat. Here again we see the divine sovereignty clearly manifest, working when and where he will, and in whom he will.

4th. Two things then are essential to the salvation of a sinner. First, that Christ should die for us; and second, that he should live in us. If he has died for us, he will most assuredly live in us; and if he lives in us, we shall beyond doubt live forever. Jesus himself said, "I give unto them eternal life; and they shall never perish, neither shall any (man) pluck them out of my hand." Can any assurance be more positive than this? The very words, "eternal life," involve the last clause, "they shall never perish." As long as the life of the corn of wheat lives, so long must the body that is gathered to it live. We must never lose sight of the necessity of the death of Christ, and neither must we forget the life of Christ. By his death the debt is paid which we owed, and by his life we are quickened from the dead. By the one, heaven is made sure, and all

that disputed our title there is done away; by the other, we are prepared to enjoy that blessed abode. We can speak of but one part of the work of Christ at a time; but when we speak of the atonement, we must not forget that he also quickens the dead, and *vice versa*. And both his death and his life are our pledges that we shall not die, but live. O how glorious it is to rest upon such a complete and finished plan. There is no flaw nor weak spot in it.

5th. Neither is there any room for human rejection or refusal in this matter. God prepares the material with which to build up the blade and stalk and fruit of this corn of wheat; and no more power has a sinner to refuse to be made alive from the dead or quickened, than has any particle of earthy matter to refuse to be incorporated in the blade of wheat. Divine power was wonderfully displayed in the budding and fruit bearing of Aaron's rod so soon, for that rod was in itself just as dead as any of the rest. Divine choice was here also to be seen in choosing Aaron's rather than the others' rods. So divine choice and divine power are seen whenever a sinner is made to bud, and to produce fruit to the glory of God. Jesus said once to a certain class, "Ye will not come to me that ye might have life." This class saw and felt no need of coming; but there was another class who had the will to come, and they had the will because they did feel the need of coming. These were hungry, sick and poor, and they believed that Jesus could heal them. It is so to-day. One class will not come, because they have no sense of need; the other class cannot be kept away, because they know their need is great. God shows the sinner his need, and then reveals Christ as his Savior, and so he comes and finds rest.

6th. It really seems as though this truth of the final perseverance of the saints is so precious, that it is difficult to see why any one should oppose it. It really seems as though every one ought to be glad that for some at least salvation is secure—that some cannot be lost finally. It looks so good that for the believer the end is no longer in doubt. And yet this doctrine is as bitterly opposed by men as is any other truth of God's word; and the simple reason is that this doctrine strips man, who is saved, of all his glory, and puts the crown upon the Master's head. Man fights against God; he strives with his Maker. God must not have all the glory; he is unjust if he claims it all. And so as this truth, that God keeps his people through faith unto salvation, is one that swells the note of praise to God, this is also hateful to the proud heart of man. But how exceeding precious it is to a man who feels himself poor, and who knows that he is prone to wander, and that he cannot keep himself one moment! God keeps me by his power; God always watches over me; and in him is my everlasting strength! O may I not rejoice and be glad forever?

"Surrounded with sorrows, temptations and cares,
This truth with delight we survey,
And sing, as we pass through this valley of tears,
The righteous shall hold on his way."

7th. To the christian there is much of consolation and encouragement in this truth. There is to him encouragement both to live righteously and to die hopefully. It is a common objection to the doctrine of grace that it leaves men to go on careless of how they may live. It is said, If my salvation is secure, so that I cannot finally perish, I can sin with impunity, and I will do what I please. Any argument of this sort betrays an unrenowned heart. The christian loves holiness, and is anxious to be pure, irrespective of praise or blame; and to him it is most cheering to know that the enemies' darts shall not hurt him, that he can fight more confidently, and press on more vigorously in the race. Besides, he feels grateful for such precious promises, and the constant query with him is, How may I best testify my gratitude? And when the hour of death draws near, who can tell the strength it gives to fold this truth to the heart, "Because Jesus lives, I shall live also?" Upon no other ground can the believer sing, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"O christian, with shoutings go home,
Your trials and conflicts all o'er;
No longer at distance to roam,
No longer afflicted and poor."

8th. The important question in the heart of each redeemed child is, Am I embraced in this everlasting covenant? Am I dead to sin and alive unto God? Have we a hope that this is so? Then, lastly, we should strive to show to others what it is to be a christian, by following our divine pattern and guide. Only by the fruits can men judge the tree. Only by the fruits of the Spirit can men know that we have the Spirit of Christ and are his. We should strive that our whole life should be a confession of his salvation. We are exhorted to put off the old man, and to put on the new man. That is, to put off the deeds and ways of our past life, which were evil, and to put on the deeds and ways of this new life. O how important to be sober, and of sound speech. Let us, who have everlasting treasure, be not over anxious for this world's treasure. If God loves us, let us not strive too much for the love of men. If we are clothed and in our right mind, let us not be drunken with wine, wherein is excess. It becomes us to ask at all times what will the Lord have us to do; and then let us pray for grace to do his will.

I leave the theme. May God bless it to some of his children. I hope brother Campbell may be partially satisfied at least.

As ever, your brother in hope,
F. A. CHICK.

OLIVE, N. Y., March 6, 1882.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—I feel and have felt a

desire ever since your dear father's death to write you a word of consolation. I feel a desire for the prosperity of the SIGNS OF THE TIMES, because of the faithfulness with which its columns have been conducted for the last half century in the dissemination of truth, stirring up the pure minds of the household of faith by way of remembrance. Having delayed so long from a sense of my unworthiness, I probably should not have attempted it now, had it not been that I wanted to send you my subscription and that of my father. He has been a subscriber since the commencement of the SIGNS, and is now in his eighty-second year. I have also just received the experience of a very dear sister now living in the state of Kansas. It shows plainly to me how our God brings the blind in a way that they know not, and the leading of them in paths which they have not known.

We are already well advanced in the opening of another year. What it is to unfold is known only to him who presides over the destinies of nations and individuals. We rejoice to know that it can bring nothing but what he irrevocably fixed before the world began. Many now in active life will no doubt be borne to their final destiny. The Lord reigneth; let the earth rejoice. From his all-predestinating hand falls every event that can possibly darken the pathway of time, be it small or great, important or seemingly indifferent. In this fact we sweetly rest. Our God is over all. When the Most High divided to the nations their inheritance, he set the bounds of the people according to the number of the children of Israel. "For the Lord's portion is his people; Jacob is the lot of his inheritance." Thus our days are determined; the number of our months is with him. He hath appointed our bounds that we cannot pass.

I am much pleased with the management of the SIGNS. May it continue to come among us a bold, fearless and uncompromising advocate of truth. There is not a single point of the doctrine or order of the gospel that we can afford to yield. All must be held dearer than life itself. May we cleave to these things with unwavering fidelity through the year and through life.

Dear brethren Beebe, this excellent experience of our dear young but afflicted sister was written and sent to me at my request. I hope it will receive a welcome in our family paper, the SIGNS OF THE TIMES.

You will excuse me for intruding on your valuable time, but it seemed as though I must say a few words. May the Lord reconcile us to all the dispensations of his providence, is the sincere prayer of your affectionate brother,

A. BOGART.

GARNETT, Kansas, Dec. 12, 1881.

DEAR AND MUCH ESTEEMED BROTHER AND SISTER BOGART:—Some time ago you requested me to write some of the Lord's dealings with me in bringing me from nature's

darkness to the light and knowledge of the truth as it is in Christ Jesus, and I promised to comply with the request, but have deferred from time to time until the present. My mind has been so clouded and harrassed with doubt that I have felt to say, with Job, "O that I were as in months past," "when his candle shined upon my head, and when by his light I walked through darkness." But now "I go forward, but he is not there; and backward, but I cannot perceive him." But O that I could have the blessed assurance that Job had, and could say, "He knoweth the way I take; when he hath tried me, I shall come forth as gold." And have I not? Certainly I have, if I am what I have professed to be, which is often a matter of serious doubt with me. But "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

I was born in Olive, Ulster County, New York, and lived to the age of fifteen years a gay and thoughtless girl, seeing but little sorrow or trouble. Just before entering my sixteenth year it pleased God to lay a great affliction upon me, which has eventually rendered me a poor, miserable cripple for life; but this, instead of turning me from the path of folly to God, seemed to harden my heart towards him and all his creatures. I could see no justice in it, and would ponder for hours upon the injustice of God in so afflicting one of his creatures. At one of my visits to my uncle, Jacob Winchell, while complaining of my hard lot, he said to me, "Sarah, I know it seems hard to bear, but I have no doubt it is for some wise purpose. One thing we do know, that 'God doth not willingly afflict or grieve the children of men.'" I replied that I did not see what good could ever come out of my being a cripple; and if, as he said, God did not willingly afflict, why did he afflict me? for surely I was not as wicked as thousands of others, who go through life without any, or apparently very little trouble. But I did not then know or realize the depth of sin and iniquity that lay concealed in my own heart. Thus time passed on, each year my disease (which had assumed the form of chronic rheumatism) gaining a firmer hold on me. When in my eighteenth year a dear young friend and myself went to visit my cousin, John Burgher. While there, one evening I was in the room with some young friends, and stood looking at them while they were playing, when one of my cousins came to me and playfully said, "May God bless you, Sate." I turned to him and said, "Well, cousin Lon, I do not know what he may do, but I do not feel as though he ever has blessed me very much." O with what bitterness of soul I said it! but I had no sooner said it than a great fear took hold of me, and for a few moments I stood as if I were rooted to the spot. What my feelings were at that time I cannot describe. I stood as it were in the presence of an offended God, and what was I that I should reply against him? Had he

not blessed me all my days, and what had I done but curse him? As soon as I could I went to a corner of the room and sat down. I could take no more interest in the play, and I soon pleaded indisposition and retired to bed, but not to sleep. I lay all night bemoaning my sad condition, and making promises that I afterwards found to my sorrow I could not keep. I promised, if God would spare my life, that I would be more careful in the future of what I said and did; I would pray to him, and lead a more christian-like life. I arose in the morning sad and weary, but tried to assume my usual cheerfulness, for I did not want any one to know how I felt. In the afternoon of the same day, while conversing with my aunt, she related the circumstance of the death of a young lady, which had occurred but a short time before that; how reconciled she was to death, and what a bright evidence she left to her dear friends that she had entered into rest. O, thought I, if I should be called away by death, what would become of me? Surely eternal banishment from God would be my doom. Little did my dear old aunt suspect the agony of mind I was in at the time. I went into another room, thinking I would try and ask God to have mercy on my soul; but when I tried to pray my heart seemed as hard as adamant, and my tongue seemed to cleave to the roof of my mouth. I opened the Bible, which lay on the table in the room, thinking that perhaps I might find some comfort there; but all I read seemed to condemn me. I closed the book and joined the family in the sitting-room, and tried to seem interested in the conversation. After a few days my trouble seemed to wear away in a measure, but still I felt very sad and depressed. On Sunday, my visit being ended, I went home, and for a few weeks I felt better. I would read the Bible whenever I could do so without being seen. I do not know why I did not want anybody to see me read it, unless it was for fear they would think me a hypocrite. I found to my sorrow that I could not keep the promises I had made. Sometimes I would give up in despair, and try to banish the trouble from my mind by reading such light literature as novels and story papers, for which I always had a peculiar liking. Thus time passed until nearly spring. My health had been on the decline all winter. I think it was near the last of February when my trouble of mind returned with renewed vigor. It was then that I was made to feel the justice of God in my condemnation; in fact, I could not see how he could in justice save such a sin-polluted mortal as I felt myself to be. Yet every cry from my heart was, "God, be merciful to me, a sinner!" "Lord, save, or I perish!" I did not dare to close my eyes in sleep at night, for fear I would awake in endless torment. One morning, after a sleepless night spent in prayer and supplication to the throne of grace for mercy, I opened a book that lay on the table, and the following lines met my gaze and I read them:

"There is a time, we know not when,
A bound, we know not where,
That marks the destiny of men
To glory or despair."

I read no more, but closed the book and sat down to the breakfast-table; but I could eat nothing. I felt that I was beyond the bound of God's mercy, and my destiny sealed. I felt my bodily strength giving way, and tried to rise from my seat, but found that I could not without help. My mother placed me in a rocking-chair, for I could not lie down, and shortly afterward they sent for the family physician. I was unconscious, by spells, all day, and when I did realize anything I thought my time had come, and I must soon stand in the presence of God. In the evening they thought they would draw my chair into the front sitting-room. It was the room where dear sister Eva lay during her last sickness, and where her gentle spirit had taken its flight, and where a dear old uncle had died with the praises of God on his lips. Never shall I forget the feelings I had at that moment. I felt such a terror come over me as mother drew my chair through the door into the room, that I asked her to stop, and not take me any further. I felt too unworthy to go near the spot where they had lain. She placed me near the door, and soon I went to sleep. I slept but a little while, and when I awoke I felt such a feeling of relief. My burden of sin and guilt was gone, and the words of Thomas came to me with a sweet assurance, "My Lord and my God." Yes, dear brother, I could then say, My Lord, my God, my Savior, my Redeemer. Shortly afterwards mother came and asked me if I wanted anything. How good she looked to me, and how I wanted to tell her about it; but for some reason I did not. I told her I felt better, and thought perhaps I could lie down if they would assist me to bed, which they did, and I soon fell into a calm, sweet slumber, such as I had not known for many nights. When I awoke in the morning Mrs. Tease, a dear friend and neighbor, who had been staying with mother during the night, stood by my bedside. She asked me if I was afraid to die, and I told her I was not. If it was the Lord's will to take me home, I felt that it would be well with me. I remained in this frame of mind for several days. I continued to get better, and was so that I sat up a part of the time, when my aunt came to see me, and I thought I would mention the subject to her; but something seemed to say to me, What can you tell her? How do you know that it is not all imagination? It is not at all likely that anybody ever felt like you have. It was the first doubt that had crossed my mind, and I was amazed at my own stupidity to think that I had even dared to hope in the mercy of God; but still that awful burden of sin was gone. O, thought I, if I could only have that back again I would be more careful to know how it left me. About this time Mr. Hammond, the Reformed minister, came to see me. He asked me if I had a hope that

God had pardoned my sins. I said I had not. He seemed quite surprised, and asked me if I did not have a desire that he would pardon them. I replied that I did. He told me if I would ask in faith I would receive, and prayed with me before he left. After he had gone I thought of what I had told him, and the thought suggested itself to me, Now see what you have done; you have denied your Lord and Savior. You told him you did not have a hope, when you have a faint hope. I would read the Bible, and I did receive much comfort in reading Christ's sermon on the mount, and other portions of Scripture. At other times I would read, and it would seem like a sealed book. One day mother brought down stairs some old copies of the SIGNS OF THE TIMES, which had been in the house a number of years, and laid them on the stand. I picked up one of them and read the experience of sister Virginia Little. It was the first experience I had ever read or heard. When she spoke of her doubts and fears it gave me encouragement, and my heart went out to her in love such as I had never before felt for a stranger.

Thus time went on. In August of the same year Elder H. Campbell, from Maine, visited our place. I think it was the second Sunday he preached there that after meeting one of the neighbors came in to see me. She told me what a good sermon they had heard that day, and said Elder Campbell had made a request, that if there were any sick or afflicted in the place who could not get out to meeting, he would like to visit them. I replied, "Then it may be that he will come to see me." She asked me if I would like to see him, and I said that I would. She then said she would tell him. After she had gone I thought I would give a good deal if I had not made the request, for if he should come, what could I tell him. When my parents came home I told them what I had done; but the week passed by and he did not come, and I hardly knew whether to be glad or sorry. On Sunday my parents went to meeting, and mother asked him to visit us. He came the next day, and never shall I forget that visit. I had made up my mind to be very reticent, and not to tell him anything that would lead him to suspect that I entertained a hope; but his words were so fraught with comfort that before I was aware of it I was conversing with him on the subject, and told him of my hope, and was asking him questions relating to certain portions of Scripture. Nor can I forget with what eagerness I listened to his words, for they were to me like "apples of gold in pictures of silver." Shortly after Elder Campbell returned home, Elder John A. Badger visited the place, and came to see me. During his stay father and mother, with several others, united with the church, and I felt as though I was left alone. One evening, while they had gone to meeting, I sat thinking of the way I had been led during the past, and the following words

came to me, "And now why tarriest thou? Arise, and be baptized." It was the first I had felt it a duty, or even thought it could be done, as I had not been out of the house nor been able to walk any since spring. But it did not trouble me how or in what way it could be done; I felt as though it would be a sweet privilege to follow my Savior in baptism, and to be numbered with the people I so dearly loved, although I felt that in and of myself I was not worthy a name and place among them. Elder Badger called at our house the next day, and I made known my desire to him, and asked him what he thought about it. He replied, "As thy day is, so shall thy strength be." They appointed a meeting to be held at our house the following Saturday evening. After Elder Badger finished preaching I tried to tell the reason of my hope, although my mind was so shut up that I could say but little. I was received, and the next day I was carried down to the water, and baptized by Elder Badger, assisted by Deacon Matthews. I believe there were five others baptized the same day. I do not think I felt as happy as I have heard some express themselves, but I felt a calm, sweet peace of mind. "I thought my trials over, and all my troubles gone." But little then myself I knew, or little thought of Satan's power. I have passed through many dark and trying scenes since then, and have been made to cry out, "My God, my God, why hast thou forsaken me?" Yet I have found comfort in the cry, for is he not my God, in whom I trust? My daily walk and conversation are so little like a christian, that I sometimes think it would be better if I had remained out of the church; but to whom else could I go? Like Ruth, I would say, "Entreat me not to leave thee." Although separated by hundreds of miles from my dear kindred in Christ, I feel that distance nor time cannot remove the tie of love that binds me to them.

The SIGNS comes to me regularly, laden with good news from a far country, for which I desire to be grateful. How thankful I feel that our souls' salvation does not rest in the puny arm of flesh, but in the wills and shalls of the great Jehovah, our covenant-keeping God; for well I know, if I am ever saved, it will be by grace alone, and not for anything that I have done. I have found to my sorrow, "when I would do good, evil is present with me;" and I am as prone to sin as the sparks fly upward.

"Marks of grace I cannot show,
All polluted is my breast,
Yet I weary am I know,
And the weary long for rest."

Yes, dear ones, there are times when I feel so tired and weary that it would be sweet to lay aside this afflicted body in the tomb, for "since Jesus has lain there, I dread not its gloom."

But the length of this letter admonishes me to bring it to a close. Remember me when it is well with you. With love to each and every one of the household of faith, I remain your unworthy little sister in the bonds of love,

SARAH A. VANVELSAN.

STATE ROAD, Del., March 15, 1882.

BRETHREN BEEBE:—I was once asked by one of our excellent brethren (now deceased) for my understanding of a passage of Scripture, which may be found 1 Corinthians xi. 10, and reads, "For this cause ought the woman to have power on her head because of the angels." It will not matter now what was made out of it then, as it was some years ago; but as it has been borne in mind since, and stands in connection with a subject of considerable importance, it may not be unprofitable to examine it now, and get at, if we can, the import of the apostle's instructions.

The inspired teacher calls attention in this chapter to the solemnity and sacredness of divine worship; and as he is instructing worshipers, it is here in reference only to the outward forms of worship, and the appropriate dress and deportment of the worshipers, that these instructions have their particular applications. A man should not engage in public worship with his head covered; a woman, engaged at the same time, in the same worship, should have her head covered. Here is a distinction made between those brethren and sisters, who are all one in Christ Jesus, and who are equally accepted as worshipers, and saved with the same salvation, as to the merely outward matter of covering or uncovering the head. This distinction then must have reference entirely to their relations severally to each other, in connection with the relation of both to the object of their worship. As to the apostle's argument, it is enough that he asserts positively thus and so; he need not have resorted to argument. He tells us that a man praying or prophesying with his head covered dishonors his head. The man is the image and glory of God, and his head is worthy of all honor. It need not be veiled, or covered, or in any manner hidden from view, either in the presence of God, or angels, or men; and if he cover it, he shows a humiliation that he need not, and takes a shame unto himself that does not belong to him, and shows that he is either ignorant, or else fails to appreciate the honor conferred upon him. He dishonoreth his head; that is, he sacrifices or discards the honor that God has conferred upon him, and takes to himself a position of dishonor and humiliation instead.

As the reasons why are given us, and are intended for our learning and profit, we do well to read them, and understand them if we can. In the same connection in which the apostle tells us that the man is the image and glory of God, he tells us that the woman is the glory of the man; and further, that the man was not created for the woman, but the woman for the man, and that Adam was first formed, then Eve. He thus presents the woman in a subordinate or secondary relationship, as the two stand related respectively to each other; and this subordinate or dependent relationship he makes the ground of his admonition in regard to worshipping with

her head covered. It is not in the way of dishonor to the woman, or as admitting or accepting any humiliation or shame to herself, that she veils or covers her head; on the contrary, her relative position is a glory to her. Her veil or covering is given her for that purpose; and if she were to discard it, she would discard her own honor and glory, and accept dishonor to herself instead. If it were given us to understand fully the apostle's *because*, "because of the angels," there could be no doubt that it would be forcible and conclusive. While the relative position of God and the angels is here brought in by way of illustration, it will not follow that there is that contrast at all between men and women as between God and the angels; but the illustration is interesting, instructive and forcible. Angels are subordinate. All the angels of God worship him. Their glory is in being angels. They honor themselves and secure the highest honor to themselves in fulfilling and honoring their own relative position. In honoring God and glorifying him, they honor and glorify themselves. As Jehovah is exalted above angels, it becomes angels to veil in his sight. It is their honor and glory to show honor and reverence to him to whom reverence belongeth. There are but few Scriptures bearing exactly on this point, bringing angels to view as veiling, &c., in the presence of God. Isaiah vi. 2 and Revelation v. 11-14 are perhaps sufficient to sustain the sentiment. That certainly appears to be the apostle's argument. If angels had wings, and with them covered their faces in the presence of the Lord when seated on a throne high and lifted up; and again, Fell upon their faces and worshiped him, &c; a woman, according to this argument, ought, when engaged in worship, to have power upon her head, wherewith she may be veiled in the presence of God and in the presence of the brethren.

If we could suppose that angels could err, then the argument would be admissible that angels, failing to do homage and reverence in the presence of Jehovah, and to veil in his sight, would bring dishonor upon themselves, or upon their own heads. Their highest glory is their relation to God, and their greatest honor and glory to themselves is in the fulfillment of this relation, and showing adoration and honor to him. The honor of the woman is not in assuming or taking the place of her husband, or claiming superiority; but her honor is identified with his. The wife shares the honor of her husband. The apostle does not mean to wrest a single jewel from that crown that the virtuous woman is to her husband, or detract from that equal right that God has given her in his house as a child and an heir; but he is showing that the relative position of the man and the woman is such that the honor of the man is the honor of his wife, and his dishonor is her dishonor. The man is capable of higher honor and glory in the world, as he is endowed with honor and glory from

God, while the woman occupies that relative position to receive honor and glory from her husband. If she can honor him and advance his honor, and promote his usefulness in the church, she honors herself and glorifies her mission. On the other hand, if he suffers dishonor and reproach, there is no escape for the wife from her share of it. The woman's honor and glory is that of the man, that is, her husband; and the honor that God has conferred upon him, he has given to her in her union with him. There has already been reference made to the equal position or oneness of brethren and sisters in the church. There is neither male nor female, but in Christ Jesus all are on an equality. It is the same God and the same salvation, and neither male nor female have aught but what they have received. Christ is all and in all, and his children are accepted in him on a perfect equality. Our sisters have sometimes felt to be silenced and reproved by the apostles' instructions in regard to order in the church. Those who have had much experience in the transaction of church business, and in the maintenance of good order, have no doubt seen at one time or another the propriety and the place for all these instructions. It is a very delicate and difficult subject for any one to deal with who is not invested with apostolic authority. It may be observed, however, that those who are in need of admonitions are not the ones that generally heed them. Those who are looking out for reproofs, and ready to take them to themselves, are not apt to be the ones to whom they rightfully apply. Where sisters have husbands who are members, and are present, it becomes them best to let their husbands lead in business matters. They honor their husbands and incidentally honor themselves in so doing. There have been instances where sisters have done more or less talking, that would have been quite as well done and with better effect by their husbands. The more public and honored a man's position, the more likely is his honor and usefulness to be impaired in that way. Pastors of churches may suffer injury to their comfort, as well as to their honor and usefulness, by improper meddling and complaining on the part of their wives. If it is proper at all that anything should be said relative to the relation of church and pastor, it is no doubt better for him who occupies the responsible position to say it. The position of a wife affords a covering and shield from great responsibilities, and from exposure to blame and censure, while she fully shares all the honors and rewards. All the foregoing is to be understood of wives who have husbands who are members with them, and who are competent to do the speaking and acting. The apostle disapproves of a woman teaching in the stead of her husband, or usurping authority over him; but he does not hesitate to "commend unto you our sister Phebe, who is servant of the church." Neither can we suppose that he forgets that there are mothers

in Israel who are faithful, and show themselves competent to guide the house. It is still true, as the psalmist David in spirit declares, that "our daughters are as corner stones, polished after the similitude of a palace." Not only do our mothers and daughters have an equal voice and vote in the church, but their judgment and counsel should be received with equal respect, and have equal weight according to its merit with the brethren. In many of our churches they are not only the corner stones, but without them the fabric, as far as visible organization is concerned, would tumble down. Don't let them be embarrassed or intimidated, then, in regard to showing their love to the church and interest in her welfare, because the apostle commends modesty. Don't let them hesitate to give their judgment when asked, or to offer the counsels of age and experience when they see a need be for it. And let the brethren not refuse good counsel from their hands. They are not only corner stones, but polished ones at that. Whatever position the apostle means to assign to the sisters in the churches, it cannot be but dignified and honorable so long as it is assigned to them *because of the angels*.

E. RITTENHOUSE.

"WHEREFORE be ye not unwise, but understanding what the will of the Lord is."—Eph. v. 17.

If I know the desire of my own heart, it is to do the will of the Lord. But how are we to know when we are doing our Master's service? I should answer, It is when we feel that he is making his abode with us. When we have the company of our earthly friends in our own house, we surely know there is a vast difference in that and having them in distant lands, many miles away from us. We may have some correspondence with them, but it is not that heartfelt enjoyment that we have when we feel that they are with us. Some one may say, How am I to know the Lord? Christ says, "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—Luke x. 22. So we have to begin where Paul did. When it pleased God to reveal his Son in him, he conferred not with flesh and blood, but went immediately to do the will of the Lord, although he had persecuted the church of God and wasted it, and "profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."—Gal. i. 13, 14. Right here, what plain reasoning, that all that is called religion is not genuine. How often do we hear it said, "If a person is sincere in what he believes of the different kinds of religion, is not that sufficient?" If that be the case, why did the Lord turn Paul from the religion that he was professing? Surely to save him from the error that he was laboring under. An error will never save, no matter how sincere the one who is laboring under that error, or

what the error may be, whether it is a part or whole religion. By this I mean, that if we hold a part of God's word in unrighteousness, it is an error. So I believe every sincere child of God is ready to say, with the psalmist, "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."—Psalm xix. 12, 13. "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."—Luke xii. 47, 48. So we find a little allowance made for the servant that knoweth not, but not so much for those that sin willfully. After that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.—Heb. x. 26, 27. So I feel very desirous to know something of my Father's will. Perhaps I am living a great deal more impoverished than I need, or than his will requires. Perhaps some one will say, You had better let some of your older brethren or sisters explain it for you. But as I seem to be cast in a place where I am separated almost entirely from them, only in a way of correspondence, if it will not be against my Father's will, I will try to learn something of it for myself, hoping my older brethren and sisters will correct me if I should misapply, which I know I shall if I am not blessed with that blessed Spirit which shall guide us into all truth.

Naturally speaking, if we hear of a great inheritance that we have fallen heir to, the first thing to be done is to trace our heirship, and to do that we have to be well-posted in regard to our relationship to the testator; and for worldly gain, we will be very careful, extremely zealous, that we ferret out all, and get all that belongs to us. Why not be zealous in searching out that inheritance which is incorruptible, and fadeth not away, nor by using is diminished? Ah, we tried to tell you in our experience last April. We will not tell you now when or how we found out that we were an heir, as it is the will we are searching out at present. Well, I have been looking over its contents, and I find it includes a great deal, even more than the present life can consume; yea, it reaches to the life beyond. What a rich Father we must have! Now to the will. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John v. 39. So in his written will or word we find, "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."—2 Tim. iii. 16, 17.

So we find it is a revealed will, as well as a revealed Father and Son. What else can we find in his revealed will? "There is therefore now no condemnation to them which 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."—Rom. viii. 1, 2. Now we have a law to govern the will. Not that law that was written on tables of stone, that our Father gave to Moses in the mount, when he showed his mighty power to the children of Israel; for "now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 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 their iniquities will I remember no more."—Heb. viii. 6-12. Wonderful and mysterious things are we finding in this will. He will be merciful to our unrighteousness, and our sins and our iniquities will he remember no more. And here we find the law written in our hearts and in our minds. What a mercy that is. We do not have to spend our money to educate ourselves, that we may be able to read and understand this will, but we have it right at home in our own hearts. We do not have to go to the county-seat to hunt up law for our will, but it is the law of the Spirit of life. It is a living law, that denotes action. We will see what else we can find about this living law. "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."—John xvi. 7, 13. So we have a Comforter to tell us things to come, and to guide us into all truth. Can it be possible we shall err with all of this to guide us? "Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod

with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. vi. 14-17. Well, now we have found a sword, and it is a good one. I reckon we have got to fight, by our Father giving us a sword. But it is ours; we will take it. Perhaps we will find use for it in some of our travels. We have confidence in our Father. He will not give us anything we do not need. And faith. Let us see, what is that? "Faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1. Well, that will enable us to believe the things that are to come, which the Comforter or Spirit is to show unto us. "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law." "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding."—Prov. iv. 1, 2, 5-7. Let us not forget that wisdom is the principal thing. Now, surely we have got all that we need to handle our Father's will justly. When an heir learns that he has fallen heir to a large estate, it is a natural consequence that he wants all that is his. But sometimes we find some claiming to be heirs who bring not satisfactory evidence of their heirship. But they are very cunning, and if they possibly can, will make the true heirs believe that it is not theirs, nor their Father that has left this property. I will just here relate a little combat that I once had with this enemy that likes to rob the true heirs. I was laboring under a continuation of what I call temptations, and I got very low indeed. I tried to go to the Lord for an answer to my inquiries, and he gave me a good answer; but I could not or would not take it, and continued to plead for something that would satisfy me better. Three times did I get on my knees and ask, and three times did I get the same answer, and yet I would not be satisfied. I cried in my heart, "My God, my God, why hast thou forsaken me?" For sure enough, I was foolish enough to begin to wonder if he had forsaken me. Right in the midst of my distress this enemy of righteousness said to me, "Surely you are not an heir of God, or you would not be so tempted and so perplexed. Why, such a good Father as you have thought you had, would not let you suffer so." And he so tormented me that I have sometimes thought I should soon lose my natural reason, if my hope beyond was hid from my sight just by what little I experienced in that scene; but thanks and praises to his holy name, he has promised not to forsake us. That Scripture was soon given to me, where the devil

said to the Son of God, "If thou be the Son of God, make these stones bread, that thou mayest eat." And it looked very plain to me that if that enemy, the evil one, would dare to approach that holy One with such words, what was I, such a poor, little being, that he should be afraid to try to make me believe I was not a true heir? I forgot all about my sword and faith. When the enemy gets that close to us, I pray God we may be able to use our sword, and not forget that we have the law in our hearts. It is ours, and ours to use. This is our Father's will. But I do not read, It may be, nor, If we are; but Paul says, "For I know," and he says it more than once. But we cannot tell all of our Father's will at this time; but let us not forget that there is nothing that will make the enemy any more bold, nor make us tremble any worse, than to say to them, "If we are our Father's heirs," or, "If our Father has given us this word," and such like. Do we not know there is nothing that gives the enemy any better chance to contend that we are not the rightful heirs? And their persuasion and boldness will increase as they see us falter, tremble, and doubt whether we are the rightful heirs or not. It gives them more room to come in on us. Let us see if we can find something about this in the will. Why yes; hear what it says: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."—2 Tim. iii. 13, 14. "And they shall all be taught of the Lord." So we have learned them of the Lord. Let us not forget this. You know we have this in our law, in our heart and mind. We must keep all these in mind, so we will be ready for the battle at any time, and keep our sword girded to our side; our weapon of defense in one hand, while we work with the other.—Neh. iv. 17, 18. In cases of emergency, let us try to remember that our sword is girded at our side, and may we be able to wield it gracefully, that we may put the enemy to flight without much controversy; for we surely have got the advantage, if we make use of the equipments our Father has fitted us with.

Dear brethren Beebe, I have written a great deal, and have looked it over, and I feel that I have merely begun on our Father's will; but for fear I will not be heard for my much speaking, I will quit for this time. If this reaches you, I hope you will be blessed with a spirit to discern both good and evil; and if you judge it in accordance with our Father's will, and think it will be of any use or benefit to any one, make use of it in our precious paper. I call it by this endearing name, because I feel that it is precious, especially to those of us who do not have the privilege of hearing the gospel preached. I do not hear one sermon a year, so the SIGNS comes to me like a cool drink to a thirsty soul. I want to tell

brother Durand that I drank freely of the cup which he handed out on the water-birth. I believe I drained it to the bottom. I was particularly thirsty to hear something more about that birth, for I believed there was something more about it than the written word, or baptism by water, or natural birth. I feel that I am established on that since I have read your explanation. I feel that all we get in our dear paper is good, and I read it all, and re-read it; and when I got my pen and paper to write, it was to converse with those I love through this blessed medium. I had no idea I should write what I have written, but these words were given me immediately after I seated myself at my table, and I wrote them down, (for I felt that it was the desire of my heart,) and I have tried to follow my mind; but I find I have made some mistakes.

With much love to the household of faith, I am your sister in hope of eternal life,

SARAH C. BOYD.

MARYSVILLE, Ohio, Jan. 4, 1882.

MANASSAS, Va., Feb. 22, 1882.

ELDER WM. L. BEEBE—MUCH ESTEEMED BROTHER AND FRIEND:—Allow me, if it should meet your approval, to express the burden of my mind, as it may be of some account to some tried child of sorrow. I have just read the sixty-fifth Psalm, containing the words, "By terrible things in righteousness wilt thou answer us, O God of our salvation, who art the confidence of the ends of the earth, and of them that are afar off upon the sea." These words have truly been fulfilled in my own experience; and while hard to endure, it does afford consolation to know that I have this evidence of the faithfulness of a prayer answering God, when the prayer offered was with an assurance of its fulfillment, and that according to the will of him who in wisdom and loving kindness would overrule all things concerning me, and bring blessings of his own choice upon me in his own time and way. But how little I understood the true meaning of this prayer, and how, by heavy afflictions, grievous temptations, and trials sometimes of a heart-rending nature, I would be blessed in the knowledge of his salvation, brought thereby to trust him, to approach unto him in confidence, and taught to fear him; for by terrible things in righteousness he purgeth my transgressions away. But in loving kindness, I trust, the gracious will of the Lord has been to give me some foreknowledge of my heaviest afflictions from time to time, so that when coming to pass I am greatly sustained in the view of them as way-marks of my pilgrimage, sent by the Ruler of my destiny. Were it not for this, I should feel crushed in hopeless sorrow under the constant suggestions of the destroyer of my peace to regard then as punishments which I might have avoided. This view rests often heavily upon me with tormenting power; and yet I have to say that iniquities prevail against

me. I cannot do the things I would, or leave undone those I would not. "Thou, O God, knowest my foolishness, and my sins are not hid from thee. Let not those that wait on thee be ashamed for my sake, nor those that seek thee be confounded for my sake, O God of Israel." There are times when, forgetful of all his benefits to poor, unworthy me, I am filled with bitterness, and ready to exclaim, "Thou hast dealt harshly with me; thou hast brought me into darkness and the pit; thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." At times my rebellious heart has been far beyond all feeling of prayer, when railings out against God's providence under trying circumstances have filled my soul instead. Then, as the spirit of grace would steal in with its soothing, reconciling influence, I could see all things working together for good unto me, who am so blessed with tokens of covenant mercy; and I can say with the Psalmist, "Thou, who hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side." I can then sing of his mercy and of his judgments, and with feelings of sweet submission I can lay me down in peace and sleep, trusting in him for all things present and those to come. I remember once, several years ago, when placed under exceedingly trying circumstances, I grew very rebellious, for my very soul was filled, I may say, with cursing and bitterness, and I could keep my angry words no longer; that some words of consolation, which I do not now remember, came with power, as if sent to reassure me, and instantly there was peace and resignation, and I laid down to sleep with all the serenity of an infant reposing upon its mother's bosom. Once again, when experiencing the bitterness of sorrow, I had thrown myself down upon a lounge, in almost utter hopelessness. I was suddenly aroused by what seemed to be the presence of a friend, when the Lord's kind providence over me from early childhood was brought before me, with instances of his special care toward me which I had never before noticed, and immediately the termination of my sorrows growing out of those afflictions, and which truly seemed like a dense cloud coming over me, was shown to me, while these words, which I could not have before repeated, came to me just as they are in line,

"Ye trembling saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

Once again, when greatly lamenting my sinful nature, and feeling that nothing could console me, I was unexpectedly relieved by a circumstance which was, beyond doubt in my mind, ordered of the Lord for my comfort. While weeping alone, and where none could hear me, one of my little boys, then but beginning to speak plainly, came in from his play, where he was running about in great glee with his

elder brother, and walking immediately up stairs to where I was sitting, came to me, and placing his little arms tightly around my neck, said, "Mamma, what makes you cry?" I replied, "O I am so wicked," when he added, "No, you are not, mamma; you're good; the Lord makes you good;" and kissing me again and again, he ran immediately back to his play, leaving me praising God with great joy, and feeling also to

"Thank the God above me,
That I had a child to love me."

Again, when comparing my afflictions with the seemingly easy life of a brother, and thinking hard of my lot, these words were sent to still my murmurings, "His trouble is yet to come." And I felt assured that it would. In a year or two after, he experienced a sorrow greater than the heaviest I had known. When in the midst of the fiery furnace, I may say, I was reconciled under sore temptation and made to thank the Lord for my comparatively light afflictions, by the vivid presentation during a few moments' sleep, which I had unexpectedly fallen into one morning, of the crucifixion of the apostle Peter, who, with the executioners around him in the peculiar dress of the time, that of the Roman soldier, with bare and sinewy arms, and with fiendish hatred depicted upon their revolting features, were as plainly presented as the reality could possibly have been. The painful attitude of the apostle, with head downward, and with swollen veins of livid hue, and an expression of agony upon his face, aroused within me a feeling of sympathy truly agonizing, and which awoke me, exclaiming, "O Lord!" in most piteous tones. This had its effect for a long time, for I thought I never could utter my complaint before the Lord again, when his holy apostle could thus be brought to suffer. I think within the past year I have been brought more fully to understand the true import of the words, "By terrible things in righteousness wilt thou answer us, O God of our salvation;" for I have realized the salvation of the Lord through trials which, in their climax, I may say, exceeded all I had ever known before; amongst them the loss of a mother, which has been a crushing sorrow on my heart, and the partially insane condition of a son, whose whereabouts was for a while unknown,* combined to place me in the condition of mind mentioned in the letter written in the last SIGNS, by Frederick Miller, and which caused me more than once to burst into tears while reading my own experience in it so truly told. I think I went through every line last summer. It is by "terrible things in righteousness" that the Lord becomes "the confidence of the ends of the earth, and of those afar off upon the sea." Even literally, when afar off upon the sea, tossed upon its trackless billows rolling ever onward,

*The son referred to had enlisted in the U. S. Navy, from which he was rejected as incapacitated, and is now in the Government Asylum, by order of the Secretary of the Navy.

while from the blackened heavens above, the lightning's fearful flash, and the thunder's awful roar strike terror to the heart; then with what confidence does he "who manages the seas" inspire the soul that has been taught to trust him as the God of its salvation. I can never forget, when in the midst of such danger, I was once made to enjoy with a calm trust in the Lord above me, this scene of fearful grandeur, which gave me so fully to comprehend the infinite power and majesty of him "who rules on high," "filling immensity with his presence." It was faith, "the evidence of things not seen," that gave me confidence; for I knew that the Almighty was faithful to his promises, and would not deceive me in the things shown me of the future, upon which he had caused me to hope. O, it was a sublime feeling! that trust amid the storm at sea, and one which my soul had for years craved to realize. With this God as mine, I truly feel to say, "O that my ways were directed to keep thy statutes; then I shall not be ashamed when I have respect unto thy commandments. I will praise thee with uprightness of heart when I shall have learned thy righteous judgments." "Thou, O God, hast proved us; thou hast tried us as silver is tried. Thou broughtest us into the net; thou hast laid affliction upon our loins." "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

In hope and confidence, yours unworthily,

V. F. G. WALDEN.

STOCKTON, N. J., March 1, 1882.

CORNELIUS AND CHARITY MYERS—MY BELOVED AND FAITHFUL FRIENDS:—Your good, kind letter was received the day after date, read and re-read, and then laid away with kindred letters, all too good to be destroyed. No, I have not forgotten your kind request, but have felt so destitute of spiritual knowledge, and so dead to spiritual enjoyment, much of the time since, that it seemed I could not write upon the subject that has long been, of all other subjects, the one nearest and dearest to your heart; and now, as I make this attempt, I think I realize how weak and imperfect the flesh is; yet I hope that I have a willing spirit to minister to the poor and afflicted of Christ's kingdom, in any way that ability may be given, or opportunity present. We read that "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not," whether it be of spiritual or of carnal things. In Nehemiah viii., it is written, "Go your way, eat the fat and drink the sweet, and send portions to them for whom nothing is prepared." I have wondered whether this might not apply to any of us, when we have met with the saints and have had a feast and a good day; or when some portion of Scripture has appeared new and comforting to us; or when we have been brought

low for our iniquities, and sovereign love has again brought us up from the depths. Could we not try to tell some of these things, even though it be in a blundering and disconnected manner, and like bread cast upon the waters, it might be found and blest to the comfort of some poor, sorrowing soul, who was saying, surely for me there is nothing prepared? Right here I am reminded of a little portion of a sermon I once heard Elder Chick preach. Said he, "Have you not thought that if you had stood by while the Savior was suffering on the cross, and heard him cry, I thirst, how you would have run and brought him a drink?" Said he, "You can do it now; for said the Savior, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." How often I have thought of it since, and now I feel to inquire, have I been guilty of refusing to do for him so small a favor, when all the peace and comfort I enjoy centers in the hope that he did all for me? But let us keep in mind that we have nothing of our own to give; therefore if it has ever been our privilege to give but a cup of cold water to the thirsty, we must first have received it from his bounteous hand. You remember the account given of the certain nobleman, who, when about to leave for a far country, delivered unto his servants each a certain sum, saying, "Occupy till I come;" and on his return, when called to account, they did not say, My pound has gained five or ten pounds; but, Thy pound has gained so and so; and even the one who had gained nothing by trading, came forward and made honest confession, saying, "Behold, here is thy pound which I have kept laid up in a napkin; for I feared thee," &c. I must say, I feel a sympathy for this character, who through fear failed to do his master's bidding. I do not think that we have reason to conclude that he did not appreciate his gift as much as his fellow-servants; his carefulness would seem to forbid such a thought; but fear or want of confidence, alas! robbed him of the reward that awaited him in the path of obedience. Said the Preacher, "That which has been is now;" and we by sorrowful experience bear witness to the same. Hence the admonition, "Cast not away therefore your confidence which hath great recompense of reward." And again, "In quietness and in confidence shall be your strength."—Isaiah xxx. 15.

Dear brother, how glad I was to read from your trembling hand, that in view of all your afflictions, you could exclaim so exultingly with the Psalmist, "O give thanks unto the Lord, for he is good, for his mercy endureth forever." I feel to join you in this song of praise, and add, "O magnify the Lord with me, and let us exalt his name together; for he hath not dealt with us after our sins, nor rewarded us according to our iniquities." His wrath endureth but a moment. But, blessed thought! "His mercy endureth forever." May that mercy be ever the theme of our song,

the joy of our heart, and the boast of our tongue. Yes, there is a great deal in the 107th Psalm. How favored are they who can read it understandingly. And yet I think sometimes, if I am one of that class, how little I appreciate that knowledge which is only received by an experience of the same. Yet I would not exchange it for all the learning, and the honor that accompanies it, that the natural mind is capable of receiving. O that I might honor and adore our great spiritual Teacher and Leader, who always leads his people in the right way. But O, I remember with sorrow so many by-roads into which I have turned, or been led by a very different spirit; and well do I know that they were roads that led unto death, or separation from that rest that remains to the people of God. If they through the Spirit do mortify the deeds of the body, they shall live. His servants we are to whom we obey; whether of sin unto death, or of obedience unto righteousness. One thing I always feel to say, notwithstanding all my ingratitude, sinfulness and proneness to wander, surely goodness and mercy have followed me all my life; and if I am a recipient of that grace that bringeth salvation, I can testify that

"Tis not for good deeds, good tempers or frames;
From grace it proceeds and all is the Lamb's."
Yes 'tis his to give to whom he will, eyes to see his comeliness, ears to hear his voice, and hearts to understand that his matchless worth is unspeakable; and such do often have to cry, "Let me see thy countenance; let me hear thy voice; for sweet is thy voice, and thy countenance is comely." "Yea, the companions hearken to thy voice: cause me to hear it." Yes, 'tis his all-powerful voice that stilleth the raging of the waves, and gives his children a safe landing on the beautiful "Island of Melita," (affording honey) sweet type of gospel rest. When you, dear brother, through amazing grace, have escaped the sea of doubt, perplexity and trouble, and found yourself safely landed on that immovable Rock, God's everlasting love, have you not thought, what a sweet place! O that I could always stay here! Here I have no enemies; the barbarians treat me kindly; the viper hath no power to harm; and why? Because that same voice has declared, "They shall not hurt nor destroy in all God's holy mountain." Safe place! "The secret place of the most High."

May this find you enjoying the sweet assurance that this is your eternal dwelling place. Then,

"Living or dying, still the same,
You yet must triumph in his name."

Read at your leisure, and write when you feel like it. I speak unto the wise: judge what I say.

R. A. HOLCOMBE.

LAMONT, Mo., May 27, 1881.

MR. B. L. BEEBE—DEAR BROTHER:—I desire to write in testimony of the truth which your father was so ably qualified by the Spirit of God to comprehend and explain to the understanding of the weakest saint,

whose eternal life was hid with Christ in God before the world began, and revealed to each chosen heir in time by Jesus Christ, who is their eternal life. "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." "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." Consequently all the bodies of the saints will be immortalized by the Spirit of God; "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." "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." "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for the saints, according to the will of God." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "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." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." John saw, in the revelation of God to him, after he had seen the sealing of the hundred and forty-four thousand, "a great multitude, which no man could number, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. And one of the Elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." "I saw, as it were, a sea of glass, mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they 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." "One of the seven angels talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." "And

he shewed me that great city, the holy Jerusalem; and it had a wall great and high, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 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 thereof. And the gates of it shall not be shut at all by day; for there shall be no night there. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life." "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us."

I have written the above to let the Baptists know that after a close reading of the SIGNS OF THE TIMES for nearly a third of a century, I subscribe to the doctrine advocated in its columns. I solicit the brethren and sisters to continue to write, as the Lord by his Spirit may give them light and liberty. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Yours to serve,

JOHN D. MERCER.

BLANCHESTER, Ohio, March, 1882.

BRETHREN EDITORS:—As the time to renew my subscription has come, by your permission I thought to address a few lines to the readers of the SIGNS OF THE TIMES.

Dear brethren and sisters, with a feeling of sorrow I learn from the obituary notices that our old and tried soldiers of the cross are continually dropping off, and I have but the melancholy satisfaction of outliving my betters. None of my old associates in the ministry of fifty years' standing are left in this part of our country, and but few who were Baptists when I joined the church are now living in the flesh. I find occasionally an old veteran waiting for his passport, willing to ground arms and be at rest, to sleep sweetly on the bosom of our common mother earth, while the spirit is qualified by sovereign grace to be a fit companion of Jesus and the saints in glory. They have fought the good fight, having finished their course and kept the faith, and passed the vail that hides from mortal vision the unseen future, as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart, the things which God hath prepared for them that love him." Thus the believers in Jesus are enabled to stand firmly on the foundation which God has laid

in Zion, even when surrounded by foes without, and tortured with fears within; knowing that by two immutable things, in which it is impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec. Well, it is all right, for the Lord hath done it, whose ways are above our ways, as the heavens are higher than the earth. Will not the God of the whole earth do right? How necessary it is for us shortsighted creatures to be willing to be taught humility in the school of adversity, so that we can say in truth, "Even so, Father, for so it seemed good in thy sight." Sometimes I feel as if left alone in the midst of multitudes of religious people who seem to rejoice in their doings; but I find neither meat, drink nor clothing, to strengthen me in my weakness or hide my shame and nakedness, and have found it "better to dwell alone in a corner of the house-top, than with a brawling woman in a wide house." Besides, it is written in another Scripture, "And lo, the people shall dwell alone, and shall not be reckoned among the nations." And again, "Come out of her, my people, that ye be not partakers of her plagues." Let us then be content thus to be separate, and not mingle religiously with any of the fashionable systems of this untoward generation. Although its name is legion, and its appearance changes from year to year, yet it is the same in all its ramifications as it was in the time of Simon Magus, who thought the gifts of the Holy Ghost could be purchased with money. But let us consider what this meaneth, "We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

Now, dear brethren, let me as an old man entreat you to write plainly, without any speculation; for I find many excellent things written, but in connection with them things too mysterious, too deep and dark for my limited mind to comprehend, and it may be that others equally weak and ignorant may be made to stumble at lessons that are very plain to the strong and more intelligent members of the flock. We find in reading the Scriptures many passages which appear paradoxical, many parables designed to teach important truths, also allegories, and many passages which have a literal and also a spiritual meaning. It behooves us to read carefully such passages. Compare the context, find if possible the design of the author, by whom written, and to whom written, together with the time and circumstances, all to be compared and duly considered.

But I will say no more, for I do not wish to dictate. May the spirit of grace give us wisdom to do the will of the Lord Jesus.

J. C. BEEMAN.

LEONARDSBURG, Delaware Co., Ohio.

BRETHREN BEEBE:—I feel pretty safe in writing to you, being confident that if I should get at something that would mar the feelings of our Father's family, you have the judgment given you to see it, and not make it public. I once thought if I had to preach I would hunt up a small church in some new country where they were very ignorant in the Scriptures; but my feelings have changed. If I had to preach now, I would much sooner address Bible readers, brethren that make it their study whether these things be so; for where I am lacking, they would instruct me, as in the case of Apollos. In my starting out, I purpose finding the point that the Lord's people are the most concerned about. I find even the fathers and mothers in Israel, as well as the young pilgrims, greatly concerned. Can it be the poor heathen, destitute of the gospel? No. I hear from the way-worn pilgrim, "My deep distress is nearer home." Well, I believe I can find the answer to the problem by looking at them closely while they are sitting under the sound of the gospel proclamation. The minister says, that it pleased the Father that in his Son should all fullness dwell. Now, where there is all fullness there can be no lack. He quotes the scripture, "Lo, I will command, and I will sift the house of Israel, like as corn is sifted in a sieve; yet shall not the least grain fall upon the earth."—Amos ix. 9. Again, "A bone of him shall not be broken." Like the type, not a hoof shall be left behind. "For by one offering he hath perfected forever them that are sanctified." "Who hath redeemed us to God;" not part way. I see the saints are pleased; as to the ability and wisdom of their great Deliverer in presenting his bride in raiment of needle work, they entertain no fears. But the preacher begins to speak of the evidences of an interest in all this. Ah, now I have found that this disturbs the breast. Each one has their own fears of ever having passed from death unto life. I find the knowledge of salvation he gives to his people by the remission of their sins. Luke i. 77. Brethren, is it any wonder that the dear children of God often get so interested while upon the subject of experience, when the hope that Jesus is our Savior is based upon such a little exercise of mind as we have passed through? And a great many, like myself, only a giddy youth of fifteen when awakened. I have found some very fearful because they have to go back to a dream; others mourning because they cannot tell the time when sin began to appear sinful, nor just when their burden left. But, doubtful one, let us read the promises in the will, as every promise has the description of the owner given. Redemption pertained to one that was waxen poor. Let us look at both sides. "These are the ungodly, that prosper in the world and increase in riches." Again, "There is that maketh himself rich, yet hath nothing. There is that

maketh himself poor, yet hath great riches." There is one common link in every genuine hope, and it is a remaining and lasting evidence. "The poor ye always have with you." This poverty feeling remains with the child of God. David complained of his leanness long after he received a hope. Now, dear one, if poverty of soul be a sure witness of the kingdom, cannot you as much as hope at least? Let us examine this witness. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The Spirit of the Lord God is upon me, (Christ) because he hath anointed me to preach the gospel to the poor," &c. Again, "The rich are sent empty away, while the poor are filled with good things." Harken, my beloved brethren; hath not God chosen the poor of this world?" Hence I see nothing to cry about, if we are truly poor, also greatly afflicted, and our trust is in the Lord. But, poor one, you have not forgotten the time your sins so grieved you. That is another sure witness, if you are grieved at the affliction of Joseph. It was his people's sins that afflicted him. Hence every one whose iniquities were laid on him, in his own time he (as he is exalted for that purpose) will give repentance, or cause sin to be a grief unto his people. O, I certainly was grieved for my sins, and I grieve over the sins I have committed since; but the sins I committed before have never worried me since. Well, here steps forward another cloud of witnesses. I will not consume space by naming them, as you know them. "Affliction shall not rise the second time." He hath separated thy iniquities as far from thee as the east is from the west. Why, you have abundance of testimony. The Lord hid the body of Moses, but Israel hunted for it thirty days. So spiritual Israel hunt after that burden; they think they must find it. Why, that burden that you would have given all, had you possessed it, to have got rid of, and now you want it back: you want it borne away again, and the next time, you think, you will see where it goes. Brother Beebe, how low we got right here. It seemed as though I was as much distressed as before, but of a different nature. Many, when they are first relieved, think the joy is theirs to keep; and while in that glee of joy, they tell it; but how soon they fear they have deceived the dear people. It is not far from here that there is a secret to be learned. The poor pilgrim felt as though he was free from sin and never would sin any more; but alas! he has enlisted for war all his days. Here is a sure witness of the new birth: "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." Here is, as it were, the company of two armies. "O wretched man that I am! Who shall deliver me from the body of this death?" This is continual warfare within one's self. The good that I would do, I do not. None but Zion's children know

this. Brethren, is it not strange how we will fear and doubt on account of our proneness to wander, and mourn our unfeeling heart and darkness of mind? O, if I were born again, I would be different. But let one come forward tremblingly and tell of these same feelings, and then how ready we are to say that is heaven's language. There is another witness: "I will dwell in them." Did he ever commune with you all alone? O how many times in my early pilgrimage, when alone at my work, he would come and drive away my fears. Sometimes my heart would be so tender I would weep for joy. But those days are past. Much of my time I am so ungrateful, and am traveling by night. One of the hard lessons to be learned is, to walk by faith; to walk leaning upon our Beloved. We must have faith or we cannot walk by it. Now if we were to take a long journey literally, and people that were acquainted with the route would tell us what we would see, and have to contend with, if they would tell us where we would see an abundance of flowers, a very pleasant scenery, and then a little further on was a very dangerous place, a deep, muddy creek, we would be sure to watch the footsteps of the flock. Now, when we come to those places, does it not look as though one place would afford as much evidence as the other? Now, the Lord has told us these things, so that when they come to pass in our experience we may believe. Now, dear one, what have you been told about the way? I will not make full quotations to consume space. I beg of the tried ones to read what is said of the travel of a christian, and then survey all the road you have come. "Chosen in the furnace of affliction." Read of the "bitter waters," and "through much tribulation ye shall enter the kingdom." "Many are the afflictions of the righteous." It is good to enjoy the light of the sun; it is pleasant to the eyes. But know this, the days of darkness shall be many. Every son he receiveth he scourgeth. Finally, "These are they that have come up out of great tribulation." The fruits and doings of the outer man, the elder, will be a grief unto Rebecca all her life. But if we are the Lord's, we will be delivered from this body of death. But are we not apt to take our seasons of joy as positive evidence, but reject our trials, when they are, if anything, the strongest testimony?

Please pick out all mistakes, if you publish this, brother Beebe, unless it should be like the three arrows that Jonathan shot, that went beyond. Let me remind the people everywhere spoken against, of the endearing language of Joseph to his brethren, "See that ye fall not out by the way." We as a people need many burden-bearers. While here, we are full of imperfection, and we are to bear one another's burdens, and so fulfill the law of Christ.

In the bond of love,

SABEERS MARTIN.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1882.

EDOM--BOZRAH.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."—Isa. lxiii. 1.

So expressive is the language employed by inspired men in recording the unutterably glorious testimony of Jesus as they were moved by the Holy Ghost, that not only the very names of prophets and apostles, but the names of places and individuals mentioned by them, have important significance in their application to the personal experience of the chosen people of God, and to the trials through which the church collectively is called to pass. In the text quoted above, Edom is evidently spoken of as defined by inspiration, as that land which shall be called, "The border of wickedness, and, The people against whom the Lord hath indignation forever."—Mal. i. 4. This definition, given by the wisdom of God, is above all question; and in the language of Zion it is always safe to understand that the use of this term is to designate the same place and character. The inquiry, then, contemplates a majestic One, whose triumphal approach is witnessed, as coming in victorious glory from this "border of wickedness." It is not easy for created intelligence to grasp the wonderful subject here presented. To finite thought the dreadful desolation of this land is such that nothing but captivity and death can be expected to come from thence. Indeed, in the experience of the subjects of divine grace, this incomprehensible mystery overwhelms them, that while forced to confess themselves condemned by the inflexible justice of God, as dwelling in this land of condemnation and of death, yet this mighty Conqueror of death and hell has not only delivered them from the power and dominion of that death to which they must confess themselves righteously subject, but has effected that deliverance through the complete satisfaction of all the demands of justice; so that the very perfection of that holy attribute of God by which they were condemned, now interposes all the unchangeable truth and power of God for their protection from condemnation.

In contemplating this wonderful and glorious revelation of the salvation which is in Christ Jesus, it is deeply interesting to examine the peculiar appropriateness of the presentation of his majestic coming as being *from Edom*. He is not here spoken of as coming from his glory which he had with the Father before the world was. He is not said to be coming down from the heaven of his eternal power and the throne of his universal dominion; but he "cometh from Edom," "the border of wickedness." Still he is not crushed under the load of sin. Though the mighty weight of sin and death justly charged upon every member of his body rested upon him, bearing him down so

that he could not look up, yet in the greatness of his strength he was able to meet the whole charge, pay the full penalty, and bear the whole load. It was through this gloomy way alone that justice could be satisfied. Before the manifest anointing of the Most Holy as a Prince and a Savior, for to give repentance unto Israel and the forgiveness of sins, the terrible conflict must be passed through in Edom, the debt must be paid, the sufferings of death must be endured, he must wash his whole body in the awful baptism of that death when all the waves and billows passed over him. The guilty conscience, which confesses that of all the dark catalogue of transgressions laid to the account of his members not one charge is beyond the exact amount, and that for each the penalty is scrupulously just, stinging him with its sleepless pangs, extorts the bitter cry, "Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me."—Psa. xl. 12, 13. And the most incontrovertible assurance that the Father always hears him, is given in the fact that he was then heard and delivered. But through what fearful agonies did that deliverance come. The lifetime service in which he magnified the law and glorified God on the earth, the privation and poverty he endured, the bitter reproaches he bore, the inconceivable tortures wringing from his bruised and broken heart the bloody sweat in the olive press of dark Gethsemane, the mocking cruelty of fiendish malice at the bar of Pilate and before the high priests, and finally the horror of great darkness, when not only the subjects of his grace forsook him and fled, but now he must be entirely overwhelmed with sorrows in that dreadful consummation of all the bitterness of death, under which he groans, "*My God! my God! why hast thou forsaken me?*" No marvel that in such distress he cried, "I thirst." O you who hope in that salvation which is by the blood of your precious and dying Lord, can you endure the service of sin after the fearful sinfulness of it has been manifested to you in the sufferings of the immaculate Lamb of God? No! If any sinner has seen the effect of sin in the death of Jesus, the precious Savior, in whom alone there is salvation, thenceforth the power of sin working in the members of that subject of divine grace becomes a hated bondage, from which he continually longs for deliverance. He will not need the fear of endless woe to drive him from sin, nor yet the allurements of a heaven of sensual gratification to attract him to love holiness. An infinitely higher motive governs those who are led by the Spirit of God.

"Not by the terrors of a slave
Do they obey his will;
But with the noblest powers they have
His sweet commands fulfill."

An appreciative view of the toil

and anguish of the perfect Redeemer in cleansing his people from their sins, cannot fail to exhibit the exceeding sinfulness of sin. And when the sinless Son of God is manifested as numbered among the transgressors, making his bed with the wicked, and with the rich in his death, in amazement we see him as indeed in Edom in the sense of the inspired definition above referred to. He who was declared to be without sin before the scrutinizing eye of infinite justice, was made sin for us whose iniquity was laid on him. So, he is revealed in "the border of wickedness," and identified with "the people against whom the Lord hath indignation forever." Here he sinks in deep mire where there is no standing. But the miracle of omnipotence appears in his coming from Edom. Not merely that by almighty sovereignty he repels the assault of justice, and repudiates the debt; but by a far more glorious exhibition of all the attributes of his divine perfection he meets and cancels the whole charge, bears the sins of his people in his own body on the cross of Calvary, and so not only blots out the hand-writing of ordinances which he nailed to the tree, but forever perfects them that are sanctified, having in himself borne their sins, and by his own perfect obedience honored the utmost demand of eternal justice. For this inconceivably heavy burden no other being in heaven or earth was competent. In his essential glory as the eternal God, the power of death could not reach him or have dominion over him. Created angels had not that self-existent principle by which they could die and yet live. In the Lion of the tribe of Judah alone was found that One whom the Lord made strong for himself, who was able to lay down his life and to take it again. None other ever came from Edom; but this David (the Dearly Beloved) of God comes thence, not as in weakness, and groaning under the load of sin and condemnation, but traveling in the greatness of his strength; not as an escaped convict, clad in the garments of condemnation, but "glorious in his apparel." Clothed in the robes of majesty wrought by his own almighty power, bearing the acquittal of infinite Justice, certified by the God of Holiness, and wearing the robe of perfect righteousness and the ring of the love of God, he travels from Edom in royal triumph. Well may the astonished witness of this glorious procession of majestic triumph ask, "Who is this?" None ever displayed such glory. Never was such a magnificent pageant exhibited. Eye hath not seen such amazing glory. Ear hath not heard such shouts of victory. The heart has never so rejoiced in ecstasy as in this wonderful manifestation where death is swallowed up of life, and condemnation itself assures the justification of the conscious sinner. Wonder of wonders! The Lord of life having through death triumphed over him that had the power of death, has brought life and immortality to light through the gospel. Now is his

glorious word fulfilled, and he is revealed as "A just God and a Savior."

But his garments are dyed. Whence come the fadeless colors with which his royal robes are so deeply dyed? Here that glory which exceeded the grasp of thought in its first display, is manifestly intensified with lustre beyond all that imagination can conceive. These deathless hues are "*from Bozrah*." Each stain attests the depth of tribulation in which this mighty Victor trod the wine-press alone. O what a thought! Of the people there was none with him.

"Soon as the signal called to fight,
That moment every soldier fled."

But now even the God on whom he leaned, in whom he trusted for support, whose presence never had failed him, his Father whom he loved, the zeal of whose house had eaten him up, even this Refuge failed him. Overwhelmed in this bottomless pit of tribulation and distress, well might his anguished soul, in the throes of death, exclaim, "My God! my God! why hast thou forsaken me?" While sustained by the felt presence of his God, he could indeed go through the embattled hosts of all opposition. But now he was ALONE. In the desert of temptation angels might minister unto him, but now none could be with him. What terrible depth of meaning in this word *alone*! Huge mountains of transgressions bearing him down beneath their crushing weight, fathomless pits of iniquity environing his steps, darkness deeper than the typical night of Egypt hanging its sable folds about his pathway, the awful silence of oppressive solitude broken only by the thunders of almighty wrath against sin; and in all this he stood alone, forsaken of his God! What wonder that "his sweat was as it were great drops of blood falling down to the ground?" And through this dreadful conflict his disciples slept! How expressive is the simple record! Not only the fiery zeal of Peter, the modest trust of James, and the warm devotion of John, were overcome with the weakness of exhausted nature, but of all the objects of redeeming love and grace there was none that then could watch with him through that dreadful hour, which is incorporated in the individual experience of every saint. Each must forsake him and flee; each must experience the torpor of sleep while he treads alone the wine-press of divine wrath for them. So, each is rapt in ecstatic joy to witness his coming in holy triumph from the field of conflict where his own arm (power) has brought salvation, and his fury (that is, *unalterable determination*) upheld him.

But all this exhibition of love, and truth, and justice, and power, must be in *Edom*; and in the wonderful glory of his apparel *Bozrah* must furnish the imperishable dye that stains his raiment. This representation of the garments of salvation dyed from Bozrah does not conflict with the description as shown by the angel to John, where the robes of the Lamb and his virgin host are said to be "fine linen, white and clean." For

they have washed their robes and made them white in the blood of the Lamb. To the reason of suffering saints it seems incredible that there can be such cleansing efficacy in the blood of their dear Redeemer that they can be made thereby the righteousness of God in him. They feel rather that they but augment their sin by daring to hope in his blood. But experience attests the inspired truth that this precious blood cleanses us from all sin. It is not the revealed will of God to remove his chosen people at once from Edom into the land of Judah (praise) and Bethel (the house of God) by his almighty word of power, but it is expressly recorded, "I have chosen thee in the furnace of affliction;" "The Lord hath commanded concerning Jacob that his enemies should be round about him." And the Lord himself assures us that "In the world ye shall have tribulation;" and the apostle Paul was moved to record for our learning that "All that will live godly in Christ Jesus shall suffer persecution;" and "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me." Hence it is not to be expected that they who would follow the Man of sorrows can find an easy road to walk in. He was tried in severe temptations, and his followers must expect the same. Edom is not the home where the dear children of God find the quiet habitation of their rest. They look "for a city that hath foundations, whose builder and maker is God." They "declare plainly that they seek a country;" therefore they do not act consistently when they set their affection on things on earth. In his providence, which is ever consistent with and subservient to his grace, when he destroys their earthly hopes and joys, he speaks to them, saying, "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction."—Micah ii. 10. Is this your experience? Have you found the allurements of earth but Dead Sea fruit, turning to ashes on your lips? Then it is evident that you have a longing for joys more substantial than this sin-cursed earth can afford; and though you may have to suffer yet awhile in Edom and Bozrah, yet your strong Redeemer will come in the glorious apparel of his own righteousness and in the greatness of his strength to deliver you from the bondage of this corruption, and bring you to that home for which your home-sick heart so earnestly longs.

The sense in which the term *Bozrah* has been referred to in the foregoing remarks, was the definition given in most condensed tables of Scripture names, that is, "in tribulation or distress." In this translation of the word its appropriateness to the earthly sojourn of our Lord is strikingly manifest; and his afflicted and poor people will readily confess that it aptly describes their condition in their pilgrimage here. But in another

and larger work it is rendered, "fortification, restraint, sheepfold." At first thought, this definition may seem to conflict with the one first given, and its proper application to the experience of the saints may not be so readily apprehended. Upon closer examination, however, it will appear that the latter definition is but an enlarged expression of the experimental idea in the former one; and while both are doubtless correct translations of the original word, the full meaning includes both renderings. Thus, the very fact that the Redeemer sunk "in tribulation," is the impregnable "fortification" from which Paul could safely hurl defiance in the face of all enemies in that valiant challenge, "Who shall lay anything to the charge of God's elect?" And the sufferings of the saints "in tribulation" afford unquestionable assurance that they shall reign with him, as testified Romans viii. 17. Is not this fortification the strong tower of the name of the Lord into which the righteous runs and is safe? The brightest assurances ever given to the saints are liable to be questioned under temptation and trial; but did Jeremiah doubt the reality of the affliction, the wormwood and the gall? Or, could Paul fear that his sufferings were only imaginary? So, dear child of God, while you earnestly trust that your joys were really the manifestation of divine favor, you know that it was real suffering which wrung the bitter tears from your anguished heart. This is, then, the fortification to whose protection you must fly when the enemy like an overflowing flood comes upon you. When you can be sure of nothing else, you cannot doubt your tribulation. So your very trials and sorrows are made your fortification and defense, and you are led to confess, "It is good for me that I have been afflicted; that I might learn thy statutes." "Before I was afflicted I went astray; but now have I kept thy word."

"In affliction" there is also "restraint." When prosperity smiles upon our path, and our steps are washed with butter, and the rock pours us out rivers of oil, we are less sensible of our dependence upon the goodness and mercy of God, than when out of the lowest depth we are compelled to cry unto him, when lover and friend are far from us. When driven to cry in a felt sense of utter destitution, "Whom have I in heaven? and none upon earth I desire beside thee," there is restraint upon the carnal heart-wanderings which bring us so much of sorrow.

Then, also, our feet are drawn to the "sheepfold" when "in tribulation." It was not while reveling in luxury and ease that the prodigal in the parable remembered that there was bread in his father's house. So our gracious Lord makes even our sorrows work together for good to us. How significant the name *Bozrah*, whence his garments are dyed!

"He sees us often overcome,
And pities our distress;
And bids affliction drive us home,
To anchor on his grace."

ANSWERS TO CORRESPONDENTS.

"I HEARD a lawyer say that Roger Williams baptized a man, who then baptized Williams, and they were the origin from which all the Baptists in America sprung. Is this true?" F. F. K."

The falsehood of this assertion is manifest on its very statement. Whatever may be recorded of Roger Williams may or may not be true. It is hardly probable that those bitter persecutors, the Puritans, who drove him in winter into the trackless wilderness, would have been scrupulous about the truth of any story they could fasten upon him in history. But many Baptists in America now, were baptized in the old countries before crossing the ocean; and the writer has visited and preached for a church in Delaware whose constituent members were a church when they immigrated there nearly two hundred years ago. Histories written by those enemies who called our Master Beelzebub are entitled to little credit. We commend our friend to secure a copy of Elder Hassell's History, which will doubtless be the best and most authentic record written since the apostles' day. No slander is too preposterous to be repeated and dignified as history by those who paid large money to bribe the Roman guards to lie in denial of the resurrection of our Lord. If they were disposed to make a truthful history of the church or kingdom of God, which few profane historians seem to desire, it is evident that they are incapable of doing so, since only those who are born again can see that kingdom.—John iii. 3.

CHANGE OF ADDRESS.

My correspondents will please address me at Herrick, Bradford Co., Pa., after April 1.

I expect still to continue serving the church in New York, (154 West 36th St.), as pastor, attending the meetings on the first Sunday in each month, and church meetings at two o'clock on the Saturday before, until the Lord shall be pleased to direct me otherwise.

SILAS H. DURAND.

INQUIRIES AFTER TRUTH

WILL Elder John Stipp give his views, through the SIGNS OF THE TIMES, on Eccl. iii. 21, and oblige a seeker after truth?

J. W. CALDWELL.

HAMBURG, Ark., March 9, 1882.

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OBITUARY NOTICES.

My mother, **Avisa Luce**, departed this life March 15, 1881, at her residence in Spring Valley, Green Co., Ohio, of pneumonia, being confined to her bed eight days. She was born March 23, 1802. She received a hope in Christ and joined the Old School Baptist Church in 1851, being baptized by Elder Stites, at Middle Run Church, Green Co., Ohio, where her membership was at the time of her death. She died in the triumphs of a living faith in her Redeemer and Savior, whom she honored in all her walk in life. She was kind and affectionate, especially to the household of faith. She was called to mourn the loss of my dear father, Feb. 26, 1849, who left her with seven children; but she was supported by that Friend who is a Father to the fatherless and the widow's God, and in him she ever trusted, as the Rock of her salvation. Thus one of earth's excellent ones has passed away, and left two sons and two daughters; but we cannot mourn for her as those who die without hope, knowing our loss is her great gain. During the past seven years I have been living in California; therefore I was not permitted to be with her in her last affliction. I was expecting to visit her next fall, if we were spared, but I was not permitted to again see that loving face in the flesh. How sad it makes me feel, to know that I have no one to love me as a child. But our blessed Lord has done all things well, and we must be still and know that he is God.

"Why should we lament or cry
Since God has thought it best,
To take her from a world of woe
To her eternal rest?"

SARAH C. STEPHENS.

ANAHEIM, Los Angeles Co., Cal.

BROTHER **Amzi Slawson** died Feb. 1, 1882, in the 75th year of his age. He experienced a hope in Christ thirty-five years ago or more; was baptized in the fellowship of the Old Baptist Church called Marlboro, situated in Delaware Co., Ohio, by the late Eld. B. Martin, who was then pastor of said church. After his death the church became corrupt in practice and doctrine, and brother Slawson, with thirty more, withdrew from those that were in disorder, and have been recognized ever since as the church, by Predestinarian Baptists. The unworthy writer has served them as pastor ever since. The church is now called Pleasant Hill. (The other part of the church is identified with the Means Baptists). Our deceased brother was a member of said church at the time of his death, although he died in the state of Iowa, where he moved a few years ago. In that state he found no church that he could unite with, so he retained his membership with us. I was very well acquainted with him; we often went to the house of God together and took sweet counsel with each other; and if I know what a sound, consistent Old Baptist is, he was one. He was highly esteemed by the church as a member, and was highly respected as a citizen and neighbor. He lost his wife soon after he moved to Iowa, and at the time of his death was with his son and daughter.

So we see our old brethren are dropping off one by one, leaving us to mourn, and admonishing us that we soon must go. In the contemplation of the many deaths in the past year, and especially of our fellow-laborers with whom we were personally acquainted, we feel lonely and desolate, and in a great strait, having a desire also to depart and be with Christ, which is far better than to stay here. Our brother leaves a large family of children, with grand-children, to mourn their loss; but no doubt it is his gain.

J. H. BIGGS.

LEONARDSVILLE, Delaware Co., Ohio.

DIED—In Wells, Maine, Feb. 22, 1882, sister **Sally Perkins**, aged 83 years, 1 month and 7 days. Sister Perkins in her youthful days received the evidence that she had been born of God, and then united with the Old School Baptist Church of North Berwick; therefore she has been a member in that church a great many years. I have been acquainted with her over thirty-two years, and I can truly say that I never was acquainted

with any one more firm in the system of salvation by grace alone than she was. She seemed to have clear views of God in his perfections: the state that man is in by nature under the condemnation of God's holy law, and that all the children of God become dead to that law by the body of Christ; that none could be saved from their sins by any works that they could do. She always had much to say about her own wicked life, for she hated it, but loved the life of Christ. She was sick but a few days, and was well reconciled to her fate, and we believe that she is at rest. In her sickness, a number of days before she died, all of her children now living, five in number, were with her, doing all they could for her, but no relief could she have until death did its work. I preached at her funeral. May God bless her children and all that mourn.

ALSO,

IN Berwick, Maine, February 26, 1882, Mr. Ashly V. and Lovina Sampson's little boy, aged 9 months and some days. He was a very interesting boy, and it was hard to part with him; but may the parents be enabled to say, The Lord gave, and the Lord hath taken, and blessed be his name.

WM. QUINT.

G. BEEBE'S SONS:—By request I write for the SIGNS the obituary of our esteemed brother, **William Montgomery**, who departed this life at his residence, near Clay Village, Shelby Co., Ky., the 14th of November, 1881. Brother Montgomery was born in May, 1795; joined the church at Bethel at 32 years of age; was their clerk for a number of years, and a devoted member, universally esteemed and loved by the brethren, sisters and churches of his faith and order. He was a man that was beloved by all; a kind husband, father and neighbor; was ever ready to supply the wants of those in distress. We mourn not as those that have no hope, believing that our brother has gone to receive his reward and the welcome plaudit, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of thy Lord." In all his afflictions he never complained, believing God's ways were the best; saying to me the last time I saw him alive, that his hope was all in Jesus, and he was as ready now as he ever would be. A very able discourse was delivered at his funeral by Elder Newkirk, from Psalm xii. 1: "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." May God in his all-wise providence, guide, direct, sustain and comfort the widow, children and grand-children, in their sad bereavement, is the prayer of your unworthy brother,

EARNEST F. RANDELL.

CAMPBELLSBURG, Ky., Feb. 11, 1882.

DEAR BRETHREN:—By request I send you the obituary of **David L. Choate**, who departed this life Wednesday evening, March 1, 1882, in the 42d year of his age. He had been in feeble health for some years, but was confined to his bed but a few weeks before his death. His disease was consumption. He was the son of brother Herod and sister Priscilla Choate, who for many years lived near Reisterstown, and were members of Patapsco Church. I was not personally acquainted with Mr. Choate, and did not see him in his last sickness; but sister Fite writes to me that she visited him, and that he was resigned to the Lord's will, and said that he had thought of the end long ago, and that his trust was in Christ for salvation. He did not wish to see any minister, and would not have me sent for to visit him, saying, only the Lord could keep him. He made all the arrangements about his funeral, and requested that I should preach at his burial, which I tried to do on Friday, p. m., in Reisterstown, to a solemn congregation, from Psalm cxxvi., last two verses. Of a numerous family, only two sisters now remain, and one of them is in Washington Territory, and the other in Md. May God bless and comfort them both, is my prayer,

As ever yours,

F. A. CHICK.

REISTERSTOWN, Md., March 6, 1882.

DIED—At her residence, near the Harford Church, Harford Co., Md., **Miss Martha Amos**, in the 79th year of her age. The deceased had made no public profession of religion; but for a number of years previous to her departure, she was regular in her attendance at the Harford Church. When circumstances seemed to admit of it, she was in her seat, and also manifested a friendly feeling toward that church while she lived. In her disposition she was rather reserved, quiet and patient, yet decided and firm. She was afflicted with what is called lung fever, which was a violent case. In about five days she fell asleep, we believe, in Jesus. Her sufferings seemed to be borne with resignation to the will of the Lord. Her remains were taken to the old burying place at Harford, where her people sleep. Her funeral was attended on the 24th of January, 1882, with respect and solemnity. She leaves four sisters, nieces and nephews. May the Lord be favorable to the afflicted, and prepare us for the important change.

ALSO,

DIED:—At the same house, and surviving but a few days. Our sister, **Mary Davis**, in the 73d year of her age. Sister Davis, I am told, was baptized by Elder Eli Scott, who served the Harford Church at that time, over forty years ago. Some years after uniting with the church at Harford, she moved her membership to the Ebenezer Church, in the city of Baltimore, where it remained at the time of her death. She has, however, spent a number of the last years of her life in the neighborhood of the Harford Church, and been very regular in her attendance at that place, having, by her very orderly walk and christian deportment, won the love and confidence of all consistent Old School Baptists who knew her. That meek and quiet spirit, which in the sight of God is said to be of great price, was probably as plainly to be seen in this case as any other; of an humble disposition, peaceable and peacemaking in her relation to the church of Christ. Being conscious of her approaching end, she arranged to that end and for the occasion. Her funeral was attended the first day of Feb., 1882. She leaves one sister, some nephews and nieces, together with the church, to mourn their loss.

WM. GRAFTON.

FOREST HILL, Harford Co., Md.

DIED—On Monday night, Feb. 13, at his late residence near Felton, Del., **Mr. William Frazer**, aged about 56 years.

Mr. Frazer had long been one of our most regular and faithful attendants as one of the congregation at Cow Marsh. His house was always open for the entertainment of ministers and other friends. He will be remembered by many who have shared his kindness and hospitality. He was out at meeting on Sunday, the 12th, with his family; and although complaining some, was not considered seriously ill. On Monday night however, with but a few minutes warning, he passed away. His funeral was attended on Friday morning following, by the entire sorrowing community, who united their sympathies and condolence with the grief-stricken family. Mr. Frazer was one of our most exemplary citizens, enjoying the respect and confidence of all who knew him. Seldom, if ever, have we had such a throng of people gathered at our Cow Marsh meeting house, in which one seat so long occupied will henceforth be forever vacant. Sister Frazer, who has for many years been a devoted and faithful member, is left with quite a large family of children to mourn their irreparable loss. They have the kind and heartfelt sympathies of the church and congregation, as well as of all others who have known them.

E. RITTENHOUSE.

DIED—At her home, near the village of Occoquan, Va., Dec. 24, 1881, **Mrs. Elizabeth Hampton**, in the 38th year of her age. The disease was consumption, of which she lingered for a long time. The deceased was not a member of the visible church, but gave evidence during her sickness of a precious hope in Jesus, the Savior of sinners. She bore her sickness with patience and resignation to the will of God, and spoke of death as a relief from pain and sorrow, in the glory of a

brighter world. She expressed a fervent love for the Old School Baptists, and earnestly desired to be with them. The funeral was attended by a large circle of relatives and friends, and the writer spoke from 1 Cor., portions of the fifteenth chapter. The deceased leaves her husband and three children to mourn their loss. May it be sanctified to the good of the mourners.

ALSO,

DIED—At the residence of his parents, near Manassas, Va., Jan. 30, 1882, **Frederick M. James**, aged 19 years. The deceased was held in high esteem by many friends, for the amiability of his character. He repeated portions of the prayer taught by the Savior to his disciples, and seemed wonderfully sustained in the dark way of death. His death is a sad loss to the family of which he was such a beloved member. A large congregation attended the funeral the 31st ult. The text used on the occasion is recorded in John xi. 23-26. The deceased leaves his parents and dear brothers and sisters to mourn their bereavement. May the God of all consolation bless it to their good, and, as far as it is his will, lead them to the fountain of all grace and comfort.

Yours in fellowship,

WM. M. SMOOT.

OCOQUAN, Va., March 7, 1882.

DIED—At Dilley, Oregon, Dec. 22, 1881, of child-bed fever, sister **Cornelia Elizabeth Tolson**, aged 35 years. Sister Tolson was the wife of brother C. W. Tolson, and the daughter of brother T. D. Haynie, of Arkansas. She was born in Georgia, Nov. 15, 1846. Her parents moved to Arkansas in 1850, where she was brought up. In 1866 she was married to brother Tolson; obtained a hope in Christ in 1867; came with her husband to Oregon in 1873; with her husband joined the New Hope Church, and were both baptized by the writer of this notice, on the first Sunday in Feb., 1877. She remained a worthy and consistent member of the church until her death. Her experience was one of the most clear and convincing evidences of divine power I ever listened to; but not more convincing than was her life, an evidence of the living faith of her Redeemer. She was certainly a most exemplary christian, universally loved by the church and all who knew her. Her house was always a pleasant and welcome home for the O. S. Baptists. It is hard to part with such a member, but we desire to be reconciled to the dispensation of him who worketh all things after the counsel of his own will. Brother Tolson has the sympathy of the church and many friends, in this his hour of sad bereavement.

W. M. TOWNSEND.

LAFAYETTE, Oregon, Jan. 16, 1882.

SISTER **Mildred A. Parish** died November 19, 1881, after a few days of sickness. Her disease, I believe, was pneumonia. She was unconscious towards the last, so that her friends could learn nothing of her last wishes. Sister Parish was a sister of our late bereaved sister Johnson, and together with her bereaved husband, brother Willis Parish, has stood identified with the church at Bethel, Shelby Co., Ky., as faithful and orderly members for forty years or more. Our bereaved brother Parish met with the sad misfortune some years ago of losing his arm, but his faithful companion virtuously and vigorously applied herself to her needle, and drove want and penury away. Our sister leaves a large family of children, an affectionate husband, one sister, several grandchildren and great-grand-children, the church at Bethel, and a host of neighbors and friends, to mourn their loss; but we are comforted, believing that Jesus in whom she trusted so long has given her spirit admittance into everlasting rest, and that her body awaits the resurrection morn, to awake with his likeness and behold his face in righteousness. May the Lord comfort our bereaved and afflicted brother, his bereaved children and the church. We have felt sadly the loss of three of our most faithful members in the brief period of about two months.

JAS. E. NEWKIRK.

HARDINSVILLE, Ky.

DEAR BRETHREN:—Please publish the death of my daughter, **Mrs. Jane Ann Arrington**, who departed this life Nov. 9, 1881, in the 31st year of her age. She never made a public profession of religion, but she dearly loved to read the SIGNS, and had been a reader of them for ten or twelve years. She loved the Old School Baptists, and had a great desire to be baptized in their fellowship. It seemed that she had a warning of death some time before she died. She was not, she said, afraid of death, but talked of it as though it would be a relief to her. She requested us to bury her in the grave-yard attached to the meeting house of the Occoquan Church. We sorrow not as those who have no hope, for we believe that our loss is her gain.

"Dearest daughter, thou hast left us,
And our loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

The deceased leaves her husband and five children, with her parents, brother and three sisters, to mourn our loss. May the Lord bless it to our good.

Yours in fellowship,

SOPHIE ARRINGTON.

OCOQUAN, Va., March 2, 1882.

DIED—March 27, 1881, **Martha A. McClain**, in the 55th year of her age, of Washington, D. C. She was a member of the Alexandria Church, and had been for twenty years. She was baptized by Elder William J. Parington. She was a dear sister, and much loved by all who knew her. She adorned her profession, and was a firm believer in God's predestination, and never failed to attend meeting when not hindered by sickness. It was her theme and conversation whenever she met with the brethren, to talk of the promises and goodness of the Lord. Up to the day of her death she was perfectly in her right mind, and said that she had no fear of death; that the Lord had promised her that he would be with her in all her troubles, and would not forsake her; and she found it to be true in the hour of death. Her favorite hymn was 750, Beebe's collection, and she often had it sung during her last illness. I never witnessed a more calm and peaceful passing away from this world of sorrow to a world of happiness and rest, where I firmly believe she has entered.

LAURA V. WEBSTER.

WASHINGTON, D. C., March 14, 1882.

G. BEEBE'S SONS—DEAR BRETHREN:—By request it is made my painful duty to ask a place in our family paper for a notice of the death of our much esteemed and dearly loved brother, **James Dudley**, of Fayette County, Kentucky, which occurred on the 5th day of March, 1882, in the 49th year of his age.

The subject of this notice was baptized by our venerable brother T. P. Dudley, at Bryans, in September, 1870, having entertained a hope in Christ for fifteen years. He was appointed assistant clerk of the Licking Association the following year, and continued to act in that capacity to the close of its last session. No brother of his age had more endeared himself to the brotherhood at large, or throughout the circle of his acquaintance, than brother Dudley. An earnest, intelligent zeal for the cause of truth, and ardent love for the brethren, were conspicuous among the many virtues which adorned the life of our departed brother. Words cannot express the deep sense that we feel of our loss. We had already begun to look upon our dear brother as one whose life was to be of great usefulness. But it has pleased the Lord to remove him, as we trust, nearer that Presence where there is fullness of joy, and we desire to be reconciled to the unsearchable judgments of God, whose ways are past finding out.

Our brother leaves a faithful and loving wife, two little boys, and many relatives and friends, with the church at Bryans and the association, to mourn our loss, while it is given us, as we trust, to indulge the confident hope that with our dear brother it is far better.

A discourse was delivered by the writer (brother Moore, the pastor of the church at Bryans, failing to receive notice in time to reach the place) from 1 Cor. xv. 57, after

which the remains were taken to the cemetery at Lexington and buried.

May the Lord bless and sustain the widow and orphan children, and all who mourn the loss of our dear brother.

I remain as ever your friend and brother,
J. M. THEOBALD.
SADIEVILLE, Scott Co., Ky.

RECEIVED FOR THE CHURCH HISTORY.

Q A Ward 2, Thomas J Johnson 2, Precilla Bigelow 2, L H Thomas 4, Paul Sohner 2, C F Studdart 2, T A Easton 2, Mark Whitaker 2, Lemuel Carl 2, John N Mangum 2, Jacob Wright 2, Robert Rowe 10, Asa B Smith 2, J Taylor Moore 2, W W Scott 2, J G Woodfin 2, Lewis Brasel 2, Smith Ketchum 2, Thomas Hull 2, M A Welborn 2, Abigail Kendall 2, J E Williams 2, Susan J. Libbey 2, W A Turner 2, John Burgess 2, J C Brooks 2, Phebe Price 2, I P Hellings 2, I C Addis 2, Richard Langford 2, Daniel Black 2, Mrs A Canfield 2, John Rea 2, Jane Terhune 2, Barbara Lloyd 2, Euphemia Humphrey 2, Lewis Butler 2, Eld J J White 2, D M Walker 2, Mastin Wiggins 4, T L Page 2, Allen Haines 6, E H Watkins 2, John Varnes 2, Hannah Rosebrough 2, John Clark 2, George Hardy 2.—Total \$110 00.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the church at Warren, Baltimore Co., Md., on Wednesday before the third Sunday in May, (17th) 1882, and continue three days.

THE Delaware Old School Baptist Association will hold her next session, if the Lord will, with the Bryn Zion Church, Sussex Co., Del., on Wednesday before the last Sunday in May, (24th) 1882, and the two succeeding days.

THE Delaware River Old School Baptist Association will hold her next session, if the Lord will, with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, (May 31st), and continue three days.

THE Warwick Old School Baptist Association will convene, by divine permission, with the church at Warwick, Orange Co., N. Y., on Wednesday before the second Sunday in June, (June 7th), 1882, and continue the two succeeding days.

THE Chemung Old School Baptist Association will meet, providence permitting, with the church at Waverly, Tioga Co., N. Y., on Wednesday before the third Sunday in June, (14th), 1882, and continue in session three days.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

SPIRITUAL EDUCATION

We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

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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."

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CORRESPONDENCE.

PSALM LXXIII.

THE inspired Scriptures are a record of the revealed will of our God, as made known to his people, and also reflect the experience of the heaven-born and heaven-taught, in their passage from darkness to light, from Egyptian bondage and wilderness travel, to the "city of habitation," and the peculiar sorrows and joys which they experience while in the house of their pilgrimage; and that experience which is not in perfect harmony with that inspired record, is not the work of God. As all Zion's children shall be taught of the Lord, there must necessarily be perfect harmony in the lessons they learn. One cannot be taught by the Spirit that salvation is wholly of grace, and another by the same Spirit that salvation is partly of works to be performed by them as a means of obtaining grace; nor is one taught by the Spirit that in their flesh there dwells no good thing, and another by the same Spirit that some part, at least, of their flesh has become spiritual and good. When led by the Spirit, all will testify the same things.

In this Psalm the inspired penman presents a portion of his experience, which is left on record for the instruction and comfort of the saints in succeeding ages, "for the generation to come," who "shall praise the Lord." In this painful experience through which he passed, we find him enduring the same conflict of which the apostle speaks, as common to the saints under the gospel dispensation. "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."—Gal. v. 17. "I delight in the law of God after the inward man; but I see another 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."—Rom. vii. 22, 23. Were it true that in the new birth our fleshly nature is changed to spiritual, we should not be annoyed with that conflict which every saint here in the world is made to experience from time to time. Where is the saint on earth who does not at times painfully realize that his carnal, fleshly mind is still enmity against God, is not subject to the law of God, neither indeed can be? Must we not stand in doubt of those who would deny or dispute this emphatic declaration of the apostle? Can we feel any real fellowship for those who do not know it to be a truth? How can

two walk together except they be agreed? While every saint earnestly desires to be always reconciled to God, to be perfectly conformed to his will, they nevertheless find the words of the poet true of them,

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

The psalmist begins his song or psalm with the heartfelt acknowledgement, "Truly God is good to Israel, even to such as are of a clean heart." But the natural heart of all men, not excepting the chosen people of God, who experience his goodness, is very far from being clean. It is compared to "a cage of unclean birds," and is so deceitful and desperately wicked that we cannot, with all the spiritual light which it is the pleasure of the Lord to grant us, know it to perfection. It would seem that every quickened and enlightened sinner must freely admit the truth of this Scripture declaration.—Jer. xvii. 9. But this cannot be truly known by any until "God, who commanded the light to shine out of darkness, shines in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." But in faithfulness to his gracious promise, God gives unto his chosen ones "a new heart," in which his law is written, and with which they are enabled to love him supremely, to love his law, to love his people, and to abhor everything that is contrary to the Spirit of holiness. When thus blessed with a new heart and a right spirit, the theme of a redeemed sinner will be, "Truly God is good to Israel." And this song, begun in the house of their pilgrimage, shall never cease, not even when the earthly house of their tabernacle shall be dissolved and fall. It shall be their unceasing song in the climes of immortal glory,

"When this lisping, stammering tongue,
Lies silent in the grave."

While the goodness of God is manifest in the dispensations of his providence to all his creatures, causing his sun to shine upon them, his rain to fall upon them, and opening his hand and satisfying the desire of every living thing, yet in a special manner is his goodness experienced by his chosen and redeemed people Israel. "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men."—Psa. xxxi. 19. In the creation of the heavens and the earth, and all things therein, as well as in all things else that God has done, it has ever been with respect to the good of his people, in

connection with his own declarative glory. So it is written, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people, Jacob is the lot of his inheritance." Unto his people it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. They are to have fellowship with their Redeemer in his sufferings and temptations, as well as in his joy and gladness. Says the apostle, "If so be that we suffer with him, that we may be also glorified together." While the wrath of God against the ungodly is shown by his "enduring with much long-suffering the vessels of wrath fitted to destruction," and allowing them to pass smoothly along in the world, his goodness is manifest unto his people in chastening them "every morning," "that they may not be condemned with the world." Bastards escape the chastening rod, but every son whom he receiveth is made to feel his fatherly correction when they forsake his judgments and statutes. While the trials and chastisements which these sons endure are, in the eyes of the ungodly world, "an evident token of perdition," and of God's wrath, it is to those who endure them "an evident token of salvation, and that of God."—Phil. i. 28. When we were taken out of the horrible pit and miry clay, and the song of praise to God was put into our mouth, we felt that the goodness and mercy of God was so great that we should evermore dwell upon the theme. We envied not the worldling's store, but were content with the presence and smiles of the heavenly Lover. Little did we then think that we should ever envy the foolish in their prosperity, or again find ourselves stretching our arms like seas, to grasp in all the shores. We felt that the weak and beggarly elements of the world should no more captivate us; that we no more should ask or desire the friendship of the world, which is enmity with God.

"Far from my thoughts, vain world, be gone,
Let my religious hours alone,"

was our song. But alas! how soon we found, to our sorrow, that there was yet in us a spirit that lusted after the world, and could be satisfied with nothing but the things of the world. Though painful, the lesson must be learned, that in the world we shall have tribulation. We must learn the truth of the apostle's words, "I know that in me, that is, in my flesh, there dwells no good thing;"

that while the Spirit of Christ, the Spirit of holiness, dwells in us, an evil heart of unbelief, causing us at times to depart from the living God, is also within us, which causes us to murmur at the providences of God by which we are surrounded. While looking only at the things which are seen, which are temporal, the trials seem "too painful," for us to endure. But all this painful experience manifests us as subjects of God's favor, and is as much a token that "God is good to Israel," as is that joy and gladness which we experience when walking in the light of his countenance and basking in his smiles. And the apostle James tells the saints to count it all joy when they fall into divers temptations, (trials), and the apostle Paul tells them to "rejoice evermore;" whether enjoying the beams of the Sun of Righteousness, or walking in darkness and having no light; whether in wealth or poverty; whether in sickness or health. As the thoughts of the psalmist were too painful for him until he went into the sanctuary, so we, when outside the Sanctuary, in an experimental sense, (Christ is our Sanctuary) the trials that beset us in our pathway are always discouraging to us; but when dwelling in our Sanctuary, abiding in him, (John xv.) and faith is in lively exercise, we can say with the psalmist, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness;" and with Moses, choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; for then we have respect unto the recompense of the reward.

The wicked have "no bands in their death, but their strength is firm." While dead in trespasses and in sins, there is no feeling of bondage. In this death the wicked have no bands. They know nothing of that bondage which God's people feel. They said to our Redeemer in the days of his flesh, "Are we blind also?" And they were indignant when Jesus said, "If the Son therefore shall make you free, ye shall be free indeed." They said, "We be Abraham's children, and were never in bondage to any man; and how sayest thou, Ye shall be free?" And until the present day we hear them saying, "We are free-agents. We may deliver ourselves from the bondage and service of sin whenever we will. We have all the religion we live for, and if we desire more we may obtain it." Are there any bands in this, or lack of ability and strength felt by them to turn from sin and commend them-

selves to the favor of God? "Their strength is firm." But how stands the case with God's people? When groaning under a sense of their sinfulness and depravity, bowed down like the bulrush, how helpless and weak they feel! All their little strength is gone; sink they must in dark despair, unless a power from above interposes and delivers them from the death which they feel to be in—separated from the joy of God's salvation. Seek they for relief from carnal religionists, whose strength is firm, they are met with the mocking words of that "mouth" which is "set against the heavens," "Acquaint now thyself with God, and be at peace; thereby good shall come unto thee." "If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous." But can such words help him that is without strength? It is but mocking them in their sorrow. They know their utter destitution of strength to deliver themselves, and so are compelled to await the coming of him who is anointed to preach deliverance to the captives, and to bring the prisoners out of their prison-houses—Isa. lxi. 1.

The wicked "are not in trouble as other men;" that is, as the men of God are. While it is evidently true that, "Man that is born of a woman is of few days and full of trouble," from which none of the sons of men are exempt, there is a peculiar kind of trouble which is experienced by none but the people of God. They have meat to eat that the world knows nothing of. They are fed with the bread of sorrow which none others eat. Their dear Redeemer partook of the same, and in the days of his flesh offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Words cannot express the trouble and groanings which are common to the saints. O the depth! Deep calleth unto deep, and the waves and billows of trouble overwhelm them. But what is the depth of their extreme trouble, in comparison with that cup, full to the brim, which was drank by their dear Redeemer, when, pressed like a cart under sheaves, he bore the weight of all the transgressions of his people? Remember him, ye troubled saints, who experienced so great and sore trouble, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood.

"Neither are they plagued like other men." The terrible malady, sin, which troubles the saints is no trifling disease. It is not a sickness that earthly medicine can cure; nor is it a disease that is simply in the skin.

"It lies not in a single part,
But through the frame is spread;
A burning fever in the heart,
A palsy in the head."

Like the plague of leprosy, nothing short of a miracle, even the power of God, can deliver from it. But will it

never be removed from our flesh? Must we ever be tormented with this loathsome plague? Not while the earthly house of our tabernacle stands shall we be freed from this sore plague; but the earnest expectation of the creature waiteth for the deliverance; for the creature itself also shall be delivered from the bondage of corruption, from the plague of sin, into the glorious liberty of the sons of God. This mortal shall put on immortality, and this corruptible shall put on incorruption.

But even this sore plague that we feel, is overruled by our God for our good. The felt sense of this plague has the effect to humble the saints before God: otherwise they would be like the wicked; for because they do not feel it, "Therefore pride compasseth them about as a chain, and violence covereth them as a garment." "And they say, How doth God know? And is there knowledge in the Most High?" And of them it is written, "Because they have no changes, [such as the saints experience] therefore they fear not God."

But notwithstanding "sorrows of a full cup are wrung out" to the saints, and they are "chastened every morning," yet they can from the heart say,

"Boast not, ye sons of earth,
Nor look with scornful eyes;
Above your highest mirth,
Our saddest hours we prize;
For though our cup seems filled with gall,
There's something secret sweetens all."

While the wicked cannot see the purpose, the predestination, nor the knowledge of God in his dealings with his chosen people, those who are exercised thereby are taught therein the doctrine of God their Savior, the knowledge of his predestination and election, which is their comfort in times of trouble, and is the foundation of their hope. They learn the doctrine, and the preciousness of it, through suffering. Though Job in his distress confessed his inability to find God by searching for him, by going backward or forward, to the right hand or the left, yet his faith enabled him to confess, "He performeth the thing that is appointed for me." "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." It is here summed up by the inspired psalmist, "Thou shalt guide me with thy counsel, and afterward receive me to glory." How consoling the words of the psalmist, when we remember all our heart-wanderings, rebellion and murmurings, "Nevertheless I am continually with thee: thou hast holden me by my right hand." "Though we believe not, yet he abideth faithful" to his promise, "I will never leave thee nor forsake thee."

"Surrounded with sorrows, temptations and cares,
This truth with delight we survey,
And sing, as we pass through this valley of tears,
The righteous shall hold on his way."

In hope of deliverance from the bondage of corruption, into the glorious liberty of the sons of God,

BENTON JENKINS.

MIDDLETOWN, N. Y., March 22, 1882.

"AND he said unto them, Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15.

This language was used by our Savior himself to his eleven apostles after he had risen from the grave, and had been seen by Mary Magdalene, and she told all of those who had been with him, who were then weeping on account of his crucifixion; but they did not believe her report. After this he appeared to two others, who testified that he was alive, but they did not believe their report. After this he appeared to the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not the testimony of the three who had seen him after he had risen. Then comes the language of my text, commanding his disciples (the eleven) to go into all the world and preach the gospel to every creature. I shall take the position that Christ meant exactly what he said to his disciples, that they were to preach it to every creature, without distinction, upon their part, as they were not infallible. He had previously promised to be with them, even to the end of the world. The question now arises in my mind, What is the gospel? I understand that when Jesus Christ and him crucified is preached, as the way, the truth and the life, to lost and ruined sinners, the gospel is preached. Who then are the sinners? All of Adam's posterity fell in him, and consequently all are condemned, and need not to commit another sin to be damned, for they are already condemned, and do just as wickedly as the Lord God will allow them. This is the awful condition of the human family, and without the Savior there is no remission of sins. But it has pleased God to save his people by the gift of his Son, taking upon himself the form of man, living up to all the requirements of the law which God had given to man, fulfilled its jots and tittles, and suffered death to save his people from their sins. Who then are his people? All that the Father has given him out of the world; for we hear him saying, "Father, glorify thou me with thine own self, with the glory I had with thee before the world began." He answers, "I have glorified thee, and will glorify thee again." Here seems to be a unity of the Father and Son before the world began. "God is a Spirit, and seeketh such to worship him as worship him in spirit and in truth." Now, the law came by Moses, but truth and grace came by Jesus Christ. And it is by a knowledge of the law that we know sin. Now, all the human family may be instructed in the law, and yet there is no life in it. The apostle Paul says, it kills, but the Spirit makes alive. For illustration, we read, Rom. x., Paul speaking of Isreal, says, "They have a zeal of 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 unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." Now, Christ must be

preached as man's Surety; and it is not for man to learn him by the wisdom of this world, because it is foolishness with God. Man is carnal, sold under sin, and in a state of nature, has no claims upon his Creator, and as such can only ask for mercy. Life must be imparted before there are hearing ears, or any shaking of dry bones. My people, says Christ, shall be a willing people in the day of my power. And, "All that my Father hath given me shall come unto me." And again, "No man can come unto me, except the Father which sent me draw him; and I will raise him up at the last day." Here seems to be a will which is to be carried out, and it is God's will, and not man's; and he is under no obligations to man, neither does he need his help, as some claim in the present day, to accomplish his designs. He speaks and it is done; he commands and it stands fast. We see, then, the salvation of sinners is the work of God: for "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." Christ used language like the foregoing, to show that the power was all vested in him, and that man was utterly helpless to extricate himself from his lost condition. He as the Surety for his people paid the debt which they had contracted in the fall, being ten thousand talents in debt, with nothing to pay. He now intercedes for them, because of the debt being paid by himself, and justice lets the prisoners go free. Now, it has pleased God by the foolishness of preaching to save them that believe. How then shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? How are they to be sent? Just like Paul was. When God was ready for him to labour in his vineyard, he called, convicted, converted, and laid the gospel upon him, and he preached it through necessity. God revealed his will to him, and so we see him going forth without waiting for any preparation which man could make. But this is not the order of all at the present day. Men claim the power, and have taken the honor to themselves, and there are very many who seem to be panting to preach the gospel, as they term it, but have not the means. What means do they want? The metal that Judas covenanted for when he betrayed the Savior. It takes that, or its value, to carry on their work. Notwithstanding the positive declaration in the Scriptures that "no man taketh this honor to himself save those that are called of God as was Aaron." I say, from the authority of divine writ, that God calls his ministers and qualifies them to preach his everlasting gospel, and lays it upon them of necessity, and then they preach him as a complete Savior of sinners; and all that have been born of the Spirit will be fed, and they are made to rejoice together, and to grow in the knowledge of the truth as it is in Christ Jesus our Lord; and they will give God all the glory,

for they have learned by experience that all their help is in him, having been stripped of all self-dependence and self-righteousness, and made to feel that others are better than themselves. They now know that no good belongs to the flesh, and are astonished that it is as well with them as it is. And they are now ready to say with the apostle, "By grace ye are saved," if saved at all. This is the way I understand that the child of God is taught by the gospel. While dead sinners may sit under the same sound, it is to them a stumbling block and foolishness, and while in this condition not a promise of the gospel is to them. Why then go into all the world and preach the gospel to every creature? Because God's chosen people are in the world, (or at least all that he has not called home to himself,) and as I have already stated, his ministers are fallible, and when they have declared the gospel they know not what has been accomplished by it, for it is God that directs it to the accomplishment of his own will. Paul says, "I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." The apostle here, as in all his writings, gives God all the power and glory. Dear brethren and sisters, how different this teaching is from the great mass of teaching in the present day. We hear men declare in the present age that a great portion of God's increase is from the Sunday School, and they claim to be doing great things for the Lord. I cannot find any such instruction in the word of divine writ, neither does my experience teach me that such is true. I feel that the Lord has done great things for me in the redemption of my poor soul, revealing himself to me as the way, the truth and the life, when cast down under a burden of sin, and none to help. Christ told Peter to feed his lambs and his sheep, but said nothing to him about making any, and I take it for granted that it was not Peter's work. Neither do I find where any of the apostles were commanded to make sheep, but to feed them. Well, there are some who call us sheep-feeders, hard-shells, and many other hard names; but I would only say to such that Christ was called by hard names, and left his testimony for us that we may endure the same. Some say it is the duty of ministers to convert the world to Christ. If it is, then they can make sheep. But if this be true, please tell me where the authority comes from for the practice of shearing them before you turn them loose, as is the custom in the present day, and even to the widow's mite. I speak of these things for the good of Zion, believing as I do that very many of God's children have been led astray by false teachers, which the Scriptures testify should come. Brethren and sisters, let us take the word of God as the man of our counsel, and add nothing to it, neither take from it.

As ever, your unworthy brother in gospel bonds,

P. M. WRIGHT.

CHAMBLISSBURG, Bedford Co., Va.

FAIRFAX Co., Va., Feb. 28, 1882.

DEAR BRETHREN BEEBE:—I have thought for some time of trying to write a little about my experience, as I humbly hope, of the Lord's dealings with a poor, unworthy sinner. Surely, if one at all, the least among the redeemed.

My parents were Primitive Baptists, and from childhood I was taught to respect this despised people. When a child I greatly feared death, and would often think on retiring at night, Will I live until morning? What would become of me if I should die? Even in my gayest hours I have felt convicted, and would creep away, thinking how foolish and sinful I must be. Time passed on, and I was a scholar at the Misses Boggs' Seminary in Washington. Elder W. J. Purington was pastor there then, and as duty compelled, I would attend every meeting with our dear sisters. While there, my brother, Joseph Brothers, came before the church, and was baptized. It was a very impressive sight to me, and created a warfare in my mind from which I never seemed to be free. I would read the Bible, but it was a sealed book. Often on awakening from sleep I would find myself repeating some passage of Scripture, and would often wonder where I had heard the words, or refer to the Bible to find them. After a short time I was relieved very much from this distress of mind, and if possible was more pleasure-loving than ever. My dear mother would often chide me, and say she hoped I would see the error of my ways some day. Prophetic words. Justly and bitterly have I mourned, and all my pride has been sorely leveled in the dust; but I do humbly thank our dear Lord (if it can be possible) that he has chosen for a vessel of mercy such an unpardonable sinner as I so often feel myself to be. But sometimes this veil of darkness is rent, and like the psalmist I can sing songs of praise to our blessed Redeemer with joy unspeakable and full of glory. This sweet communion seems to come only between the creature and its God. It is sweet to think that he has kept these things from the wise and prudent, and revealed them unto babes. I sometimes feel so feeble and weak that hope is almost gone; then if I try to assume undue valor, and boast of my strength, O what a chaos I find myself in!

But I will return to my early pilgrimage, when I was trying to justify myself in leaving my old home with the husband of my choice. We differed in religious views, but at that time I scarcely gave such a matter consideration. After we were married I would attend the Catholic Church with my husband, and listen to the sermon attentively, trying if possible to find some prop to rest upon. Their orations were delivered with much enthusiasm, and seemed very appropriate for the congregation, and no doubt satisfied their every religious desire. Sometimes I would have a prayer book placed in my hand, and be desired to go through

the forms of the church; but to me it seemed only a form, for my poor, sinful heart would rebel against this doctrine, and say it was not the inspired word of God, but the commandments of men. After I had returned home I would sit and think the matter over carefully. Would it not be better to strive to believe as my husband did? The Catholics certainly tried to be Christians, and not only that, but without a doubt in their own minds could go to heaven if they chose. Then why not take the advice of my dearest friend, who would often kneel near me and pray that I might believe as he did and become a Catholic? It was easy to work out my own salvation; not with fear and trembling, but with strength sufficient for the task. I must be a co-operator with God, and the Virgin Mary would intercede for me. In the meantime I received a letter from home, saying my dear mother was very ill. I reached her bedside the next day, but O how changed the dear form that I had left but a few months before! I knew death had set its mark, and her words of greeting confirmed my worst fears. "You have just come in time, child; I won't be with you long." I turned away, my heart seemed to almost cease beating, and I longed to wail out in my anguish, and throw the burden from my heart. But after I had been with her awhile, and had witnessed her great suffering, and how meekly she awaited the time of her departure, I felt it would be well with her when all was over. A few days before she died Elder Joseph Purington came to see her. She seemed to appreciate the visit very much, and while engaged in conversation mother told her experience. I remember at the time how beautiful I thought it was, and what a great change seemed to come over her while relating the Lord's wonderful dealings. I can never express my own feelings at the time. If I could only pass through the change she had, how greatly I would be blessed. But this was not for me; my sins were unpardonable. After she was dead the words came to me very forcibly, Why grieve for your dead mother? She is happy; you had better lament over your own soul. After the funeral I returned home, but I never felt satisfied. There was a longing for something I could not express. The following summer I attended an association at Mill Creek, Berkly County, Virginia. We had very inclement weather, and only those who seemed to love the truth attended the meeting. The ministers, I thought, seemed to have great liberty in speaking, and sometimes I would get so deeply engrossed in a sermon that I would forget the surroundings. One day Elder Chick repeated these lines,

"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 words came to me with great power, speaking the questionings of my own heart. Did I love the Lord? And why this strange longing to be

one of these lowly people, who could boast of nothing, and seemed to feast bountifully on the crumbs which fell from their Master's table? After the sermon was over I wandered away from the meeting house, hardly knowing how I went, and came across an old gentleman with whom I entered into conversation. I found him to be an Old School Baptist, and his words of comfort and hope seem to remain with me yet. Two years after this we moved to Fairfax County, Virginia, in sight of my old home. Here we are greatly blessed with regular appointments every month. At this time my desire to attend the meetings regularly had become irresistible. If a legion opposed me, I felt that I must go. A still, small voice seemed to be urging me on to (I hope) the fruition of God's holy purpose. Worldly influences, which had held my wandering thoughts captive so long, seemed to be weakening, and I felt a constant desire to be numbered among these poor Old Baptists. If ever a people followed their Maker in spirit and in truth, surely this people did. My constant cry was, Lord, have mercy on me, a sinner. If I was condemned to everlasting torment, it was nothing more than I deserved. I humbly hope the time had come when I could say, Do with thy servant, Lord, as seemeth good in thy sight, and I will praise thee. Thou hast made me to lie down in green pastures, and thy banner over me is love. My soul at times seemed to be lifted from earth, and I was filled with such a calm, sweet spirit of rejoicing, that I felt I could not be deceived. Surely the Lord had strengthened my belief, and I would have no more dark seasons of doubting and despair; but our dear Redeemer has decreed otherwise. I would feel so unworthy while attending the meetings of the dear saints, that my tongue would be silent, and I would go home with all my good resolutions leveled in the dust. At this time my brother and sister seemed greatly troubled in mind, and were seldom absent when the appointed time for preaching came round. Our dear brother, Elder W. M. Smoot, would visit us occasionally. Then we would collect together and have sweet seasons of comfort, and his kind admonitions always left us with hope revived. My desire and prayer that our dear Lord would give me liberty to go before the church, seemed to be one constant supplication. I knew my sister's troubles were similar to my own, as I had often heard her express her feelings in regard to baptism, and how very destitute she always felt when opportunities to talk to the church were offered. I thought I would go to her, and perhaps our conversation would bring some relief; but before I reached the house I had traveled in bitterness of spirit so far into the wilderness, that I had nothing to say on this (to me) all-important subject. After a short time we were left alone together, and almost the first words my sister spoke intimated her intention, if the Lord so willed, of trying to tell her exercises

to the church the next day. This seemed almost a fatal stroke. I certainly could not participate in this blessed command with a good conscience. The blessed Lord had wisely chosen her, and I was the vessel the potter had made to dishonor. But O, blessed relief! Ere the shades of evening had darkened into night our dear Lord saw fit to give me relief. It came as the distilling of dew, speaking peace to my soul. The next day, after brother Smoot had preached a most excellent experimental sermon, (I felt that I could take every word to myself, and it seemed to be revealed so plainly, and with so much beauty,) my sister and I tried to tell what we humbly hoped the dear Lord had done for us. My portion to relate was very small, but I trust and believe the dear saints know the welcome sound, and can justly discriminate. We were baptized the same day, in June, 1881, and ever shall remember how beautiful everything looked when we came out of the water. All nature seemed to be singing praises to our adorable Creator.

"With my whole heart I'll raise my song,
Thy wonders I'll proclaim;
Thou, sovereign Judge of right and wrong,
Wilt put my foes to shame."

Since then our dear Lord has deemed it prudent to bring me through deep waters, but his sustaining hand ever guides our frail bark, and he always gives us strength in hours of need. "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."

Dear brethren, if this imperfect letter does not meet with your approbation, please consign it to the wastebasket, and all will be well.

Your sister in hope,

H. B. GREHAN.

NEWBURY, Ontario, Canada.

DEAR BRETHREN BEEBE:—In the SIGNS OF THE TIMES for March first, sister E. Candler writes, "Will brother Fred. Keene give me a few of his thoughts on the fourteenth chapter of Romans, part of the last verse: 'For whatsoever is not of faith is sin.'" My earnest desire is that the thoughts I may here give expression upon the above mentioned Scripture will be of some benefit to the saints of God, in as far as what is written is sustained by the holy Scriptures.

The apostle in the beginning of this chapter says, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs." Thus it was with the brethren of many of the early churches of Jesus Christ. Those who were weak, and put a difference between meats, sooner than be polluted would abstain, and eat only herbs; and if called upon to eat, would be ready, like Peter, to exclaim, "Not so, Lord; for I have never eaten anything that is common or unclean."—Acts x. 14. But one that was strong in faith, to whom the Lord had revealed that "in meat, or in drink, or in respect of an 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," (Col. ii. 16, 17,) this "one believeth that he may eat all things," and could say, with Paul, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."—Romans xiv. 14; 1 Tim. iv. 4, 5. But the one "who is weak," who has not this knowledge, and is not persuaded by the Lord Jesus that every creature of God is good, and nothing to be refused, &c., he esteemeth meats to be unclean, and to him it is unclean. Therefore he that is in this doubtful state is damned if he eat, because he eateth not of faith. His Jewish conscience condemneth him in that which he alloweth. He eateth that which he esteemeth to be unholy and unlawful. He eateth in doubt, and is condemned. "For whatsoever is not of faith is sin." "Without faith it is impossible to please God."—Heb. xi. 6. "They that are in the flesh cannot please God."—Romans viii. 8. What a blow is this to all the aspirations of the fleshly mind, all our deeds, all our attainments. Yea, though like Paul we could say, "Touching the righteousness which is in the law, [we were] blameless," (Phil. iii. 6,) yet here in one word of the living God all our comeliness is marred, all our fleshly aspirations blasted, and all our works declared to be sin. By the strivings and doings of the flesh there are many in this day going about to establish their own righteousness, and some have been so carried away in admiration of their own exploits that they declare they have attained to sinless perfection. But they do lie. Eccl. vii. 29; 1 John i. 8. "Whatsoever," no matter what it may be, or however highly esteemed among men, "Whatsoever is not of faith is sin." Thus Israel (according to the flesh), which followed after the law of righteousness, hath not attained to the law of righteousness. "Wherefore? Because they sought it not by faith, but as it were by the works of the law."—Romans ix. 31, 32. They failed to attain unto anything but sin, being destitute of faith. How awfully true do the elect of God prove this to be under the teaching of the Holy Spirit, so that they cry out, "All our righteousnesses are as filthy rags." But "the Gentiles, which followed not after righteousness, have attained unto righteousness, even the righteousness which is of faith." By faith "we establish the law."—Rom. iii. 31. What is faith? "Faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1. In this chapter is recorded the doings of faith. This faith, by which all the righteous doings of the "household of faith" were wrought, is of heavenly origin, and Jesus is the author thereof.—Heb. xii. 2; 2 Peter i. 1. And this most precious gift (Eph. ii. 8) of the grace of God (Acts xviii. 27) is wrought in the poor sinner by

the operation of God.—Col. ii. 16. It is born of God, (1 John v. 4,) it is the fruit of the Spirit, (Gal. v. 22,) and its stability is nothing less than the power of God.—1 Cor. ii. 5. By this, the faith of God's elect, (Titus i. 1,) they live, (Gal. iii. 11,) they walk, (2 Cor. v. 7,) they fight.—1 Tim. vi. 12. Yea, "Through faith [they have] subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." They overcome the world.—1 John v. 4. From the beginning of the world the Lord revealed the doctrine that "Whatsoever is not of faith is sin." Behold two worshipers, Cain and Abel. "Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof."—Genesis iv. 2-4. Now the offering of Abel was an offering in righteousness, for "by faith Abel offered unto God a more excellent sacrifice than Cain."—Heb. xi. 4. He was a worshiper in spirit and in truth, and by faith "he obtained witness that he was righteous, God testifying of his gifts." "And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect."—Gen. iv. 4, 5. His religion and worship were not of faith, and the Lord had no pleasure therein. His offering was sin. As the inspired apostle writes of Cain, "his own works were evil."—1 John iii. 12. Another striking exemplification of the text is that of Israel and the Egyptians: "By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned."—Heb. xi. 29. The Lord commanded the children of Israel to go forward, and gave them this assurance, saying, "The children of Israel shall go on dry ground through the midst of the sea."—Ex. xiv. 15, 16. They went forward in obedience of faith through the midst of the sea on dry ground, and the waters were a wall unto them on their right hand and on their left. "The enemy said, I will pursue."—Exodus xv. 9. The Egyptians assayed to pass through the Red Sea, but not by faith, but with horses and chariots and horsemen, "and were drowned."—Ex. xiv. 23. By horses and chariots they assayed to pass through, but "by strength shall no man prevail."—1 Sam. ii. 9. Without faith it is impossible to please God. The Lord sent forth his wrath, which consumed them as stubble. What was obedience and pleasing to God in Israel, was an abomination and sin in the Egyptians. Where is boasting then? It is excluded.—Rom. iii. 27. For by faith Israel passed through the Red Sea. They sang his praise. O what a song! "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown

into the sea. The Lord is my strength and song, and he is become my salvation." "Thou in thy mercy hast led forth the people which thou hast redeemed."—Ex. xv. Thus the Lord put a difference between the Egyptians and Israel. Do we not find in this day the religious world, like the Egyptians, assaying to do that which is lawful only for the household of faith? They organize churches, and call them churches of Christ. They assay to have preachers, and call them ministers of the gospel; but they preach not the gospel. They immerse each other in water; they counterfeit the ordinances of the house of God; they eat bread and wine, and call it the Lord's supper. Multitudes, destitute of faith, are doing these things, and many of them vainly thinking they are doing God service. But "Whatsoever is not of faith is sin."

Is there not cause for much humility and self-loathing, as we are led to review all our ways? How often has this flesh of ours become very religious, and would "do exploits?" We attempted many things, and wrought many things, but in the midst or in the end the dear Lord opened our eyes, and discovered to us that self was uppermost in it all. Then were we much ashamed and confounded at the desperate wickedness of our hearts, that we should ever dare to do anything as to God, when it was in fact that we might triumph a little; and this could not be of faith, for by faith boasting is excluded. Therefore we had not wrought righteousness, but sin. How dependent are we upon our precious Lord Jesus, the author and finisher of our faith. "Without me," Jesus says, "ye can do nothing." "Lord, increase our faith," that we always having all sufficiency in all things, may abound in every good work.

In love to all that love our Lord Jesus Christ,

FRED. W. KEENE.

GHEENT, Ky., Jan. 22, 1882.

BRETHREN BEEBE:—Peter, in his first general epistle, second chapter and ninth verse, says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." This epistle is called a general epistle, for it was not addressed to any single church, but to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, and they are styled by the inspired apostle, "elect according to the foreknowledge of God the Father." The apostle delineates in clear and forcible language the peculiar characteristics of those strangers. In addressing them he says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Again he says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices,

acceptable to God by Jesus Christ." Although that epistle was addressed to those strangers, to that peculiar people, yet it also was written for our learning; and every part of it, yea, every word, is replete with interest to the saints of this day, as well as to those who have preceded us in their earthly pilgrimage. Then, dear saints, let us this morning hold sweet converse for awhile upon the words, "royal priesthood," as used by the apostle.

The word "royal," as defined by lexicographers, means kingly, pertaining to a king; hence the children of a king constitute the royal family, because they have descended from the king. That royal priesthood descended from him of whom John speaks when he says, "And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords." For they are born of God. In regard to him Paul uses this language, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." Then that royal priesthood belongs to the family of that King who is eternal, immortal and invisible. The Savior says of those children, "Blessed are the peace-makers, for they shall be called the children of God." And the apostle says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." Peter appropriately called them strangers. They were in the world, yet the world knew them not; and Paul calls them "strangers and pilgrims on the earth." This question now appropriately suggests itself, How are they strangers? To answer this question correctly we must look to the teachings of inspiration, in which we learn that the first Adam was of the earth, earthy; hence all of Adam's race belong to the earth, and derive their sustenance from it. We also learn that the second Adam is the Lord from heaven. The children of the first Adam are indigenous to this earth, and enjoy and are entitled to all things pertaining to it. They cannot rise higher than the source from which they emanated, for they are of the earth, earthy, and they return to that earth. It is written, "Dust thou art, and unto dust shalt thou return." The cold confines of the tomb is their last resting place. Job says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Daily we have ocular demonstration of the truth of this language of that afflicted saint. Now it comes home to me with irresistible force. In memory I am carried back to the days of my boyhood. In 1826 I was a lively, mischievous school-boy in this town. Now but one of my associates in that school is left to recount with me the fascinating scenes which we were then passing through, and he is rapidly declining. Surely the places and friends that then knew us

will soon know us no more forever. This picture presents the condition of Adam's race in all climes and every country. But, dear saints, let us turn from that gloomy picture. We know that sad bereavements, disappointments, pain, disease and death constitute all its shadings. Let us turn to the glorious gospel of the adorable Son of God. It presents to us in living light the sublime glories of that "royal priesthood." Our glorious Redeemer, in speaking of them, when addressing the Father, says, "Thine they were, and thou gavest them me." "I pray for them: I pray not for the world, but for them which thou hast given me." Again, "All that the Father giveth me shall come to me." And still again he says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any 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. I and my Father are one." The Almighty, speaking as recorded by the prophet, says, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." The prophet records in clear and unmistakable language the infinitely glorious work of the adorable Redeemer, which he accomplished for that "royal priesthood." He was given as a covenant to the people, and in pursuance with that covenant he laid down his life for his sheep. The sheep of whom he speaks are the same whom the apostle calls "a royal priesthood, Paul, in addressing Titus, said, "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." That peculiar people, that royal priesthood, were redeemed from all iniquity, and they are made zealous of good works. The apostle does not leave us in the dark as to the manner of their being made zealous of good works. He says to Timothy, "Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an 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, but is now made manifest by the appearing of our Savior Jesus Christ." They were saved according to his purpose, and called according to his purpose and grace, which was given them in Christ Jesus before the world began. They are called from nature's night to the glorious light and liberty of the gospel. Paul was groping in the darkness of that night when he was persecuting the saints. The Almighty says by the prophet, "I will

bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Again, the prophet says, "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 servants of the Lord spoken of are the same whom the apostle calls a royal priesthood.

Having talked a little about the condition of the children of the first Adam, and then having taken a look at the heritage of the servants of the Lord, we can understand why the apostle called them strangers and pilgrims. They were called with a holy calling. None is holy but God. Then they were called of God. The adorable Redeemer says, "Verily I say unto you, 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." Paul was in the enjoyment of that life when he said, "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." He says again, "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." They are made a royal priesthood, for Christ our exalted Lord and King is in them, the hope of glory. The apostle, in addressing the Philippians, said, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." He being in them the hope of glory, works in them; and his being a righteous work, they yield the fruits of righteousness. The apostle says to them, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." It is thus they show their faith by their works. Faith is one of the graces of the Spirit, and is the gift of God. The Savior said to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Being born of the Spirit, they have Christ in them the hope of glory. Then they are not counted with the nations. They are a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvelous light. O how marvelous! Yes, dear saint, it was marvelous, it was wonderful to you when the Sun of Righteousness shone in you, and gave you the light of the knowledge of the glory of God in the face of Jesus Christ. It was then the

matchless glory of your adorable Redeemer was made manifest in you. It was then that you were prepared to show forth the praises of him who hath called you out of darkness into his marvelous light. That light enabled you to behold the corruptions of your Adamic nature, and caused you to say, "In me, that is, in my flesh, dwelleth no good thing;" and your great desire continually is that the Lord will create in you a clean heart, and renew in you a right spirit. But the new man, which is created in righteousness and true holiness, cannot live with the old man, the outward man, without a warfare, for "It is the Spirit that quickeneth; the flesh profiteth nothing." While in this tabernacle of clay your language will still be, "When I would do good, evil is present with me." But, dear saint, the time will soon come when you will be disrobed of mortality, and in the glorious resurrection all that royal priesthood will be called from the cold confines of the tomb. Then mortality will be swallowed up in victory. Then you will sing a nobler, sweeter song than mortals ever sang. In that song you will ascribe all glory to your glorious Lord and King, who hath made you that royal priesthood, and kept you by his power through faith, ready to be revealed in that last time. O the glory that will then be revealed in you at his right hand, where there are joys forevermore.

H. COX.

LOCKTOWN, N. J., March 20, 1882.

THE writer of the following experience is a young lady of eighteen or nineteen years of age, and as she has granted liberty to publish it, I send it for you to dispose of as you think best. If I know anything of a christian's experience, hers are the breathings of a heaven-born and heaven-taught soul. I had the pleasure of baptizing her in the fellowship of the Kingwood Church on yesterday. The church has abundant reason to hope that there are others who will soon be enabled to see their way clear to come and tell what God has done for them, which may the Lord grant.

Yours to serve in the gospel,

A. B. FRANCIS.

LOCKTOWN, N. J., Feb. 15, 1882.

ELDER A. B. FRANCIS—DEAR FRIEND:—I received your very welcome letter to-day, and O how glad I was to read it. Little did I think of receiving such an answer to my poor letter which I sent you a short time ago; and to think you call me sister! Do I read it right? Am I worthy of being so called? You wished me to write again, and tell you how I have been led, beginning with the first impressions in regard to my condition as a sinner. Dear Elder, with a willing heart I will try to tell you as near as I can. Although I cannot call to mind as clearly as some of the dear children of God, I will try to tell you the best I can.

About a year ago I attended a meeting one day, not very far from here. The minister told the sinners,

as he called them, that they should rise up, and come out on the Lord's side and be saved; that they would have to do something to be saved, and they need not think that God would come to them and save them, but they should go to him. I returned home and went to my room, and I thought, I know I am a sinner, but how can I arise and do as they say? From that moment I felt as if I would never attend meeting again, for it made me feel far worse than before. I knelt down and tried to pray, but my prayer seemed to rise no higher than my head. For a few weeks I seemed to stay in this one place, but I soon began to feel worse; so I went to Old School Baptist meeting, and after that it seemed to me there was where I must go. They seemed so different; they were not always telling how good they were. But darkness seemed to hover over my pathway. How often have I retired with the words on my lips, "God, be merciful to me, a sinner." It seemed to me that I was the most wicked being that ever lived. My sins would rise up before me like mountains. I would go out with my young friends and try to drive these thoughts away, and enjoy myself; but soon I would find myself in the same old place. Well, I would say, "They are all better than me; why am I with them?" Dear Annie Kochersperger and I used often to have long talks together, and she would tell me how happy she felt; she had no fear of death. O, I thought, if I could feel as you do! She would often say, "Dear Katie, don't listen to the sweet voices of the world, but stand still and see the salvation of your God." I thought, O that I could talk of that hope as she does! but I felt lost forever, without hope. I could not look to Jesus as she did; all I could say was,

"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."

The last time Elder Smoot preached here, I do not remember the text, but he was speaking of what trials the children of God have to pass through. I thought, They do not have such trials as I do; they never were so great sinners as I. I went with Mr. Rittenhouse to Stockton. There were some friends with him, and after we started we got to singing hymns. O what good it did me! I retired that night feeling quite relieved, and in the morning I awoke feeling far better. I had such a sweet dream. I thought Elder Smoot baptized me. How sweet it seemed as he led me down into the water, and as I arose, pen cannot describe how happy I felt. The words came to me, "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. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff they comfort me." All that day I felt so happy, but it was only for a day; I found it was not lasting. Soon I began to doubt. I went to stay all night with

a friend, and I told her my dream. She said she wished she could have as good dreams as some had, but she did not seem to have them. Afterward I dreamed of you, dear Elder, leading me to the same place for baptism that Elder Smoot did, and as I arose from the water I realized the same peace as I did before. Then I began to wonder why one so vile as I should dream of so solemn a thing as baptism. About three months ago I went to Clinton, and after I had been there a week or two I began to wish that I could attend the Old School meeting; but as there was none there, I staid at home. Often I would retire, feeling wretched, and would try to pray; but I was too wicked, I could not. The Bible was a sealed book. My young friends would say, "Kate, if I only was as good as you are." I told them they were, for there was no good in me. It would make me feel sad when they would speak of my goodness, for well I knew I was a sinner. But, dear Elder, God did have mercy on me. One night, as I lay awake, thinking what trials I had had, I felt to give up, and put my trust in Jesus, for I could not save myself. "In thee, O Lord, will I put my trust." From that moment I was made to rejoice as I never had before. O how sweet that hymn seemed to me,

"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."

I repeated the hymn over, it seemed so sweet. Yes, it was "amazing grace" that had led me thus far. My burden was gone. I looked back, but I could not tell where it had gone. I felt like singing. I was made to repeat the twenty-third Psalm. It seemed that I could almost reach Jesus with my hand, for he appeared to be but a little way off. What a blessed thing it is when we have that hope set before us! Not all this world's pleasures can take it from us. I have not the fear of death that I once had. This world's pleasures are not to me as they once were; it is now my joy and comfort to read the hymn book and the precious Bible; it is no longer a sealed book before me. When I look around me and see friends enjoying themselves with this world's pleasures, I think I was once as thoughtless as they; but how thankful I am that I am not there now. I feel as though I must say, I have been with Jesus and learned of him. I once thought if I was lifted out of nature's darkness into God's marvelous light I would be satisfied, but still there is a longing to be with the children of God, though I feel too unworthy; yet if I am the least, it must be a great comfort to dwell with them.

"Now to you my spirit turns,
Turns a fugitive unblest;
Brethren, where your altar burns,
O receive me into rest."

Then,

"Lonely I'll no longer roam,
Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave."

I thought for awhile I would not

mention baptism, but the more I thought, the more I felt it my duty. How can we expect to escape the rod, if we neglect doing what God has commanded us? We must not fear doing what is our duty, although we feel our unworthiness. When Jesus has drawn so near to such a poor and helpless creature as I feel myself to be, and has lifted me out of nature's darkness into his marvelous light, has placed a new song in my mouth, has changed darkness into day, how can we turn from him? My trust is forever in our blessed Redeemer. Though we are called to pass through trials and sickness, it makes us feel still nearer to him who has suffered and died for his lost ones. Dear Elder, when I meet with my young friends, and still nearer and dearer ones, how eagerly I watch them, thinking perhaps I can catch a word to lead me to think that God is dealing with them as well as with me; but we leave them with God, who doeth all things well. He moves in a mysterious way his wonders to perform.

Now, Elder Francis, I have told you some of God's dealings with me, as near as I can. I do not suppose it will be very interesting, but I could not help telling you, as you requested me. If there is anything in this which you think would interest the dear children of God, you may send it to the SIGNS OF THE TIMES; but I fear it is not worth publishing in so good a volume. My earnest prayer to God is that he will ever keep me near him. I will not weary your patience any longer.

Your unworthy friend,

KATIE STOUT.

"I HAVE seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."—Ecc. i. 14.

We read the Scriptures, and hear them repeated, until the word or letter of them seems familiar unto us. The believing one believes every word, or thinks he does; but how little of it even we understand. Now and then a verse or passage seems to tell our thoughts and feelings, and we dwell upon it, we repeat it, and live upon it, because it particularly applies to us. Other portions may seem more precious to others, but we cling to those that are more especially opened and given unto us, realizing that we cannot feel the truth of a single word only as we learn it by experience. As long as we can remember we have heard these oft-repeated words, "Vanity of vanities; all is vanity;" but years may roll around before we can learn their truth, or feel it from the depth of the heart. We are told to love not the world, neither the things that are in the world; for if ye love the world, the love of the Father is not in you. This is the evidence you have. Turn to your own heart and see what is there. Do you find the love of the world there? Then the love of the Father is not in you. I heard a dear old sister say not long ago that she looked out over the world, and she could say it was a good world, and the Lord made it; but there seemed

to be nothing here for her. She did not care anything about it; her Savior was all things to her. Although many years in advance of me in her pilgrimage, I thought in mind that I had reached the same place. How many of us can feel in our hearts that the very dew of death has fallen upon all things here! One cherished earthly hope after another has perished, and is forever taken away. One joy after another is removed as often as we fasten our minds upon it, until we realize that we can fix upon nothing here, that all is indeed vanity, that it vanishes in our very grasp. People often suppose that those who possess most are most given to vanity; but the one who recorded these words said of himself, "I the Preacher was king over Israel in Jerusalem." As for the treasures of this world, such as gold and silver, it was plentiful as stones in the streets of Jerusalem. It was nothing accounted of in the days of Solomon and of his works. He tells us how he builded him houses, he planted him vineyards and orchards, he got him men singers and women singers, musical instruments, and such as are the delights of the sons of men, and the peculiar treasure of kings, and whatsoever his eyes desired; he kept not himself from any joy. Also he sought out knowledge, and the Lord had granted him wisdom, and also had added unto him all other things which could be desired in this world; and yet in all his glory he could say, I beheld all the works that are done under the sun, and, behold, all is vanity and vexation of spirit. I understand these works are the works of the children of men, the sore exercise and travail which God hath given to the children of men; for he says that whatsoever the Lord doeth, it shall be forever. His works are not like ours, so fleeting, vanishing, and altogether vanity. In our first experience of grace, when the Lord is first revealed unto us as the One altogether lovely, the vanities of this world are far from our minds. We cannot realize how riches may prove a snare, and lead us into many foolish and hurtful lusts. We do not care anything about these; they do not entangle us at all. Our minds are soaring far away from this world, or we are sitting at the feet of the Master. We cannot see why others should manifest so much care and trouble about the comforts of this life. But the day of trial has not yet come for us, when we are to be proved, to let us know what is in our hearts, and what we may be left to do. In the "Pilgrim's Progress" we read of a place called Vanity Fair; and although we hear many pilgrims tell us of passing the Slough of Despond, of being cast into Doubting Castle, of sleeping in the enchanted ground, of their glimpses of the Celestial City, and of walking through the valley of the shadow of death, I fail to remember of hearing much about ever passing this place called Vanity Fair. Yet the vanities of this world often seem to take up the mind the most, and prove to be the greatest snare of

them all. When our chosen companions, those with whom we are accustomed to walk, and in whom we have delighted the most, have taken up their residence at the Fair, wholly absorbed with the things that so much please them there, we may think it will be hard to leave them and go on our journey alone; and we, before we are aware, begin to want things like them, in order to keep pace with them, and we stay with them as long as we can, until we are wearied with their vain conversation. We hear nothing only about their treasures, of their cunning, and their schemes to obtain their little stores of trash, which so soon are to be of little use to any of us here. Yet we may still cling to them, until they begin to let us know that we are no companions for them, that we are not up to the times. And they separate us from their company, which may prove a blessing to us, for we are told by the Master, "Blessed are ye when men shall separate you from their company." And when we are separated, and take up our journey, how ashamed we are to think how silly and foolish we were to be entangled with such folly, thinking now we have learned a lesson, and the things of this world will never captivate us any more. Neither do we feel that we are alone, for the Lord is pleased to restore unto us the joys of his salvation. Our thoughts are again turned toward him, and we think his promises seem to us more exceeding great and precious than ever before; for he has promised us that no trial shall befall us but such as we shall be able to bear, but he will with the temptation also make a way to escape. Although those that we have left at the Fair may try to worry us, holding before us their goods and possessions in such a way as to try to kill us with envy, how little do we care. We feel to say,

"In vain the tempter spreads his wiles,
This world no more can charm;
I live upon my Savior's smiles,
And lean upon his arm.

"In prayer my soul draws near the Lord,
And sees his glory shine;
And when I read his sacred word,
I call each promise mine."

Never do we feel so rich in faith as when we feel that if we were to possess all this world it could add nothing to our joys. Often have I heard it expressed regarding those who are indeed destitute concerning the things of life, "What comfort can they take?" and I have thought if such could only know of the comfort which the Lord can give, of that peace and joy that this world can neither give nor take away, perhaps they might realize that none are so poor as those who say, "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." I think there is no time when the children of grace are so much to be pitied as when their minds are taken up with the vanities of this world, although they may not think so themselves. They may even boast of their loftiness, and try airs, like others, for awhile, forgetting

that a high look and a proud heart is abomination in the sight of God, and that he has said he would bring down all high looks. These things may become the children of the world, but they only make the children of grace slightly ridiculous; and if they do not have to sit down in the ashes awhile to pay for it all, then they have not had the experience of the humble writer. But if our minds will still cling to the vain and foolish things of earth, there is yet another way to deal with us. There is a place of sore trial and affliction, where we are caused to pass through the fire. It is well for us to remember the valley of Achor, where Achan was burned, with all that he had, because he coveted the goodly Babylonish garment and the golden wedge. We are sometimes told that a garment represents a profession. One speaks of the garment spotted by the flesh; another of those rich men whose garments were moth-eaten, the rust of whose gold was a witness against them. Here again is the garment and the gold; and although these men were rich, yet their garment or profession was ragged; it was not worn enough to keep the moths out of it. Their gold, though it might have been but one talent, yet the rust upon it is a witness against them. "Weep and howl for your miseries that shall come upon you." I have sometimes thought that the garment and the gold represented the treasures of this world, that men do so much covet. Some who hold the gold do not make so much display as those who wear the garment, and they pride themselves upon it too; but we see no distinction made between the sin of coveting the garment or the golden wedge. But this was a goodly Babylonish garment that Achan coveted, which may be a desire to appear like the daughters of Babylon, a fashionable religious profession, and the gold is a necessary accompaniment to this. But what was the result of Achan coveting these, and hiding them in his tent in the camp of Israel? They were greatly distressed, and driven back before their enemies, and they could not go on their journey forward; so they cast lots to see who among them had sinned. O, dear brethren and sisters, have you never thought of that ancient day when they cast lots among the people? I know if it were to be done in our day to find out who among us had done wickedly, there would be one poor, trembling heart there. I think I would not be saying that it must be such or such a one, but I would be asking, Lord, is it I? And when they cast lots, Achan, the son of Carmi, was taken. "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and

two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent." And they took him, and all that he had, and brought them to the valley of Achor. "And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire." Surely this was a great offense to call for so great a punishment. So when we are filled with the vain things of this world, God will make us pass the fire of tribulation, and how much less than nothing do we feel after we have been thoroughly chastened. We think there can be but little vanity and conceit left about us, and we hardly can see how we are ever to look up any more. Dark indeed is the hour when we feel that we have nothing on earth, and our iniquities are so great that we fear we have nothing in heaven. The more we realize what great sinners we are, the more precious to us is the Savior of sinners. David said he had not sat with vain persons, neither did he go in with dissemblers. We often hear places of vanity spoken of, or places of worldly amusement, especially to gratify or please the worldly or fleshly mind, and professedly religious people generally think they are privileged or licensed to visit all these places, except it be a public dancing party; but I confess to be very hard as to understanding the difference between one place of vanity and another. But all those places are spoken of as a crowd or gathering of people; but when a congregation is spoken of, we generally consider it a body of worshipers of some sort, a religious assembly. David said he hated the congregation of evil doers, and had not sat with vain persons. Could there be a place of greater vanity than where people meet together to make a display of the fleshly mind vainly puffed up? Although they may make mention of the name of the Lord, yet there is such a thing as taking the name of the Lord in vain. There is nothing there to mortify, but to please the vanity of the human heart. That is why they love it, and why I dislike it; for the greatest trouble I have is the vanity and pride of a wicked heart. Although I can say I have not sat with vain persons, yet I can say nothing boastfully; for I have nothing whereof I may glory save in the cross of Jesus Christ, as it is written, "He that glorieth, let him glory in the Lord." The time has been when I have counted upon the wickedness I had not done. I had not murdered anybody, &c; and when I have heard or read of fiendishness or cruelty, I have thought I would not do that for all the world. I remember how merciful the Lord has been to my unrighteousness, and how he has said, "Blessed are the merciful, for they shall obtain mercy," and also, "They shall have judgment without mercy who show no mercy;" and surely I would not harm the least little helpless insect, and mur-

der is not in my heart. But when the more secret depth of a deceitful heart is opened before me, I am not so sure of all this. Although I may have done it unawares, yet some cruel word or act might have broken some tender heart, for words may prove to be drawn swords. So I find no place to boast over the vilest miscreant that crawls the earth; and it becomes me not to say what I have not done nor will do, but better to take up the words,

"Ah Lord! ah Lord, what have I done?"

"Thy Spirit searches all my heart,
And now I plainly see,
The num'rous sins of earth and hell
Are all summ'd up in me.

"The seeds of all the ills that grow
Are in my nature sown,
And multitudes of them have sprung;
Ah! Lord, what have I done?"

How vain would it be to try to justify ourselves in the sight of the all-seeing God, and say the Lord shall not see, neither shall the God of Jacob regard it. "He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? The Lord knoweth the thoughts of man, that they are vanity." We cannot even think upon his name only as he draws our minds toward him, and to him only we are to look for a knowledge of the right way. He said to his disciples, "Take no thought for yourselves, saying, What shall we eat, or wherewith shall we be clothed?" How much in our day does this seem to be the all-absorbing theme, Wherewith shall we be clothed? They tell us that it makes no difference how much pains and care we take to adorn ourselves if the heart is only right, which may be true; but the outward gay appearance may often proclaim what the thoughts of the heart are, for truly it does seem sometimes that it must occupy about all the thoughts a person could have. Yet they are only vile bodies after all. How humiliating this is! But the Master said, Take no thought for these things, "for after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Ye have need of them, but they shall not be first in your thoughts; you shall not worship them. But they will say, We do not do it, we worship God; but we really love these things, and want them for our comfort and pleasure. To really want or desire a thing is to covet it, and we are told that covetousness is idolatry. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." I think but few worldly eyes would turn from the glory of Solomon to look at a lily, and yet he tells us that in all his glory he was not arrayed like one of them. I agree with a brother who wrote not long ago in the SIGNS, that this arraying of the lily is a repre-

sensation of the robe of righteousness which covers the children of God. "As the lily among thorns, so is my love among the daughters." We read of those who washed their robes and made them white in the blood of the Lamb; but we do not read that they made their robes. So the lily toils not, neither does it spin. It does not work nor weave itself a robe; it only wears it. It only grows in its beauty, in honor of the hand that made it, shedding forth the sweetness he has been pleased to give unto it. No earthly glory can equal or compare with that royal robe, that wedding dress.

"The Spirit wrought our faith and love
And hope, and every grace;
But Jesus spent his life to weave
The robe of righteousness."

We often hear people speak of their possessions as a blessing from the Lord, and it may sometimes be the case; but I read of the getting of riches by a lying tongue, which is a vanity, tossed to and fro of all them that seek death. Among the temptations wherewith Satan tempted the Master, he showed him all the kingdoms of the world and the glory of them; for "that is delivered unto me, and to whomsoever I will I give it." He was tempted in all points as we are, yet without sin. Besides having food and raiment, wherewith we are admonished to be content, I cannot see where there can be any great blessing in that which we are told is only vanity and vexation of spirit. Some tell us that the spirit that is born of God is never vexed nor troubled, that it is only the flesh that has trouble; but I hardly think if the preacher in Israel had not been a child of God, had not been born of the Spirit of God, he would have uttered these words at all. I really think the vanity of this world is what agrees with the whole fleshly nature; and this, with all the works of the flesh, is what troubles and vexes the spirit within, which causes the warfare which is continually going on. We hear the Master himself say, "My soul is exceeding sorrowful, even unto death." When he came to the grave of Lazarus we are told that he groaned in spirit; and again, that he was troubled in spirit. We are told to grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption. It must be this spirit, or the inner man, of which the apostle speaks when he says, For we who are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon. For the whole creation travaileth and groaneth in pain together until now, waiting for the adoption, to wit, the redemption of our body, that we may be clothed upon with our house which is from heaven. For the creature itself is made subject unto vanity; not willingly, but by reason of him who hath subjected the same in hope. Surely men of low degree are vanity, and men of high degree are a lie. To be laid in the balance they are altogether lighter than vanity. Verily, man at his best estate is altogether vanity. So at the best this is what we are. For man is like a flower:

in the morning it flourisheth and groweth up; in the evening it is cut down and withered. It is only for a day. How soon disease and death may come to the youngest and fairest of our race. All our beauty is consumed, and we perish like the moth. For all flesh is as grass, and all the glory of man is as the flower of the grass. The grass withereth, the flower thereof falleth away; but the word of the Lord endureth forever. Although we are subject to vanity, and all that is mortal of us must perish, yet we have a hope that when this earthly house of our tabernacle shall be dissolved, we have a building of God, a house not made with hands, eternal in the heavens; feeling that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Even our affliction is short, but a moment; but the weight of glory is eternal. While we look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.

KATE SWARTOUT.

KELLEY'S CORNERS, Mich., March 18, 1882.

WAYNE, N. Y., March 20, 1882.

DEAR BRETHREN BEEBE:—

While being confined at home the past winter with bronchial catarrh, I was made to review my past life, which, in a figure, I will present to you for publication in the SIGNS OF THE TIMES, should you please prepare it for the press.

I have always lived in the house where I was born, and about twenty-eight years of the first of my life was spent with my friends, Pride, Self-Esteem and Love-of-the-World. We held our conference meetings in the secret chamber, which were conducted to gratify my feelings, my friends always flattering me, and I became highly exalted, esteeming myself to be as good, if not better, than other men. But alas! there came a dark and cloudy day, my house was filled with darkness, and I became alarmed for its safety. I had known for some time that it was composed of perishable material, but until then I felt comparatively safe. But then I discovered that my house stood by a great and terrible mountain, which burned with fire. There were thunders and lightnings which lightened the world, by which I saw my friends lying around me apparently dead, and on the wall of my house was written, "The pride of thy heart hath deceived thee!" and "The soul that sinneth it shall die!" Then the horror of death filled my soul, and I became as a dead man, when I heard a voice saying, "I am he that liveth, and was dead, and behold, I am alive forevermore, amen, and have the keys of hell and of death," and the earth was filled with his glory. Then I heard a great host singing, "Glory to God in the highest, and on earth peace, good will toward men." And the earth responded, "Amen." But the curtain fell, hiding the glorious scene from view, leaving me to con-

template the things of time, of earth. I discovered that my old friends were not dead, as I had supposed, but still living in the house with me. Pride was deceitful above all things, and Self-Esteem a vain fellow, while Love-of-the-World was only an empty show; indeed, they had become my bitter enemies, and I would have put them out of my house if I had had the power. I had learned from an ancient record, which I was searching, that they held a lease of the house for life, and therefore we must occupy it together as long as it is standing. According to the record, the head of our family, a long time ago, became heavily involved in law, and in a court of equity a heavy judgment was rendered by the Judge of all the earth against our estate, which none of our people were able to pay. But as the great King had chosen some of the family for his servants, he provided a security for them, and in due time paid the demand of justice, and therefore they are free from debt; and if I am not mistaken, the King sent his Son to me, telling me that I was one of the happy number. After his visit I saw that my house needed renovating, and I went to work to cleanse it for the reception of my Lord. But the more I worked, the greater the abomination of the house appeared, and I became discouraged, and being tired, I fell into a deep sleep, when I heard a voice saying, "Awake, thou that sleepest; arise from the dead, and Christ shall give thee light." I awoke, and behold, it was day. The sun had risen, and its life-giving rays filled my house, reviving my drooping spirit. To make my joy complete, my elder Brother had come to visit me; and while I sat at his feet, listening to the words of life which he spake, my soul filled with love to him, and leaning on him, I rested on the sabbath day which the Lord made. I have a new book, in which I had read of the great things which had been done for our people by the great King; but before his Son confirmed the truth to me, I could not believe what was written in the book, and even now he has to interpret it to me. In the book I find it written that my old house is to be taken down in due time, and changed, when I shall have a new house which is imperishable and free from enemies, where my beloved King, Redeemer and Brother will abide with me forever and ever. May I have patience to wait all the days of my appointed time till the change come. Amen.

WALTER REED.

LOCKTOWN, N. J., March 20, 1882.

DEAR BRETHREN BEEBE:—I see in the SIGNS for March fifteenth a notice of the death of your dear mother, and I feel like mingling my tears with yours, and those of all the dear children, for I feel, as also in the death of your dear father so short a time before, a personal loss. My mind reverts to the many pleasant interviews had during the past thirteen years at their pleasant fireside, wherein I was greatly comforted and

instructed by their godly conversation. And now my weeping breaks out afresh at the thought that those scenes are all at an end, belonging to the past, living only in memory, and shall never again be enacted on the shores of time. But I feel stronger, and better prepared to stand in defense of the precious truth, for having enjoyed their personal acquaintance and friendship, and having been permitted to sit at their feet and hear them tell of the travels of a life of hardship as good soldiers in the defense of the truth. And for the breaking up of the old home, where centred the fond affections of sons and daughters, and where all who love the doctrine of the Old Baptists ever found a hearty welcome, that we shall never more enter its portals, to receive the kindly greetings of those who so long maintained that true and ungrudging hospitality which they exercised, not merely as a duty, because enjoined in the Scriptures, but in the fullness of hearts filled with the love of God and his saints, esteeming it a sweet privilege to administer of the blessings wherewith God in his providence had blessed them, to all who loved their God and his people.

But we are selfish in our grief. We surely would not recall them from their sweet sleep in Jesus, to return to the conflicts, cares and sufferings from which they have been so gently and sweetly dismissed. No; sleep on, sweetly sleep, dear father and mother in Israel, till our blessed Jesus shall awake your sleeping dust, and call you forth in his likeness to partake of his unsullied glory.

I tender my sympathies to you all. May the dear Lord extend grace to you, enabling you to bow in humble submission, and say from the heart in truth, "His will be done."

Your brother in hearty sympathy,
A. B. FRANCIS.

HICKMAN, Ky., March 21, 1882.

DEAR BROTHER BEEBE:—You will please find inclosed two dollars for the SIGNS for the present year. Its rich and comforting communications are dear to my heart. I have been hoping that some of your more influential subscribers would ere this have expressed a desire to have the balance of your lamented father's editorials published in book form. I think them far too good to be lost; and besides, I want the rising generation to be able to contradict the misrepresentations with which many have endeavored to tarnish his christian character by calling him an Arian two-seeder and non-resurrectionist. I hope to see this request from others who love the truth.

Will brother F. A. Chick be so kind as to give his views on John xiii. 10-14, and S. H. Durand on Matthew vii. 6? If I am not deceived, I desire above all things to know and do my Father's will; but I must be convinced what that will is, for what is not of faith is sin.

May the Lord bless and sustain you in your labors, my dear brethren, is the prayer of one of the least of the flock, if one at all.

R. P. HELM.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1882.

TEMPTATIONS.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you."—James iv. 7.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James i. 12-15.

A friend, who manifests an earnest desire to know the truth, and who appears to love the doctrine of God our Savior, submits the above portions of Scripture, with the request that their meaning and relation to each other should be explained. Being ever anxious to serve, with such ability as God may give, all those who really seek to comprehend the glorious mystery of salvation, while we cannot hope to embrace in the brief space of a few columns all that is contained in the texts presented, we submit the following thoughts, in the hope that they may be of some service to our inquiring friend, and possibly to some other bewildered inquirer after the priceless treasure of eternal truth.

As introductory to the consideration of the subject, it should be observed that in the sense in which temptation is referred to in the portions of Scripture cited, none but the spiritual children of God are ever tempted; and further, that all who are born of God, if they continue long in the flesh, must in some measure suffer temptations and afflictions according to the will of God. This is the peculiar heritage of the servants of the Lord. These severe temptations are called the fiery trial which is to try you, (1 Peter iv. 12,) and the Holy Spirit there asserts that this is for the witness of the subjects of such trials being partakers of the sufferings of Christ, "that, when his glory shall be revealed, ye may be glad also with exceeding joy." Not only do we look in vain to the inspired record for any account of such temptations being endured by any others besides the real children of God, but it is expressly declared that the wicked "are not in trouble as other men; neither are they plagued like other men." While in contrast it is declared that "his people return hither; and waters of a full cup are wrung out to them."—Psalm lxxiii. 5, 10. Also, it should not be forgotten that before the terrible trial of Job, the Lord himself declared concerning him that there was "none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil." Yet his patience (that is, intense suffering) is presented for the encouragement of the twelve

tribes scattered abroad, and their attention is directed to the end accomplished in all that suffering in manifesting "that the Lord is very pitiful, and of tender mercy." And incomparably pre-eminent in the inspired record of our examples, is presented the great High Priest of our profession, who "was in all points tempted like as we are, yet without sin."—Hebrews iv. 15. With such a glorious Leader to inspire our fainting souls, we may well "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Evidently this example could be of no service to any but the subjects of similar temptations; and to all such the perfect and victorious Example must be an invaluable subject of consideration. His triumph must give us the assurance that in him we shall come off more than conquerors, however the powers of sin and hell may seem to be too strong for us. When experimentally convinced that we cannot conquer in our own strength, we shall be prepared honestly to ascribe all the glory to him, saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

In the first text quoted by our friend, the apostle having already reproved the carnality and divisions prevailing among the Corinthian saints, and admonished them to return to the order in which they had once been established, and referred them to the examples written in the typical history of Israel, comforts them with the assurance that their case is not exceptional. How common it is for the tried children of God to be troubled on this point! Finding their feet in forbidden paths, and loathing the evil of their own hearts and ways, they conclude that they must have been mistaken in the whole matter; and, if they were not kept by the power of God, they would sink in despair in view of their own sinfulness and the crooked paths in which they have been left to wander. Overwhelmed with a sense of self-condemnation, they are ready to yield to the suggestion of the tempter, who tauntingly challenges their hope, and directs their attention to their own works and hearts of sin in evidence that they are trusting in a groundless hope. This temptation might well overwhelm them were it not that the Lord delivers them by his gracious word, calling them to see in himself all the righteousness which justifies them freely by his sovereign grace from all things from which they could plead no justification in their own works or carnal minds. This is one exhibition of the way in which "Unto you, which believe, he is precious."

It is not in the universal sense that such temptation as the saints are taken in, "is common to man." Evidently those who trust in themselves that they are righteous, those who have peace-offerings with them, and those who care for none of these things, can know nothing of the temptation which takes the afflicted and destitute saints. But those who have seen an end of all perfection in

the flesh, who have cried from the ends of the earth unto God for deliverance, to whom there is nothing but condemnation in their best obedience, those whose very prayers seem so polluted as to need forgiveness, may well be presented as subjects of such temptation as that which distressed the saints at Corinth, to whom this encouraging assurance was written.

Thus, "the man that endureth temptation" is blessed, not as a reward of merit for his ability and constancy, for then it would afford no comfort to a sifted Peter, or the affrighted disciples who forsook their Lord; but the blessedness is assured in the fact that they endure temptation at all. *The enemy does not tempt any but those who are blessed.* Therefore, the very darkness under which the tempted one groans is by the power of God made itself an unquestionable witness of his being blessed. God alone has power in the experience of his children thus to make darkness light unto them, so that those who mourn, who hunger and thirst after righteousness, who are persecuted for righteousness' sake, are not promised a blessing in the future; but the fact that these characteristic marks are found in any one, is the seal of the infallible Judge that proves such ones to be already blessed. This mark is common to all who are subjects of the grace of God that bringeth salvation, and it is never found in any others.

"The crown of life which the Lord hath promised to them that love him," is not that gift of eternal life which is freely given to all the sheep of our Shepherd. That gift is trammelled with no condition, and dependent on no willing or doing on the part of those who receive it. But this crown of life is the assurance experienced by the saints who through the Spirit do mortify the deeds of the body, as expressed Romans viii. 13. The same truth is written 1 John iii. 18, 19: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." This assurance is life experienced in its power and comfort, while the hiding of our precious Redeemer's face in our disobedience is the experience of the power and reign of death. When David out of the depths cried unto the Lord, and when Jonah cried out of the belly of hell, and Peter went out and wept bitterly, each of these dear children of God knew something of this experience of death. While in many cases on record, as in that of Simeon and Anna, Zechariah and Elizabeth, those who gladly received the word on the day of pentecost, and many others, the crown of life was experimentally received in obedience to the command of the Lord of life. This "crown of life" is called "the answer of a good conscience toward God."—1 Peter iii. 21. It is also presented in the message to the angel of the church in Smyrna. "Be thou faithful unto death, and I will give thee a crown

of life."—Rev. ii. 10. This is that "crown of righteousness" so assuredly claimed by Paul when he had finished his course and was ready to be offered. Having fought a good fight, and kept the faith, this crown was the result. The eternal life of the saints is the absolute gift of God in Jesus Christ, and is not more secure to Samuel, David, or John, than to a bloody Manasseh, or the justly crucified thief; but this "crown of righteousness" is only given to such saints as have kept the commandment of our Lord Jesus, and thus attested that they love his appearing. So it is written by the prophet, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Daniel xii. 3. The glory of the crown given to Paul still glitters in the bright galaxy of those morning stars whose heavenly melody has come as a rapturous anthem sounding in all the earth through the centuries since he finished his course. None of the inspired stars send forth more gloriously the praises of God. And as this crown was given to Paul, so shall the Lord, the righteous Judge, give the same crown to all who love his appearing. The Lord says, "He that hath my commandments, and keepeth them, he it is that loveth me."—John xiv. 21. How important then that the saints heed his word, "If ye love me, keep my commandments." This crown of divine approval is the ample reward of all the saints, whose love to their Lord is expressed by keeping his commandments. Such as follow the dictates of their carnal fears or lusts have no promise of this crown.

The natural reason even of the christian is very ready to accept the suggestion of the tempter when he intimates that as the final salvation of the saints is exclusively by grace, it is immaterial whether he shall obey the command of the Lord. This fallacy may be illustrated by the case of a natural father who should assure an only son that all his wealth should be given to him, and that this determination was irrevocably fixed. Then that son by the same reasoning would be commendable in treating his father's will with contempt. Would this course display filial love? But the laws of our Lord are written in the heart of his children, so that they are willing to obey him. Indeed, the words of the prayer which is so often falsely repeated by worshippers, invoke that the will of God be done. What heaven-daring mockery is this, when uttered by those who prefer that their own will should supersede the will of God! Well may the apostle admonish the twelve tribes of spiritual Israel to submit themselves to God.

Paul asks, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. vi. 16. With what propriety or consistency can one pray, "Lead us not into temptation!" and then de-

liberately go into the way of that temptation? Or, can he honestly ask to be delivered from evil, and willfully go into that very evil? Such prayer is mocking God. Resisting the devil does not consist in relying upon our own strength and determination to defeat his attacks. Even our Prince Michael did not so resist him, but said, "The Lord rebuke thee!" And before that awful name the devil did flee from him. We are not able to resist him in our own strength; but "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."—Prov. xviii. 10. In this way there never has been and never will be a case in which the devil can stand before the resistance of the saints.

May we, even as many as the Lord our God shall call, be enabled by divine grace to lay aside the traditions inculcated in our natural minds, and every sinful weight, which would forbid our implicit obedience to the simplicity of the gospel, and follow our Lord in meekly enduring temptation, so that in the Spirit of Christ we may be able to bear and triumph over every trial.

The subject might be discussed to much greater length, but space will not now permit. It is desired that the inquirer may be led to see the connection of the Scriptures quoted, and confess that there is perfect harmony in these as well as all portions of the inspired record. And may the Comforter take of these things of Jesus, and show them unto all saints.

FUNERAL APPOINTMENTS.

Few of those who have long been engaged in the public ministry have escaped the perplexity of deciding whether duty required the fulfillment of a previously published appointment, or that it should be cancelled that they might attend a funeral to which they have been called. In most cases a little discretion on the part of the friends interested would avoid the necessity of this annoyance. In arranging for the funeral services it would be only courteous to consult the convenience of the minister whose services might be desired, and let the time be appointed when he could attend without neglecting a regular appointment. Where such courtesy is not regarded, the friends have no just cause for complaint if the minister refuse to comply with an arrangement in which he has not been consulted, especially when compliance would disappoint other published arrangements. It is, of course, well to visit the bereaved in their affliction, and to call their minds to consider the consolation of the gospel; but the formal ceremonies usual on funeral occasions are no part of the order of the house of God, however commendable they may be as among the social amenities of the world. As a general thing, it would be well if the community could understand that a preacher of the gospel is no more at liberty to cancel an appointment which has been published than to fail to meet a pecuniary obligation. Indeed, as duty toward God transcends obligations to our fellow-men, the appointment professedly for social devotion must be of higher obligation than the customs of men.

ANSWERS TO CORRESPONDENTS.

"PLEASE tell us through the SIGNS whether Matthew v. 34-37 forbids such oaths as are required by the laws of our country.

M. R."

The law of our King is absolute and unlimited in his kingdom. No earthly rulers have right to require the saints to violate that law in any particular. But it should be observed that his kingdom is not of this world, and his law does not apply to earthly kingdoms. It was doubtless right that the inheritance, mentioned Luke xii. 13, should have been divided, but our Lord did not interpose in the case. The saints in their earthly relations are instructed to render obedience to earthly rulers so far as their authority extends. In our view, they have no right to require oaths as religious obligations. Practically, they cannot; and the multitude of so-called oaths in the administration of human laws results only in general disregard for their solemn obligation. Subjects of our Lord should only speak truthfully at all times; and to them the formal ceremony prescribed by law is therefore an empty sound, signifying nothing. Without it, they must speak the truth; with it, they are only bound to do the same. The form prescribed by human law is revolting to many, who regard this direction, and its repetition James v. 12, as applying to their intercourse with the world. For the relief of such, the law of the land has granted the alternative of a judicial affirmation instead of an oath. To our own mind this is preferable; though it is our understanding that the prohibition of any oath has immediate application to the communications of the saints religiously, and especially in their conversation and intercourse in the church. If the application of the direction be understood to embrace our intercourse with the world, we know of no authority justifying an exception in favor of oaths required by law. The law requiring such oaths would then be a violation of the command of the Lord, and we certainly ought to obey God rather than men.

"Is it believed and taught by the Primitive Baptists that God knew and took cognizance of the acts of every individual that has come and is to come into the world? If you answer in the affirmative, please tell me the difference as to God's foreknowing a thing and his predestinating it.

J. J. WHITE."

If our friend recognizes the inspired Scriptures as authority, it will be sufficient to refer him to the following passages, which conclusively answer his first question: 1 John iii. 20, Acts xv. 18, Prov. xvi. 4, Isaiah xlv. 7, xlv. 9, 10. Indeed, without this truth, there could be no prophecy; therefore it is attested by the whole volume of inspired truth, to which we would respectfully refer our inquiring friend.—Although we do not feel that it is our duty to argue with infidels, for the consideration of such as may be annoyed by carnal reasoning on this very important and essential point, we submit the following reasoning. Assuming that God is infinite in the attributes of his per-

fection, it must follow that he knows all things from eternity, or he is changed if he knows in time what was unknown to him before it came to pass. But if he does not know events which have transpired, he knows less than his creature man. Then, that which was known from eternity must have been determined and immutably fixed in the eternal will of God; otherwise, something known might fail to transpire as it was known, and so the knowledge of God would prove defective, and the atheist theory would be sustained. But the will of God is the perfect rule, by whose counsel alone he works all things, as testified by the psalmist, "But our God is in the heavens; he hath done whatsoever he hath pleased."—Psa. cxv. 3; see also Psa. cxxxv. 6, and Daniel iv. 35. The real source of all caviling against this divine truth is in the pride of the carnal mind, which denies the sovereignty of God, that it may assert its own absolute will as supreme.

In answer to the second question of our friend, it is only needful to say that the predestination of God is inseparable from his foreknowledge, and the attributes cannot be severed from the very being of God. Neither can be without the other. And this indeed is true of every revealed perfection of Deity. It is no more reasonable to deny those perfections because our poor, finite mind cannot comprehend them, than to deny that there is water in the ocean because we cannot measure it, or to say that there is no natural light because our weak eyes cannot count the blazing rays of the meridian sunshine. That the predestination and foreknowledge of God are distinct though united principles, is plain from the inspired record which names both.—Romans viii. 29.

It must be understood that while all the actions and thoughts of all created beings are included in the all-embracing purpose of God, so that he will infallibly receive the full tribute of praise even from the wrath of man, (Psalm lxxvi. 10,) yet he is not the author of sin. This wonderful truth is beyond the grasp of carnal reason, but it is still the truth of God. Himself the standard of righteousness and truth, there can be neither unrighteousness nor falsehood in him. The fact that opposers of the doctrine held by Primitive Baptists now bring the same objection refuted by Paul, (Romans ix. 19, 20,) shows conclusively that it is the same truth.

A FIVE DAYS DEBATE ON

CHURCH IDENTITY.

We have now a fresh supply of the books of the above title and are prepared to fill orders for the same. For styles of binding and prices, as well as any other particulars, see advertisement on last page. Address either this office, or Elder J. B. Hardy, Salem, Livingston Co., Ky.

DEATH OF ELDER D. W. PATMAN.

By a dispatch from Elder F. M. McLeroy, of Athens, Georgia, we are informed that that beloved servant of our Lord Jesus, our esteemed and revered brother, DAVID W. PATMAN, fell asleep at his residence, near Lexington, Georgia, on Monday, March 27th, at three o'clock a. m. On Sunday, April 27th, 1879, after preaching at Big Creek, Clarke County, Georgia, he was stricken with paralysis of the right side, from which he only partially recovered, and has since been confined to his house, until his warfare was ended, as stated. Words are incapable of expressing the depth of sorrow in which we are overwhelmed as we reflect that the tender love, wise counsels and unswerving integrity of this valiant soldier of our King can never greet us again in time; yet, while with his children we mourn a father taken from our view, with the churches of his charge we realize that a mighty man has fallen in Israel, and with the wide circle who knew him but to reverence and honor his sterling worth, we feel that his example is a priceless legacy to the community he honored, still we desire to bow submissively to the sovereign will of God, whose wisdom has ordered all things well. May his family, the church, and all who mourn, be sustained by the power of that grace which was his support in all his sorrows and tribulations here, and if consistent with the will of God, may each feel the comfort of the assurance expressed in this stanza, which he loved to sing:

"Courage, my soul! thy bitter cross
In every trial here,
Shall bear thee to thy heavenly rest,
But shall not enter there."

Since the above was in type, we have received from his youngest daughter, sister E. Ellen Patman, a letter asking that the following items be given to our readers, with the request that all papers of our order should copy the same.

Elder DAVID W. PATMAN was born in Oglethorpe County, Ga., April 24, 1810, and received the manifestation of forgiveness of sin and hope in Christ Jesus July 22, 1828, and was then received by the church, and baptized by Elder Carrington. He was ordained to the work of the ministry in 1837, and stood firmly for the truth as it is in Jesus, laboring constantly in the service of his Lord until stricken with paralysis, as above stated. During the protracted confinement of nearly three years, a part of which was occupied in severe sufferings, his exemplary fortitude bore witness to the power of divine grace by which he was sustained. He did not murmur, but often expressed the apprehension that his desire to depart might amount to sinful impatience, he so earnestly longed for the summons from his Father to "Come home!"

Intimately associated with him for twenty-six years, while our lot was cast in Georgia, we but express the united sentiment of all lovers of truth who were favored to know him, in saying that he leaves no superior in the field of the gospel ministry. Well might he eagerly contemplate that untarnished crown which the Lord the righteous Judge should give him at that day. Having finished his course, and kept the faith, the crumbling walls of decaying mortality, even while enduring the pains of death, could not debar the eternal glory beaming upon him as his loved and loving Lord spoke the gentle plaudit—"Well done! good and faithful servant, enter into the joys of thy Lord."

MARRIAGES.

MARCH 20, 1882, at the residence of Win-der Hastings, Delmar, Sussex Co., Del., by Eld. E. Rittenhouse, Mr. James S. Simon to Miss Mary E. Bennett, both of Sussex Co., Del.

MARCH 14, 1882, at the residence of the bride's mother, by Eld. G. E. Mayfield, Mr. Will F. Gekler to Miss Edith M. Carter.

MARCH 15, 1882, by the same, at the residence of the bride's parents, Mr. Marion L. Carter to Miss Dora E. Couch, all of Grande Ronde, Union Co., Oregon.

OBITUARY NOTICES.

THE subject of this notice, **Rowland T. Vannorman**, was born in Amite Co., Miss., Dec. 29, 1847, and died Jan. 5, 1882, of congestion. He was a son of W. L. and R. C. Vannorman, who raised and taught him to be honest, truthful and moral. While a youth God opened his blind eyes to see his true condition as a lost and condemned sinner, without hope and without God in the world; but after repenting with a godly sorrow for sin, he took his feet out of the miry clay and placed them upon the Rock of Ages, putting a new song in his mouth, even praises to his holy name. He then joined the Missionary Baptist Church, and after remaining with them about five years he became convinced by the teaching of the scriptures and his own experience, that they had departed from the faith and simplicity of the gospel of Christ, and were teaching for doctrines the commandments of men. Therefore the injunction of the Holy Spirit upon his heart was to come out from amongst them and be separate. He then declared nonfellowship for them, and tried to live in the world again; but the chastening rod of his heavenly Father came so heavily upon him that he remembered that in his Father's house was bread to spare, so he came to Plymouth Church Jan. 15, 1881, and told them what great things the Lord had done for his poor soul, whereof he was glad, and proved his faith by his works, going forward, exercising his gift in public prayer wherever God in his providence called him, believing that God only had to call and he would run after him. He bore his affliction with christian fortitude such as none can but those who have Christ formed in them the hope of glory. When death struck him, he said, "Come, sweet Jesus, come quickly." He remained sensible to the last. He admonished his brother, wife and six children how they should live, and to put their trust in the true and living God. I asked him if his Savior was with him. He said, "Yes, uncle Frank. I am now realizing this scripture, that all things work together for good to those that love God, who are the called according to his purpose." He has left father, mother, brother, sisters, wife and six children, and many relatives, to mourn our loss, while we feel that it was his gain to depart and be with Christ, where there is no pain nor sorrow, but peace, joy and happiness forever and ever. O we miss him around the fireside, at the table, in the field, in church, and at the prayer meetings, where we so often listened to the wonderful dealings of God in love and mercy in bringing him out of darkness into his marvelous light. We feel that he is not dead, but sleepeth. Eld. J. C. Wilkinson baptized him on the 16th day of January, 1881, and preached his funeral on the 16th day of January, 1882, to a large and solemn assembly.

I feel my unworthiness too sensibly to try to do justice to this subject, but we ask the prayers of the brethren in our sad bereavement, that the God of Abraham, Isaac and Jacob will remember us in mercy and guide us through life, and when he calls us from earth, like Rowland, may we feel that our Savior is with us, that we may die the death of the righteous.

ALSO,

Sarah J. Vannorman was born July 11, 1853. She was a beautiful little girl. Her mother dreamed the third time that she fell into an old well. She visited a neighbor, and seeing an old well in the yard, deter-

mined to keep her little darling away, watching with that care that a tender parent can bestow. Her attention was called in another direction but a few moments, when a scream by the other children went to the mother's heart, and told her that her dream was a reality, teaching her that God's ways are as high above man's, as the heavens are above the earth, and that he will execute all his counsel and no man can hinder or stay his hand. Little Sarah was raised from the old well a lifeless and mangled corpse, Jan. 15, 1856.

ALSO,

William G. Vannorman was born Sept. 4, 1866, and died Oct. 13, 1872.

ALSO,

John S. Vannorman was born Sept. 15, 1869, and died Aug. 26, 1878. They died with congestive chills. They were lovely little boys. But our Savior said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The Lord giveth, and the Lord taketh: blessed be his holy name. May God comfort the bereaved ones, and sanctify these dispensations of his providence to their good, is my earnest desire.

B. F. WILKINSON.

Barbara McAlpine died Jan. 21, 1882, aged 58 years, 4 months and 16 days. Our departed sister became quite poorly in health during the closing months of the year 1881. As the year 1882 was ushered in, she became weaker and weaker, and the time drew nigh that our sister must die, (Gen. xlvii. 29), and when that predestined hour arrived she departed this mortal life, as we hope, to be with Christ, which is far better. The gracious Lord was pleased to reveal to our beloved sister her lost and ruined estate when she was about sixteen years of age, while listening to Elder Campbell, the first pastor of the Covenanted Particular Baptist Church in Canada, preaching in Aldboro. She then found trouble and sorrow. Shortly after this she went to London and attended preaching among the Methodists, and while living in London the glorious God visited her in his wondrous love with his salvation, and she was enabled to rejoice in him as her Redeemer. At the age of twenty-two years she was married to Archibald McAlpine, whose obituary appeared in the SIGNS OF THE TIMES in 1871. From this time, as opportunity was afforded, she attended preaching among the Regular Baptists, and some few years after her marriage she related her experience to the church, was baptized, and continued in their fellowship until the year 1866, when she could no longer walk with them in their departures from "the good way, the old paths." Our sister, therefore, with some few others, withdrew from them. About four years ago she united with the church in Canada, and felt indeed to have a home there. She was a faithful wife and very affectionate mother, and one much respected in the neighborhood in which she lived. Those of the household of faith who were witnesses of her daily life were made glad while seeing the grace of God which was manifested in "a meek and quiet spirit, which is in the sight of God of great price." Our sister was a mother in Israel, which many of the Lord's family could bear testimony of. She ever had some word of encouragement, of comfort and of counsel, to afflicted and tempest-tossed ones. During her sickness the Lord enabled her to endure with patience what his hand laid upon her, and amid all her weariness and pain was in a state of sweet acquiescence to the will of her precious Lord Jesus. A short time before she died she remarked that the Lord had taken the care of all earthly things off her mind, and that she was quite reconciled to the will of God to depart this mortal life, and said she desired to depart and to be with Christ, which is far better. And thus looking and longing for his coming to receive her unto himself, she by the grace of God spent her last days, and died in faith. On the day of her burial the writer tried to speak from Phil. i. 23.

FRED. W. KEENE.

NEWBURY, Ontario.

MR. BEEBE:—Please publish the death of our dear mother, **Mrs. Susan Chadbourn**, who died February 15, 1882, after a long and painful sickness of nearly seven years, in Orleans Township, Winneshek County, Iowa, aged 78 years, 10 months and 11 days. She was a great sufferer, but she bore it all without a murmur, and waited patiently for the summons. She said, a day or two before she died, "I am ready and willing and waiting to go." She was a member of the Baptist Church about fifty years. She was a strong Old School Baptist, believing that if she was saved it would be all of grace and not for anything she had done. She was a constant reader of the SIGNS as long as she could read them. There being no Old School Baptist meeting near here, she said she got all of her preaching in the SIGNS, which she was always glad to see come, even after she could not read them. She was born in Sanford, York County, Maine, April 4, 1803, was married to Mr. Ebenezer Libbey in 1824, who died in 1843. In 1846 she was again married, to Dea. William Chadbourn, who died in 1850. In 1857 she came to Iowa with her son and four daughters, where she has resided ever since. She raised a family of eight children, six of whom are left to mourn their loss, but not as those who have no hope.

"Our mother dear has left us all—

How desolate our home:
There's not a spot where'er we go,
But speaks, She's gone! She's gone!

Of earthly friends she was the best,
A mother kind and true;
But it was God who gave her us,
And rightly took her, too.

Why should we wish her back again,
Who suffered so much pain?
We know her presence, which we loved,
We ne'er can have again.

But may we humbly bow, and pray
Submission to his will,
And with our inmost spirit say,
The Lord is righteous still."

S. J. L.

DIED—February 9, 1882, sister **Annie Condon**. She had been an invalid two years, often suffering, but never murmuring; always ready to speak of the goodness of the Lord, and talk of his loving kindness; looking upon the many favors done by her neighbors, as evidence of his unchanging love. She loved to hear the SIGNS and hymns read, and delighted in portions of Scripture like this: "Who hath saved us, and called us with an 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." Since October she has been calmly and peacefully waiting for death, having been made willing to trust her seven children (four small ones) to the care of One who is too wise to err and too good to be unkind. The Fishing Creek Church mourn, having had many precious seasons in the little room of our sister, when Elder Staton broke bread. The fourth Sunday in January, in the afternoon, seven of us gathered there for communion. She said, "Surely this last time has been the sweetest of all." Silently and solemnly they placed her beside her husband, very near where they had often listened to the sweet sound of the gospel.

SUSIE L. WOOLFORD.

DEAR BRETHREN BEEBE:—By request of the bereaved we ask a place in the SIGNS OF THE TIMES for the publication of the death of Mr. **John Scott**, who died at the house of his brother, Davis Scott, near Rock Springs, Lancaster Co., Pa. The deceased was pretty well known by all our brethren in the ministry and others who have visited the church at that place, as he was seldom absent from the meetings of the church, when his at best feeble health admitted of his being present. His own residence being some miles out of the neighborhood of Rock Springs, he spent most of his time at the old home where he was raised, and where he had a brother and sister living, which house has been a pleasant home for Old School Baptists for many years; and we believe the deceased enjoyed that company and loved to hear them talk of the things of the kingdom of God. He

took a deep interest in the place of meeting to have it comfortable and convenient for those who met there, and whenever in his power he ever showed, in his usual gentle manner, his friendship in that direction, which had won for him the confidence and friendship of the entire community. He had made no public profession of his hope in Christ, but was like a great many others, who seem to be halting short of the privileges of the house of God, from a sense of unworthiness. He spoke freely to me of his exercises of mind, shortly before his death, and we all believe he had the witness within him, as all have who are born of God. We were not aware of any particular disease that was preying upon his system, but there was a giving way of the entire man, a gradual decline of strength. He seemed to sink under the weight of years and infirmities, with but little suffering of body, and, I believe, comfortable in mind. He is missed where he spent most of his time, and in our meetings and the neighborhood. Let the will of the Lord be done. He is gone, passing quietly away, in the 71st year of his age. His funeral was largely attended on the 13th of March, 1882; interment at Rock Springs. May the Lord comfort the bereaved for his name's sake.

WM. GRAFTON.

FOREST HILL, Harford Co., Md., March, 1882.

RECEIVED FOR THE CHURCH HISTORY.

John S. Mead 4, Charles Mead 4, William S. Davis 2, M. F. Thomas 2, Eliab Purdy 2, Z. B. Little 2, T. M. Neal 2, W. G. Neal 2, Amanda Martin 2, Mrs. H. Gibson 2, J. I. Best 2, Ellen Cox 2, Henry Nave 2, J. A. Whitely 2, Jas. L. Owen 2, Martha A. Linn 2, Eld. A. Shanks 2, Marvin E. Walker 2, Eld. Wm. T. Brown 2, J. H. Nance 2, Thos. Fry 2, Mrs. C. H. Baker 2, Henderson Ragsdale 2, Eliza Barb 6, Wm. Hendricks 2, Joshua Davis 2, Mrs. S. A. Everett 2, Jas. Black 2, Nancy A. Alsbrook 2, Joseph Robertson 2, D. D. Mouser 2, Wm. Griffiths 2, Henry Ferguson 2, Joseph Amis 2, Joseph White 2, R. A. Chaney 2, J. G. Steers 2, Chas. Moulds 2, Elk. Johnson 2, G. A. Williamson 2, Elizabeth Crabtree 3, Thos. Wheeland 2, J. P. Keller 2.
—Total \$94 00.

CHURCH CONSTITUTED.

WE, the undersigned, being called upon, with other brethren and sisters, to assist in the constitution of a church two and one-half miles south of Cherryvale, Montgomery Co., Kansas, called Big Hill, on Saturday before the second Sunday in March, 1882, proceeded as follows:

1. Organized by choosing Eld. H. Burge Moderator, and Eld. J. T. Swinney Clerk.
2. Called for articles of Faith and rules of Decorum, which were read and approved.
3. Called for the letters of the brethren and sisters wishing to go into the constitution, which were read, as follows: J. M. Slusher, T. W. Anderson, Elizabeth Anderson, G. S. Rhodes, Lina Rhodes and Sadie R. Thompson.

Upon the recommendation of the above letters, we pronounced them a church of the Old School Predestinarian Baptist order, and extended the right hand of fellowship.

The church then organized by electing J. M. Slusher Moderator, and T. W. Anderson Clerk.

Opened the door of the church for the reception of members.

The church agreed to hold her regular meetings on Saturday, at 2 o'clock p. m., before the second Sunday in each month, and Sunday following at eleven o'clock a. m.

The church requested the Clerk to send the proceedings of this meeting to the "Messenger of peace" and the SIGNS OF THE TIMES for publication.

H. BURGE, Moderator.

J. T. SWINNEY, Clerk.

Baptists wishing to locate in the west, should address C. C. Thompson, Cherryvale, Montgomery County, Kansas.

Very truly,

C. C. THOMPSON.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the church at Warren, Baltimore Co., Md., on Wednesday before the third Sunday in May, (17th) 1882, and continue three days.

Persons coming through Baltimore will take the train that leaves Calvert station at 3.25 p. m., N. C. R. R., for Cockeysville.

Those coming by the Philadelphia, Wilmington and Baltimore R. R., will arrive at Union Depot to connect with the same train.

Conveyances will be at Cockeysville on Tuesday to meet them.

Those coming south on the same road will stop at Cockeysville, where the train arrives about 5.30 p. m. They will also be met.

A cordial invitation is extended to our brethren to be with us.

G. HARRYMAN.

THE Delaware Old School Baptist Association will hold her next session, if the Lord will, with the Bryn Zion Church, Sussex Co., Del., on Wednesday before the last Sunday in May, (24th) 1882, and the two succeeding days.

THE Delaware River Old School Baptist Association will hold her next session, if the Lord will, with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, (May 31st), and continue three days.

THE Warwick Old School Baptist Association will convene, by divine permission, with the church at Warwick, Orange Co., N. Y., on Wednesday before the second Sunday in June, (June 7th), 1882, and continue the two succeeding days.

THE Chemung Old School Baptist Association will meet, providence permitting, with the church at Waverly, Tioga Co., N. Y., on Wednesday before the third Sunday in June, (14th), 1882, and continue in session three days.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

THE FIRST AND FIFTEENTH

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ON

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., MAY 1, 1882.

NO. 9.

POETRY.

HEBREWS VI. 18.

In all my troubles, sharp and strong,
My soul to Jesus flies;
My anchor, hope, is firm in him,
When swelling billows rise.

His comforts bear my spirits up;
I trust the faithful God;
The sure foundation of my hope
Is in the Savior's blood.

Loud hallelujahs sing, my soul,
To thy Redeemer's name!
In joy, in sorrow, life or death,
His love is still the same.

ENCOURAGEMENT.

COME, my friends, and let us try,
For a little season,
Every burden to lay by;
Come, and let us reason.
What is this that casts thee down?
Who are those that grieve thee?
Speak, and let the worst be known;
Speaking may relieve thee.

O! I sink beneath the load
Of my nature's evil;
Full of enmity to God,
Captured by the devil.
Restless as the troubled sea,
Feeble, faint and fearful;
Plagued with ev'ry sore disease,
How can I be cheerful?

Think of what thy Savior bore
In the gloomy garden,
Sweating blood at every pore,
Who bestows thy pardon.
See him stretched upon the wood,
Bleeding, grieving, crying;
Suffering all the wrath of God,
Groaning, gasping, dying.

This by faith I sometimes view,
And these views relieve me;
But my sins return anew,
These are they that grieve me.
O! I'm leprous, stinking, foul,
Quite throughout infected;
Have not I, if any soul,
Cause to be dejected?

Think how loud thy dying Lord
Cried out, "It is finished!"
Treasure up that sacred word,
Whole and undiminished.
Doubt not he will carry on
To its full perfection
That good work he has begun;
Why then this dejection?

Faith, when void of works, is dead;
This the Scriptures witness;
And what works have I to plead,
Who am all unfitness?
All my powers are depraved,
Blind, perverse and filthy;
If from death I'm fully saved,
Why am I not healthy?

Pore not on thyself too long,
Lest it sink thee lower;
Look on Jesus, kind and strong,
Mercy's join'd with power.
Every work that thou must do,
Will thy gracious Savior
For thee work, and in thee, too,
Of his special favor.

Jesus' precious blood once spilt,
I depend on solely,
To release and clear from guilt,
But I would be holy.
He that bought thee on the cross,
Can control thy nature,
Fully purge away thy dross,
Make thee a new creature.

CORRESPONDENCE.

NEWARK, Del., March 25, 1882.

DEAR BRETHREN BEEBE:—The inclosed experience of one who has now passed away, I have no doubt will be read with interest by all lovers of the truth, especially those of her acquaintance. May the Lord bless you in your labors of love.

JOSEPH L. STATON.

AT SCHOOL, Thursday, June 10, 1880.

DEAR FRIEND—O that I could say dear brother. As you requested me to write to you, I will endeavor to tell you my thoughts as nearly as I can, and I feel like talking to some one who knows by experience that what I say is the truth. Although I know myself to be a vile sinner, (I can see it in every word and deed,) yet I cannot help thinking that Christ has given me a hope in him; and although it is very small, it is also very precious. Sometimes I think it is almost gone; then again it seems doubly dear to me. But what has the blessed Savior given me a hope for? Not one thing have I ever done to merit such a blessing. I can do nothing but sing praises unto his holy name. I have always, from a child, had the privilege of going to Old Baptist meeting, but often, and very often, I went before I took any notice that it was different from any other persuasion. I had often heard people talk about "getting religion," and I thought I should like to get religion, but the question was, How shall I begin? I did not know, but I thought if other people could get it I could get it too. I tried in every way to be good and to fight against evil; but,

"The more I strove against its power,
I sin'd and stumbled but the more;
Till late I heard my Savior say,
Come hither, soul, I am the way."

I went to protracted meetings of different kinds. The members often went around through the congregation "to pick out the sinners" and tell them how to come to Christ. They talked to me at different times, and told me that if I did not help myself, or take the first step toward my own salvation, the Lord could never do anything for me. I told them if they worshiped such a powerless God as that, I did not want to have anything to do with him. It seemed to me that a God who was omnipotent must have all power; and if he had all power then he could save whom he pleased. I went home and tried to think no more about it; but the more I tried to forget it, the more I thought about it. Soon after, I went to hear Elder Purington preach in Philadelphia. O what a different

sound it had! He gave God all the glory. I believed what he said to be the truth, but it did not seem to be for me. I had heard a great deal of good preaching and the doctrine was so plain I could not help believing it to be the true doctrine of Jesus Christ; yet I did not realize it then as I do now. It never seemed so dear to me as it has since the association here. I wished very much to attend the association, and hoped the Lord would give me an ear to hear and a heart to understand, and I believe he did. When you read your text, "I form the light and create darkness," &c., it seemed as though you knew my thoughts exactly, for the sermon seemed expressly for me. It sounded very sweet, and yet I felt condemned. I thought, How dare I think it is for me, such a wretch as I am, dead in trespasses and in sin, without God and without hope in the world? Surely it is not for me; it is for the children of the heavenly King. I was so wrapt up in that sermon that I did not hear much of the others that day. The next day I tried to listen, but I kept wondering about myself, and trying to find the mark on the forehead; but I did not find it, and I have not yet. All I know is, I have a slight hope, which I would not part with for all the world; and if I am a child of God, I can only say,

"Amazing grace! (how sweet the sound!)
That saved a wretch like me."

On Friday I attended meeting again; I could not stay away; and fearing some one would notice my agitation, after the first hymn was sung I went up in the gallery and listened to dear old Elder Beebe preach his farewell sermon. When they sang the hymn, "All hail the power of Jesus' name," I tried to sing; but when they came to these words, "O that with yonder sacred throng," &c., I could go no farther. I looked down on the dear saints and wished that I was one with them, but it seemed more than such a sinner as I could ever expect. Although I did not sing with my mouth, my heart was singing. I went home that night, and when I went to bed these words were on my mind,

"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 cried myself to sleep, and when I awoke on the following morning these were the first words that came to my mind, "He has brought me up out of a horrible pit, out of the miry clay. He hath set my feet upon a rock and established my goings. He hath put a new song in my mouth, even praise unto our God." I do not know that it is quoted correctly, but it is

the way it came to my mind. On Sunday I could hardly wait until I reached the meeting house, so hungry was I for the word of God; and then I heard such words of comfort as I never heard before. I believe the more I hear, the more I want to hear. I would not have missed the meeting in the afternoon for any amount, if it were possible for me to get there. Since then you have spoken many words of comfort to my poor heart. I bless the Lord that he gave you such words to speak. Although I am not satisfied with myself, I feel just like singing, "Praise ye the Lord." I sincerely feel the need of Christ to lead me, for I find myself continually relying upon my own strength, instead of leaning wholly on him for strength and guidance. I try to pray, but I cannot. I have great comfort in these words, "We know that we have passed from death unto life, because we love the brethren." Blessed assurance! I love the brethren, and it is my greatest desire to be one with them, but I feel it would be too great a favor to ask the church to receive me. But I trust that the Lord in his own good time will make me to lie down in green pastures and beside the still waters. If it is the Lord's will, gladly will I follow him and be baptized.

I have written this just as it came into my mind. I hope that the truth will always seem as near and dear to me as at the present time. It is such a glorious thing, I cannot praise God enough.

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

I guess I have written enough. I fear I shall tire your patience. Dear friend, when you pray, do not forget your unworthy little friend at Locktown. Please answer soon, and let me know whether you receive this or not. Come and see us whenever you can. I hope that will be soon and often.

Yours with love,
ANNIE E. MYERS.

June 13, 1880.

DEAR FRIEND:—I have written this and kept it a few days to study about sending it. I have thought I would not send it, several times, but at last I have concluded to send it. It is a very poorly arranged letter, but I felt just like talking to you when I wrote it, so I sat down and penned my thoughts just as they came to me. I think a great deal about baptism, and hope that sometime the Lord in his goodness will lead me into the fold. I have been to meeting this

morning. Mr. Kugler spoke for us, and we had a glorious time, or at least it seemed so to me, and I guess all enjoyed it. I feel so thankful that the Lord has given poor me a hope, that it would be impossible for me to express it. I can only weep for joy. Sometime ago I thought I never could be happy again, but such happiness as I now feel cannot be expressed. I fear it is too good to last one so unworthy as I. I feel the truth of these words,

"Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love;"

I can find no real enjoyment in anything but to hear and talk of the wonderful goodness of Christ; but why I should feel so joyful (I mean where the secret place is) I know not. I feel as though I wanted every one to feel just like I do, and it seems as though they did. I can truly say, I love the word of God, and I cannot be content outside the church; but how can I ask them to receive me, such a poor, unworthy worm of the dust as I am, when there are those who are so much better than I am outside? I wish you were here, so that I could talk to you, for I feel the mood, and I know you will not wonder at it, for you have been at the same place yourself, I know. Dear friend, do not show this letter to any one, for they will surely say I am out of my mind, and perhaps that would be nearly true, for I feel so happy I do not know how to behave myself. If I were not acquainted with you I should not send this letter, but feeling that you know me and my state of mind, I send it. I shall look for an answer soon. We all join in sending our best wishes for your welfare, and we all wish you were here to talk of the good things of the kingdom.

ANNIE E. MYERS.

Cove, Union Co., Oregon.

DEAR BRETHREN BEEBE:—By special request of our beloved pastor, Eld. G. E. Mayfield, I send the inclosed excellent letter received from Eld. W. Grafton, a man greatly beloved, hoping it will be comforting to our Father's children, as it was to me.

M. E. CARTER.

FOREST HILL, Md., May 26, 1881.

DEAR SISTER CARTER:—Your favor of May 7th was received in due time, and as ever, I was glad to have something from your pen, which always brings the evidence that you have the law written in the heart and printed in the mind. The fruit borne by the Spirit and the exercises of the mind of those born of God are not confined to the first experience, but is a life of faith throughout the entire pilgrimage from earth to heaven. "The life which I now live in the flesh, I live by the faith of the Son of God." But the life we formerly lived in the flesh was after the flesh, and consequently we did mind the things of the flesh, and there was no fruit developed from that life or nature but what was strictly in harmony with itself, which is deceitful, with the lusts thereof. But when a new life is imparted, new fruits are developed,

new desires are felt, and the contemplations are heavenly and divine. We love, instead of hate, and walk by faith, instead of walking after the flesh. There is that imparted to them and wrought in them which is calculated of itself to work experience in them, not gathered from others. Flesh does not originate it, but it grows on good ground, and brings forth fruit unto God. When first the commandment comes, sin revives and we die. This is manifest to the sinner by the great contrast between the holy law of God and the unholiness and vileness of the creature, which we never could see, did not God send home to us the law and its just demands upon us. Sin then appears sinful; but the law is holy. All the gifts and graces bestowed upon the children of God are the opposite of sin. How can they who are dead to sin, live any longer therein? They have now turned over a new leaf in their history. They find another law in their members, and discover that their old nature still remains, and is likely to cause them trouble, because it wars against the law of their mind. These new discoveries and new causes of trouble which arise in the life and travel of the christian, are occasioned by the light which shines in darkness, and which shines in the heart. The more the saints see of the holiness of God shining forth in the gospel of his Son, and feel his dying love in their hearts, the more they complain of self and of indwelling sin. This has always been the case in all ages. Whenever God has been pleased to give special revelations of himself to any of his saints, they have invariably abhorred themselves. "Woe is me," said one, because of this. "For I am a man of unclean lips," &c. These two natures, this warfare, this inward strife, is caused by their relation to two distinct heads—the Adam of earth and the Lord from heaven. All that the saints derive from their earthly head is carnal and sinful, and subject to decay. Death has passed upon it, for all have sinned. In Adam all die. Death only has to do with that which is mortal and corruptible. Flesh and blood cannot inherit the kingdom of God. We find, and that by sad experience, that the flesh does mind the things of the flesh, and it is impossible to rise above it. But God has provided for the saints, in the gospel of his Son, provision by the way, food suited to their unsettled condition as pilgrims and strangers in the world, on this side of the narrow stream of death. In all things they are instructed both to be full and to suffer want, on the mount or in the valley, at home or abroad. There seems to be something that cannot be told by those who experience these ups and downs in the journey of life. In adversity they are apt to think there are none who sink so low in darkness and gloom, and experience such hardness of heart and unbelief.

"For I can read each moving line,
And nothing moves this heart of mine."

The comforts of the gospel are fled. I hear but the sound, can read but the letter, which brings no comfort to

me. I hear in vain and, and am as insensible as steel. And when we have told all that we can, we feel that there is much that is untold. It lies too deep for words to express. But there is consciousness that remains with the child of grace in the darkest hour. When the sun withdraws its shining, they still manifest that life within. God has wisely arranged for such souls as these, and sends his messages of love and encouragement, ever to minister to them who are heirs of salvation. These messages sent to them by the Master always find and reach them, be they sunk ever so low, and they realize that they still know the sound and can feed in the ways. And when it is their privilege to lie down in a good pasture, the bow is still in the cloud, the covenant still standeth sure; then they feel like singing, as they move along in the divine life, "Thy statutes have been my song in the house of my pilgrimage." They are now prepared to understand how it is that man is not to live by bread alone, but upon every word that proceeds out of the mouth of God. At times they can see the necessity of having tribulation in the world, and that it all tends in one direction, even to give hope. Without these things they would lack important evidence of being the children of God. All the provisions of the gospel are adapted only to such souls as these, even such as are at the ends of the earth, and are heavy laden, fearful, weak, and blind. Consequently the children's bread never fed any but the children, and the secret of the Lord is known only by those who fear him.

But I will pursue the subject no further at present. I have gone on to a considerable length with thoughts as they have occurred to my mind. I do not know that what I have written will be worth reading, but such as I have, give I thee. This leaves us in about our usual state of health. I would be glad to hear again from you.

I remain your unworthy brother in hope,

WM. GRAFTON.

VENANGO COUNTY, Pa., Dec. 26, 1881.

DEAR ELDER BEEBE'S SONS:—As this year is near its close, and my remittance is due on New Years day, I will send two dollars for the SIGNS OF THE TIMES for the coming year. I cannot very well do without it. It contains all the preaching I have. It comes laden with good things to my poor soul. I feel like a very little one, away in this barren land, hungering and thirsting to meet with the people of God. O how I do wish I lived where I could go to meeting and sit with the brethren and sisters in Christ, and hear Jesus preached, the first and the last. Jesus says, "I am Alpha and Omega, the beginning and the end, the first and the last." I tell you, dear brethren and sisters, in the fear and love of my God and your God, that I know by sad experience what it is to be brought to the place to be still and know that the Lord is God. I was made willing in the day of his power, in the might of

his Spirit in my poor soul. It was then the Lord brought me out of all the traditions of men, stripped me of all my self-righteousness, and made me see and believe in Jesus, and say, Salvation is all of the Lord, and not by any work that I could do. Then I was brought out from my own will, and made to confer not with flesh and blood. At that time I was made to obey God rather than men. At that time I belonged to the Presbyterians. My mind became powerfully exercised on the subject of baptism, and I felt it my duty to take up my cross and follow the Savior down into the water; but instead of obeying the command of my dear Savior, I hearkened more to man than to God. The preacher told me that one drop of water was just as good as a fountain. And even then if I had been left to myself I should have lain down among the dead again, thinking the Presbyterians were the nearest right of any I knew at that time. But it was not the will of the Lord for me to stay there. These words came to me in the dead of night, when I lay upon my bed, "And now why tarriest thou? Arise and be baptized and wash away thy sins." I had a clear view of Jesus, going down into the water, which appeared clear as crystal to me, and it seemed as if I could not wait one moment to be baptized. Then the thought came to my mind, There is no one to baptize me. All at once it seemed as if something spoke and said, "Emeline, be quiet and wait with patience. I will open up a way." I never had heard an Old School Baptist preach. I knew nothing of them at that time. But the Presbyterian preacher told me, "If you leave us, don't go to the Old School Baptist Church." That set me to thinking, and I happened to come across the SIGNS OF THE TIMES; I do not now remember how; but I took up the paper and commenced reading it. It was through that paper I first found a people that had any of my experience. I found there was a people on this earth that had my sorrow and joy, and O how it did encourage me in the way the good Lord was leading me. By this time the Lord had sent an Old School Baptist preacher into the neighborhood where we lived, and as the good Lord would have it, he preached in the school-house near us. I went to hear him, and it was the first time I had ever heard the true gospel preached. It seemed to me that I had been almost starved to death all my life, for the want of true gospel preaching. I tell you the truth, I lie not. My poor famishing soul was fed with the true bread that came down from heaven, of which, Jesus says, if a man eat he shall never die. As soon as meeting closed I went to the preacher and said, "This is the first time in all my life that I ever heard the gospel preached." My soul was filled with love, joy and peace, which the world can neither give nor take away. I could then say, indeed and in truth, Praise the Lord, O my soul, for his goodness and mercy, which endureth

forever. And to-day I feel that I am a poor sinner saved by grace, through faith, and that not of myself, but it is the gift of God. I feel very poor in spirit, and very unworthy, having no goodness of my own. I am nothing, and less than nothing, it seems. I think I know by experience what it is to be brought out of self and all self-confidence, and to give up my own will also, having no confidence in the flesh. But thanks be to God who giveth us the victory through our Lord Jesus Christ. If I am not deceived, Jesus is my hope, my justification, my sanctification and my redemption, my righteousness, my Savior, and my all in all. Nothing but the love of God in my heart constrains me to write; the love I have for the children of God scattered all through the wide land.

Dear brethren in Christ, if you see anything in this letter that is of any good to the poor little ones of Christ, do as you think best with it. I feel poor in spirit, and the very least of all God's children, if I am one at all.

E. BARNES.

OTEGO, N. Y., April 3, 1882.

DEAR BRETHREN BEEBE:—I wanted to write to you as soon as I read of the death of your dear mother, but delayed a little to send good tidings of good to the King's household. When I read of your dear mother falling asleep in Jesus, so calmly passing away, I was struck with solemn awe. Another aged pilgrim taken home. You were permitted to hold your dear mother but a few months after it pleased the Lord in his infinite wisdom to call to his reward our dear father in Israel. The work of our God is perfect, and in spirit we would praise his great and holy name, and not murmur at the hand dealings of him who is too wise to err, too good to be unkind. You have our deepest sympathy, knowing what it is to part with our dear parents. I was thinking this morning how much more lonely it would be for the dear people of God if it was not said by him that he would not be left without witnesses. Our enemies would have good reason to rejoice, as they have said the last one of this sect will soon be laid away. It is for the elect's sake that the world stands. I would speak of the lines written by sister H. M. LaRue, which caused the silent tear to drop. In them was spoken all that could be said, which filled the mind with deep meditation. I can only say to all that mourn, For as thy day, so shall thy strength be.

Now, my dear brethren and kindred, with the few lines that I have written I send the experience of our dear cousin, and now a dear sister, to you. She has consented that I may send it to the SIGNS; still, when it was written, she did not expect any such request would be made. She has been deeply taught, has passed through sore trials, was called alone and blessed, like Jacob of old, and made willing in the day of God's power to own his sovereign will, and crown him Lord of all. I have

known her from her infant days, and loved her almost as my own child naturally; but a few years ago a greater love came into my heart, for I felt sure that the Lord had begun a good work in her, "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." The day spoken of I understand is when Christ is revealed in them the hope of glory. She came to the church on Saturday, being our covenant meeting day, and spoke freely of what the Lord had done for her, in leading her in a way that she knew not, and in paths that she had not known. She gave to the church a bright and satisfactory evidence that she had been with Jesus and learned of him. She was received with much gladness, and yesterday followed her dear Redeemer by being baptized, in obedience to his great command, which is, "If ye love me, keep my commandments." For "how shall we escape, if we neglect so great salvation?" Our sister felt and expressed that obedience is better than sacrifice, and a great burden had been taken from her mind. This work of the soul I submit to you, or, as I believe, it is the work of the Lord, and desire that the readers as well as the able writers of the SIGNS should share with us in this precious feast. Elder Bundy spoke with great liberty from Hebrews ii. 1-3.

We are so well pleased with the SIGNS. It never was more welcome or read with greater comfort. May the dear editors and writers be sustained in their arduous labors of love; and when it is ours to die, may we be enabled to say, Come, welcome death, thou end of fears. Yes, no more fear or pain.

Please receive this token of love from your sister, affectionately.

CHRISTIANNA L. FRENCH.

OTSDAWA, N. Y., Jan. 11, 1882.

MY DEAR COUSIN:—I have many times attempted to write to you, to tell you what I have hoped and now do believe to be some of the Lord's dealings with me; but feeling always a deep sense of my own unworthiness and inability to write anything of comfort, and a fear that I might deceive you or some of the dear Old School Baptists that I love so well, and also a fear that I had not as bright an evidence as I ought to have that my sins had been forgiven me, these all combined to keep me silent, and it is well. The Lord in his own good time doeth all things well. Of late I have been led to think that perhaps after all, my troubles are the troubles of a Christian.

Now, dear cousin, I want to tell you just how I have been led all this long weary time. I have been made willing to talk to you as I never was before. Eleven years ago, while in Andover, I became troubled on account of my sins, and felt so bad that I would have taken part in their meetings to obtain some comfort, only that I had no faith in them. They were all the time talking about works, and I thought that of our-

selves we could do nothing. I came home soon after, but said nothing of my feelings. We soon moved to West Oneonta. My mother and Mrs. Derby took the SIGNS. I began to read it, and with reading I believed they were right, and the only true church. I was troubled at times then, but when with my young associates I would think little or nothing about it. I was married in 1875, as you know, and since that time have seen much trouble, sickness and sorrow. Then my troubles began again. I saw myself a great sinner in the sight of God, and very often thought my afflictions were sent because of my wickedness. There were times when I thought I had a little hope, and then again I would be left in darkness and doubt. Time passed on until two years ago, when one day something seemed to say, You ought to be baptized. O how quickly I tried to banish it from my mind; but I could not, and it has been on my mind more or less ever since. Every new trial I was called to pass through I would think it just, and that I deserved it for my disobedience. On Sunday last I occupied my time in reading my Bible and the SIGNS. At night I retired to my bed, but could not sleep. I had been in a very sad and gloomy state all day, and I resolved to try to pray, as I had done many times before, that the Lord would reveal himself more plainly to me as my Savior, and not let me go to the church or to any of the Old Baptists to tell my feelings until I was more certain concerning my hope. If ever I tried to pray I did then, with no one to hear but my heavenly Father; and O how can I tell you? Words fail to express the joy that I felt at that time. I felt a love for my dear Savior that I never had felt before, and it seemed I was so light that I wanted to soar away from this earth. These words came to my mind with great force and much comfort, "Daughter, be of good cheer, thy sins are all forgiven thee." Then I wanted to tell some one my feelings. These words came to me, "He maketh his people willing in the day of his power;" and I did feel a willingness to do all his commandments. He will give them perfect peace whose mind is stayed on him. O the peace and joy that I experienced. He had revealed himself to me as my Savior, and made plain to me that wonderful plan of salvation by grace. Long ago I took great comfort in the passage, "We know that we have passed from death unto life because we love the brethren;" for if I knew my own heart, I loved the Old School Baptists. I continued in that happy frame of mind nearly all the next day; and the following morning (yesterday), the first thing when I awoke, passage after passage of Scripture kept coming to my mind. The first I do not recall, but it was very comforting. Then, "I know that my Redeemer liveth." "I will have mercy on whom I will have mercy." "Peace, be still." "We know that we have passed from death unto life because we love the

brethren." These, with many others, occurred to my mind in rapid succession, and just so this morning, as soon as I awoke.

Now, dear cousin, I have thought perhaps I had no reason to hope in all these long years until now; but yesterday, while reading the precious communications in the SIGNS, I read among others that this very desire for a brighter evidence, this hungering and thirsting after the truth, was a proof in itself of a new birth. And then it came to me that perhaps long ago a little light shined into my heart, and showed me my utter depravity, and my sins, which were many. To-day I began thinking that I might be deceived, that it might be all imagination; but I think it is the suggestion of the evil one, and I felt at once to cry out, "Get thee behind me, Satan." I leave you to judge whether I am deceived or not. I do hope you will favor me with an early answer, for I want to know what you think about it, and I know you will be candid with me. I have not meant to talk in a way that you should think better of me than you ought. I am feeling content now, and a peace that is, I hope and trust, a peace that passeth all understanding. Another of the precious promises of God comes to my mind, "I will never leave thee nor forsake thee." What a consolation to me! And again, "My grace is sufficient for thee." I do not expect this peace of mind will continue long before doubts and fears will again arise, for I know that our two natures are continually warring the one against the other, and when we would do good, evil is present with us, or so it has ever been with me. I am nothing but a poor, sinful creature at best.

Your cousin,
ZILLAH B. WEATHERLY.

[EXTRACTS from a private letter from the late Elder Joseph L. Par-
ington.]

ALEXANDRIA, Va., June 17, 1874.

DEAR BROTHER BEEBE:—We have reason to be thankful to God for abounding mercies. As I am in my natural disposition rather of an unhappy temperament, it cannot be expected that I should enjoy life like some others who in their temperament are more lively and cheerful. Yet I am more highly favored than I used to be in the days of my plantation life, though I retain the same unfortunate disposition. The almost constant occupation of my time and services in traveling, preaching, visiting the sick, performing marriages, attending burial services, with my little pecuniary affairs, altogether considered, keep me in a state of almost perpetual motion. This Scripture, I sometimes think, is the only support I have to my mind in its suffering state: "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."—2 Cor.

iv. 10, 11. I am experiencing almost constantly the struggle of two opposing elements or antagonizing powers in myself, namely, Adam and Christ; or in other words, the old man and the new man, the flesh and the Spirit, the outward man and the inward man. The weaker must finally yield to the stronger to make salvation complete to all the chosen of God. The following Scripture, including the two preceding verses, has been on my mind at times for quite awhile: "For there must be also heresies among you, that they which are approved may be made manifest among you."—1 Cor. xi. 19. Some dissensions which are manifest in some sections of country among Old School Baptists, have caused me to reflect much upon the foregoing Scripture. Its practical workings are distinctly manifest. I think I have seen it clearly of late. There are heresies which cannot stand the scorching, burning ordeal of revealed truth. I need not write of worldly religionists, who, though they claim the name of christians, do not possess the characteristics of christians. I will write of Baptists, and in this particular I do not mean Missionary or New School Baptists, for they are as far off from gospel doctrine and order as any people; but under the name of Old School Baptists, there are those who will every time cling tenaciously to traditions, creeds and isms, rather than be approved by the word of inspiration. The Scriptures must be fulfilled in this particular as well as in others. Fortunately, the churches I serve are free at present from heresies, so far as I am able to judge. Strictly speaking, there are but a very small remnant who stand approved on close, discriminating, Scriptural principles.

In the SIGNS of June fifteenth there is a communication published over the signature of "A Subscriber," which tells the truth respecting Sunday schools, mission, abolition, and sympathetic spirits, as we have known and believed it for many years. Why I refer particularly to that communication is, I consider it very timely just at this period. The shocking strides of the man of sin in our day threaten to sweep everything before him; and some of the saints are so liable to be deceived by the craftiness and hypocritical workings of wolves in sheep's clothing, that it becomes the bounden duty of God's ministers to cry aloud and spare not.

I have thought sometimes I would write something for the *Enterprise*, but as often fail as I think of it. I sometimes feel that I shall never write any more for any paper, not even for the SIGNS; yet I know nothing about it. My feelings are changeable, and are no criterion of judgment. When I feel the burden of the word of the Lord, I have to preach and write. This I cannot control.

JUNE 18, 10 a. m.

I have just received your letter of the fifteenth instant. I am glad to hear from you again, though you write as low down as I ever knew you to write, if not more so. I read

your letter at the post-office, and it produced a feeling of deep sympathetic grief and sorrow. Our long acquaintance, the kindred feelings existing between us, and the expression of your exercises in your letter, altogether considered, had considerable effect upon my mind, and still continues. I will finish this letter to-morrow if providentially permitted.

I certainly do not think that Zechariah xi. 17 applies to you or God's ministers. I do not think you are an idol shepherd. I think you are terribly beset with a strong temptation, a fiery trial. Read Hebrews ii. 18, with the preceding verse: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Again, Hebrews iv. 15, 16; also James i. 2, 3, 12. God's people must follow Christ in his temptations. In this way they are purified, and made white, and tried. We must be partakers of Christ's sufferings, as well as of the consolation that aboundeth by Christ. We must suffer with Christ, that we may be also glorified together with him.

It seems from the manner in which you write that the coldness of death exists at Holly Spring, and that it is the peace of death, rather than the effect of love; or in other words, that you fear such is the case. You do not say positively that it is so. On this point I know not as I can write anything. I do not think it can be the peace of death in the sense of utter destitution of spiritual or immortal life, neither do I think you mean that death; but a state of worldly or carnal mindedness, which is death. Where this death exists, there is a total indifference in the right direction in the way of conversation on heavenly things, hearing the word, &c. In this particular I know of no remedy but to both hope and quietly wait for the salvation of God. There is a death sometimes where there is no particular carnal mindedness, only a deep sense of the vanity of all worldly things, having or feeling the sentence or answer of death in ourselves not to trust in ourselves, but in God, &c. This particular state of death I feel much of my time. The effect of love, in a gospel sense, is to warm, to animate, to enliven, &c. "Did not our heart burn within us?" &c. "While I was musing the fire burned: then spake I with my tongue." Love exists in this latter state of death, but not in lively exercise. Death and love appear in a state of counterpoise in the believer; it seems so sometimes. You speak of your preaching being in word only, &c. In this you may be mistaken. You may be looking for too much from God or the brethren; I am not able to say for a certainty. You say, "Yet it is for the hurt of my people I am hurt." You ought to consider yourself highly favored to stand on a level with the dear old prophet Jeremiah. This was once a comfort to me, more than thirty years ago. You speak of a sense of desolation. I think in some localities

there is much of it existing in the churches, arising from a narrow-minded, penurious covetousness. They are ready to spend money for foolish and vain things, but too poor for the benefit of the church. You say, "Pity me;" again, "Pray for me." In these particulars you have the sincere expression of my heart. We are brothers in tribulation; yet our tribulations, afflictions and sufferings are not worthy to be compared with the glory which shall be revealed in us and in the saints.

Remember me to all in Christ Jesus. Love to all. Yours,
JOSEPH L. PURINGTON.

LOCKTOWN, N. J., April 6, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I send a few lines for your disposal.

"Come, my soul, and let us strive,
For a little season,
Every burden to lay by—
Come, and let us reason.
What is this that casts you down?
What is this that grieves you?
Speak, and let the worst be known;
Speaking may relieve you."

I receive letters sometimes from the Lord's little, doubting ones, saying, "I would have written to you long ago, but my mind has been so dark and gloomy, and is still so barren and unfruitful, that it often causes me to doubt whether I am one of these little ones or not. I seem to be destitute of everything that adorns the doctrine of God our Savior, or of my profession." Dear little ones, now is the very time to write. Now if you write what you feel, you are letting the worst be known, and O what a fellowship we have in these sufferings! If we are without these sufferings, or chastisements, then we may conclude that we are bastards, and not sons. Speak, and let the worst be known. The saints, if I know anything about their travel and growth, learn their most lasting lessons when under the greatest darkness of mind; when neither sun, moon nor stars can be seen. When the blessed Sun of Righteousness, which this poor, helpless sinner has often to look back to, first shone into his heart, and gave him the light of the knowledge of the glory of God in the face of Jesus Christ, he then had everything, and thought that he knew everything; but in that he was mistaken, for he must follow his dear Lord into the wilderness, to be tempted of the devil. He did not know a little while ago that after having such a feasting time with Jesus in his banqueting house under the banner of his love, eating of the fruit that was so sweet to his taste, that he would ever see any more trouble. He did not know it was necessary that his blessed Savior must go away; "for if I go not away," says Jesus, "the Comforter will not come." Now, if we were always in this lovely banqueting house, we would hardly think of a Comforter, much less feeling the need of one. How often we feel to say, with the poet,

"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."

And so, dear little ones, speak, and let the worst be known; speaking may relieve you. Cheer up, ye helpless ones, for you have a great deal more company on this dark road than you are aware of; so let us bear in mind that there has never been a dark or a light place that Jesus has not been in, for he was tempted in all points like unto his brethren, yet without sin. He suffered all things for the sake of his poor, helpless bride. Although she is poor and barren, yet he maketh her to keep house, and to be a joyful mother of children. "Praise ye the Lord."—Psalm cxiii. 1. When I feel like writing to my dear kindred in Christ, I think, How do I dare to do so? They all write so nice, and good, and correct. But here comes this poor, unlearned one poking behind, ready to dodge if any one happens to ask what I am doing.

Well, I guess I will stop for this time. I write as much for the encouraging of other feeble ones as for anything else. My dear little ones, there are two things particularly that I wish you to bear in mind, and one is, that the Lord has let me live on his footstool to a good old age (seventy-seven years); and besides all this, he has often blessed my soul in darkest shades, and hath made my heart to leap for joy.

"This life's a dream, an empty show!
But the bright world to which we go
Hath joys substantial and sincere;
When shall I wake and find me there?"

The other thing I wished you to bear in mind is, that the Lord hath done great things for us, whereof we are glad.

Dear brethren Beebe, go on; you are giving good satisfaction. I was much pleased with brother Montgomery's letter to you; I mean his address to your correspondents. He said to them just what I would have said had I known how.

CORNELIUS MYERS.

UTICA, N. Y.

DEAR BRETHREN:—Recently, in looking over some of my friendly greetings, I found the inclosed, dedicated to myself some time ago, as you will see by the date, which, on reading, I felt I was only too selfish in keeping them from others of the hungry poor of the household of faith, and desiring, if it were possible, to add lustre to the same. We can truly subscribe to the fact that our dear aged sister Akehurst is a living epistle of the things she has written, of which I have yet a few scraps by me; and should you kindly publish these, I will one day forward others.

May you be sustained, strengthened and encouraged, is the desire of yours in the truth,

LYDIA ALEXANDER.

How great has been the faithfulness of God manifested to his children in all ages of the world! If we look back we can but admire the good hand of our God in guiding and directing his people. His promise to the children of Israel was, "Mine angel shall go before thee." That

promise was verified in all their journey through the wilderness. Notwithstanding all their rebellion, the angel of the covenant went before them by day in a pillar of a cloud to lead them on their way, and by night in a pillar of fire to give them light. If we go back to the garden of Eden, there we find the first promise that was made, "The seed of the woman shall bruise the serpent's head." That promise has been fulfilled; and if we search the word of God, we shall find that every promise our God has made to his children has been and is daily being fulfilled in the experience of all his people. We must acknowledge that not one thing has failed us of all the Lord our God has promised. He has not promised his people the riches and honors of this world; but the promise reads, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "In me ye shall have peace." The people of God have no abiding place here; they are only pilgrims passing through this world on their way to take possession of their glorious inheritance that lies beyond this vale of tears. Yes, an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God through faith unto salvation. He will keep the feet of his saints. If we search the word of God we shall find the fulfillment of all his promises made to his ancient saints, Abraham, Isaac and Jacob. Let us look at the promise made to Jacob at Bethel. "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." The same promise was made to Abraham, Isaac and Jacob. We find that the same promise was made to each of them, "In thee and in thy seed shall all the families of the earth be blessed." There we find the promise of our glorious Messiah, who took on him the seed of Abraham. David experienced much of the faithfulness of his God in delivering him from his enemies, when there appeared but a step between him and death. His prayer was, "Judge me, O God, and plead my cause against an ungodly nation; O deliver me from the deceitful and unjust man." It was impossible for David to be slain, for he was guarded by the almighty arm of Jehovah. Had his life been taken, the purpose of God would have been frustrated. Could that be? No; never. God had appointed David to sit on the throne of Israel, and he is in one mind, and none can turn him; and what his soul desireth, that he doeth. He therefore watched over and delivered his servant from all his enemies who sought his life; and David, according to the appointment of God, was placed on the throne of Israel, where he reigned forty years. Now let us look at the wonderful preservation of God's servant Daniel. He was one of the first band of Hebrew captives taken into Babylon. He was supposed to have been about

twenty years of age at that time, and according to the writings of some, he commenced prophesying soon after. He lived to be about ninety years old. He was one whom God had highly favored, and endued with wisdom and great understanding. On that account he stood high in the estimation of the king. But his enemies, like Joseph's brethren, envied him, and were determined to get him out of the way. Though they contrived such a wicked plot against him, they were only digging a pit for their own destruction. Look at the confidence of Daniel in the God of all his mercies. When he knew writings were signed, he went into his house, the windows being open, and knelt down three times a day and gave thanks before his God. His enemies were permitted to go so far as to have him thrown into the den of lions, where they expected to see him destroyed in a moment; but lo, an angel descends, and shuts the mouths of the lions, and watches over him. He was safe; his enemies could not take his life. The king, after spending a sleepless night, rose early and went to the den, and cried with a loud voice, "O Daniel, servant of the living God, is thy God whom thou servest able to deliver thee from the lions?" Daniel's answer was, "My God has sent his angel." O how safe are all God's people when watched over by the angel of the covenant, who neither slumbers nor sleeps! Was not the faithfulness of God made manifest in the wonderful preservation of his servant Daniel, and also in the destruction of his enemies? Now let us look at the wonderful power and faithfulness of God in delivering the Hebrew children, who were also captives in Babylon. They, like Daniel, were in an enemy's land, among a people that knew nothing of the God of Israel, the living and true God, whom Israel worshipped. They adhered closely to the worship of the God of their fathers, and were condemned for no other crime than refusing to bow down and worship the golden image that Nebuchadnezzar the king had set up. They were the servants of the living God, and could not worship an image made by man. "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." O the arrogance of that wicked monarch, who spoke in defiance of the God of Israel, saying, "Who is that God that shall deliver you out of my hands?" What was the answer of the dear servants of God? "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, we will not serve thy gods, nor worship the golden image which thou hast set up." Then was the king full of wrath, and commanded them to heat the furnace seven times hotter than usual; and they were bound and cast into the furnace. It was so hot that the flames of fire slew those men that cast them in; and the three children of God fell bound in the midst of the

fire. What can we say now? Are they not destroyed? Have not their enemies triumphed over them? Has not the faithfulness of our God failed? No, never, never has, nor ever can. He remains the same unchangeable God. Behold, the Angel of the everlasting covenant descends, and is walking with them in the midst of the fire; and that heathen monarch was made to acknowledge that the form of the fourth was like the Son of God. Then the king said, "Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel, and delivered his servants who trusted in him." And is he not the same God now, and are not all his saints equally under his protecting care? Now let us look back to God's ancient people, the Jews. Were not all the promises made to them fulfilled, and also all the evils denounced against them for their disobedience to the commands of God, and their rejection of Christ as the true Messiah? They were scattered to the four corners of the earth, among all nations. But God has a remnant among that despised people, and he will bring them to the knowledge and acknowledgment of the truth, and there shall be one fold and one Shepherd. Now let us turn to the New Testament. Under the law, every sin-offering must be perfect, without blemish, or it could not be accepted; but in those sacrifices there was a remembrance again made of sin every year, for it was not possible that the blood of bulls and goats could take away sin. They only pointed to the glorious antitype, the Lord Jesus, who left the glory he had with the Father before the world was, and veiled himself in human nature, and came under the law, in order to redeem his people from under the curse and dominion of the law, which says, "Cursed is every one that continueth not in all things written in the book of the law to do them." O what would have become of the church of God had not our blessed Jesus undertaken her cause, and given his life for her, a perfect sacrifice? There is therefore now no more sacrifice for sin. Now we see the fulfillment of the promise made in the garden of Eden, "The seed of the woman shall bruise the serpent's head." Yes, it was a heavy blow to Satan, the old serpent, when Jesus rose from the dead a mighty Conqueror over all the powers of hell. Now, there is hope through the once crucified, but now risen and exalted Redeemer, for every poor sinner who feels lost and ruined by sin, without hope and without God in the world, justly condemned by the righteous law of God. His only plea is mercy. Lo, mercy comes, and cries, "Deliver him from going down to the pit, for I have found a ransom." MAY 1, 1878.

DEAR SISTER IN CHRIST:—Fifty years have passed since I professed the name of Jesus before many witnesses. O what a happy day! What a glorious view I had of our precious Jesus, who had given his life for me, a sinful worm! Had he left me to go

on in sin until it led me down to the region of woe, he would have been just; but adored be the riches of his grace, that in the midst of deserved wrath he has remembered mercy, and "brought me up out of the horrible pit and miry clay, and set my feet upon a rock, and established my goings." On that Rock the saints can rest secure, for the gates of hell cannot prevail against it. Though fifty years have passed, I am still in the school of Christ, trying to learn something of the deep things of God; but how little do I know! "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!" How little I know of that wisdom that cometh from above! When I take a retrospective view I feel ashamed that I have made so little progress in the divine life. When I compare myself with my companions in the school of my blessed Lord, I seem to know nothing; and the more I study, the more I see and feel my ignorance. It makes me realize more the words of our blessed Teacher, "Without me ye can do nothing." I find, from daily experience, it requires the same blessed Spirit that indited the Scriptures, to open them to our understanding. I find daily that I cannot read to profit, neither can I get near the throne, without the power of the Spirit.

AUGUST 15, 1878.

I HAVE had the privilege to-day of going up again to the house of God, after being confined at home by sickness several weeks. What a blessing to be able to meet with the dear people of God, and hear the sound of the everlasting gospel, which is good news from a far country, to those who feel themselves afar off, even to the ends of the earth, where they can see no ray of hope; but the gospel proclaims a way whereby God can be just, and the justifier of him that believeth in Jesus, our blessed Redeemer, who has fulfilled all the demands of the law, and brought in everlasting salvation, by the offering of himself, a perfect sacrifice, in the room and stead of his people. Had not Jesus died for us, no other sacrifice would have been accepted by the holy and just God, who cannot look upon sin. O how awful would have been our condition had not Jesus given his life for us! Yes, for us, if interested in his sufferings and death, of which we have a humble hope. O what love, what boundless love, in our glorious Mediator, to undertake our cause, and die the just for the unjust, and open a door of hope for sinners; not for the righteous, but for sinners of the deepest dye. O the love of Jesus! How little do we know of his love! It passeth knowledge; its depths we can never fathom; its height we can never reach.

"Here, lost in thought, the seraphs gaze,
The wondrous scene to scan;
What heights and depths of sovereign grace
In Wisdom's glorious plan."

DECEMBER 1, 1878.

MY DEAR SISTER:—I have this morning been looking back, and tak-

ing a view of past mercies received from the hand of my gracious God, both in providence and in grace, and truly I have cause, with the psalmist, to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Truly, how great has been his goodness to one so unworthy of the least of his mercies. Notwithstanding all my sinfulness, he has remembered me in mercy, and preserved me from many dangers, and kept me in the days of my youth from many of the vanities and evils of the world, by opening my eyes to see that the end of all these things is death. Many years I traveled in the dark, in regard to my interest in that eternal life treasured up in the great and glorious Head of the church, the Lord Jesus, from whom alone we can hope for eternal life. I feared I had no interest in his atoning blood. I traveled in this dark and gloomy way for six long years; then was my captivity turned, and the lawful captive was delivered. Then I was made to rejoice, and I could say, with the psalmist, "Great is thy mercy toward me; for thou hast delivered my soul from the lowest hell." "Bless the Lord, O my soul, and forget not all his benefits." O what a mercy, to be brought to know him, whom to know is life eternal. Our blessed Lord has said, "Because I live, ye shall live also." Therefore we can look forward with joy to the time when we shall live and reign with him forever and ever.

MARY AKEHURST.

GEORGETOWN, Ky., April 10, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The inclosed article was written by my dear sister, Fentie B. Moore, but was not written for publication. I however take the liberty to send it to you, that it may through the SIGNS OF THE TIMES reach many of the little ones of the household of faith. May the Lord bless and sustain you, is the prayer of your unworthy brother,

J. TAYLOR MOORE.

"For the Lord God is a sun and shield."—Psalm lxxxiv. 11.

Like all other portions of the Scriptures, when applied by the Spirit, how precious and comforting are the above words of the psalmist, who uttered them experimentally; for none but those who by the eye of faith have seen the dazzling splendor of the glorious Sun of Righteousness, and by the direction of the Spirit have felt his genial penetrating rays, can testify to this blessed truth. The self-righteous have no need of the christian's Sun; for behold, they kindle a fire, and compass themselves about with sparks, and walk in the light of their own fire and the sparks they have kindled. Neither have such characters any desire for the christian's shield of faith, as they claim the power to exercise faith of themselves, and thereby to work many miracles by the use of means, and many and various offerings to their gods, made of a part of the same

material of which their fire is kindled. But the helpless little ones of the kingdom, having no light, warmth nor strength of themselves, constantly feel the need of David's Sun and Shield, whose light and strength fail not, and whose tender mercies endure forever. The mind of man cannot conceive, nor the tongue express, the gloomy and dismal appearance of the earth before God said, "Let there be light;" neither can awakened sinners fully express or comprehend the sad and dreary state they were in before "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." If language be inadequate to express the many benefits and comforts derived from the light and heat of the natural sun, and the countless beauties it presents to view in this earthly kingdom, how much more difficult for the benighted souls that are translated from nature's impenetrable darkness into the marvelous light and liberty of God's dear Son, to attempt a description of their divine revelation! What unspeakable joy fills their hearts when they are taken from the horrible pit and miry clay, their feet placed upon the Rock, a new song put into their mouths, even praise unto their God, and by the silken cords of his wondrous love they are gently brought into the fold, where the dazzling effulgence of the spiritual kingdom bursts upon their enraptured vision! Their joy-burdened heart finds partial utterance in the following expressive language of the poet,

"O for a thousand tongues to sing
My dear Redeemer's praise!
The glories of my God and King,
The triumphs of his grace."

While the light shines round about them, disclosing new beauties at every step, and the banner of love is unfurled above them, while their hungry souls are feasting on the dainties of the gospel, they feel to exclaim, with one of old, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." But alas! how soon the tempter lures them from the path of duty, and ere long, by bitter experience, they realize that old Adam remains unchanged, and was only subdued for a season. After many dire conflicts with the arch-enemy, after sore trials and temptations, O how short a time that season of rejoicing now seems to have continued! They even begin to doubt its reality, for their Light seems hid, their Shield withdrawn; and while groping in darkness they have wandered far from the fold, into the dark, deep valley of despair. The approaching storm threatens destruction, the poisonous darts of Satan pierce them on every side; and when about to perish of hunger and cold, they are made to cry out in the bitterness of their soul, "O that I knew where I might find him!" Joy to their famishing souls! he who was found, even by them that sought him not, hears their cry of anguish, and is quick to deliver; for his tender

compassion has no bounds, and his protecting power and loving-kindness are never withdrawn a single moment. Though his erring little ones sometimes see him not, yet

"Behind a frowning providence
He hides a smiling face."

Now the long weary night of sorrow has passed, the sweet season of rejoicing returned, and the prodigals, warmed by God's matchless love (the christian's Sun), and fed on the sincere milk of the word, are enabled to again sing with sweet solemnity the precious songs of Zion. Thus the drooping plants of the heavenly garden are watered by the gentle dews of heaven; and when chilled by the wintry blast, stunned by the frost of unrighteousness, or wilted by the heat of the fiery furnace, the Sun of Righteousness arises with healing in his wings, and they that are ready to perish are revived and strengthened by the word, and made to grow in grace, and in the knowledge of the truth as it is in Jesus. It must be comforting to the fragile flowers and sin-sick plants within this spiritual garden to know that the walls of salvation surround it, and that the gates of hell shall not prevail against it; and still more comforting to know that the Gardener and Owner himself is all perfection and loveliness, possessing all power and knowledge; and though his seed perish, by the power of his resurrection it shall spring into newness of life, be clothed with immortality, and be transplanted in the garden of Eden above, to live eternally in the light of God's countenance.

"God is our Sun, he makes our day;
God is our Shield, he guards our way
From all the assaults of hell and sin,
From foes without and foes within."

FENTIE B. MOORE.

HURRICANE CREEK, Miss., Feb. 18, 1882.

DEAR BRETHREN BEEBE:—Again I find myself wanting to talk a little with my kindred that are afar off, and I know of no other paper published through which all the dear saints may express themselves so freely, provided they all speak the same language. I have been reading the SIGNS most of the time for thirty years, and have found no strange language in all the communications and editorials. Therefore I feel that all are led about and taught by the same Spirit, even Jesus Christ the righteous, he watching over his children for their own good and his own glory. Many things seem grievous to be borne by poor, sinful creatures while here in the flesh; but God tells Paul, when he prayed for the thorn to be taken away from his flesh, that his grace is sufficient for him. And we find many times, when our burden seems so heavy and our grief so great that we cannot bear it longer, that it is then he speaks peace to our troubled hearts, and tells us that his grace is sufficient for every need, and that all things work together for our good and his declarative glory. We find Jacob sorely grieved when Joseph's brethren brought his coat dipped in blood and presented it to their father. His grief seemed more than he could

bear, for he said he would go down to his grave mourning for his son. He could see no good design in his grievous bereavement; but in after years he saw that it was for a great purpose, and that it was through Joseph that God designed to save Israel temporally. And in him I think we have a beautiful figure of the Savior, and the Israelites prefigure the church, and their journey from Egypt to the Red Sea beautifully represents the travail of the children whom God calls from nature to grace; for we find in Exodus xiii. 17, 18, that when Pharaoh had let the people go, God led them not through the way of the land of the Philistines, although that was near, but he led the people about, through the way of the wilderness of the Red Sea. Here we find God leading them in the way he would have them to go. He did not say, "If you will go that way, I will meet you there at the Red Sea, and will bestow my blessing upon you by dividing the sea and delivering you from your enemies;" but quite to the reverse, for we find that the Lord went before them by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to give them light. So we see that not one hour were they without the divine guidance of our Lord and Master. And we see very plainly that if he had left it optional with them, they would have remained in Egypt serving Pharaoh; for we find them asking Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"—Ex. xiv. 11. They seemed to be in great trouble. The sea was just before them, the enemy just behind them, the wilderness on either side of them, and they saw no way of escape; but they were bidden to "stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace." Now we find that the pillar of cloud was taken from before the Israelites and placed behind them. O how I rejoice to know that God does fight for and protect his chosen flock. This short history of the Israelites teaches us that if it had been left for sinful, carnal minded men and women to choose or reject, there would never have been one soul saved. But when it pleases our Father to reveal himself to those he would own and bless and have to be saved, he gently leads them in the many ways he would have them go, and in paths they have not known, until it is his good pleasure to speak peace to their troubled soul. Then it is that we can say, as did the children of Israel, "The Lord is my strength and song, and he is become my salvation." Yes, it is then that we can ascribe all the glory and honor of our salvation to God, who hath saved us, and called us with an 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. Yes,

my dear kindred in Christ, it was according to his own purpose and free unmerited grace that one was ever called from nature's darkness into the glorious light of his dear Son, who came down and suffered and died on Calvary's cross to redeem his bride, the church. I often think of the relationship between Christ and the church, and feel that all the redeemed of the Lord should join the psalmist in saying, "Praise the Lord, O my soul; praise him for his great love and mercy." For it pleased him, before the earth was fashioned, to choose and predestinate a people to be conformed to the image of his dear Son; and it was this people that he gave his Son in covenant to redeem. It is this people that have washed their robes and made them white in the blood of the Lamb, and this people only will be saved, be they many or few. It was this people that was revealed to John, for he says, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2. And again, he says in the fourth verse, "And 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." It is this people that will go home ascribing all the honor and glory of their salvation to God, to whom it belongs; and it is to this people the Savior will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear brethren Beebe, if you deem this worthy a place in your much esteemed paper, please correct mistakes; if not, let it go to the wastebasket, and all will be right with me. I remain, as ever, your sister in hope of eternal life,

ELIZA A. BLANKS.

LOXA, Ill., March 19, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—We have just received the last number of the SIGNS, which contains the mournful intelligence of the sudden demise of your beloved mother. I desire, in a few brief words, to try to express to you the sympathy of myself and wife in this your hour of deep trial and sorrow. We, too, have passed through similar trials. Our hearts were made sorrowful as one by one loved and dear ones have been borne away to the silent tomb. By sorrowful experience we know something of the devastations left in the gloomy pathway of death. Thus we are willing, doubly so indeed, to share our sympathy, such as it is, with you who are so recently bereft of an honored father and a dear, kind mother. But indeed, have we not all lost a mother, one of the best and kindest of "mothers in Israel?" A responsive "Yes" will come up from thousands who have partaken of the generous hospitalities of her late home; these with one voice proclaim her a mother in Israel of the truest type. How true the words of sister LaRue, "The hearth-stone is deserted, 'tis shrouded now in gloom."

In vain we look for the appearance of the dear forms that once graced the dear old home. They have gone out, and as the closing day, will return no more forever. Sad words, indeed, to utter! What desolations have been wrought in less than one short year. A joyous and happy home—a delightful wayside inn, gilded with sunshine and hospitality, where hundreds of weary toilers in the service of their dear Master have been kindly entertained and cared for, and from whose cheerful portals the lame, the blind, the halt and the maimed have never been turned empty away—is thus suddenly come to naught by grim death, the last enemy subdued by our dear Lord, who has graciously bidden the kind host and hostess to come up higher. For this house, this wayside inn, was a house of toil, of labor, anxiety and ceaseless watching, the reward of which is a permanent house, not made with hands, eternal in the heavens, where Christ sitteth at the right hand of God. And there, dressed in the richest, best robes of righteousness known to the court of heaven, we feel assured your dear mother and sainted father now rest from all the toils, cares and trials of earth. May God in the fullness of his love and greatness of his wisdom so direct the steps of both you and us, that when called "to lay our armor by" we too may come into the presence of the Lord, where there is fullness of joy, and at whose right hand there are blessings forevermore.

Remember us in love and sympathy to all the mourning members of the broken and sorrowing family.

Please continue to send me the SIGNS, for which I will, if spared, remit during the year some time; as, after having taken the paper for over twenty years, I will not, as long as I am able to pay for it, do without it. May the Lord sustain you in your labors.

Your brother in hope and affliction,
J. G. SAWIN.

AT HOME, Feb. 23, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—My mother wishes me to write and send her remittance for the SIGNS. She has been taking it now for forty-one years, and she is as loth to do without it as ever; in fact, such a thing is never thought of. No matter how hard the times, we could never fail to save money some time during the year for the SIGNS. I can remember when (as I hope) I first saw myself a poor sinner, I went to mother's paper to see if there were any in there like me. I found many who spoke of conflicts, but they were always delivered, while I remained in deep darkness and almost despair. But one evening, while sitting alone reading the SIGNS, my mind was set free to see the matchless love of the risen and exalted Redeemer, and

"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."

But how little we realize at first how

soon we may get into "Doubting Castle," and how strong are the bolts and bars that would confine us there. But when our King comes to liberate us, the giant becomes weak in his hands. Then again we are made to sing praises unto God, for he has put our gaoler to shame, and has again shown us the light of his countenance shining as the noonday sun. But my feet are swift to go astray, and if I am kept in the fold at all, it is only by the great care of the good Shepherd; and I am oftener than otherwise in doubt whether I am not a wolf in the fold. "I am so vile, so prone to sin." Without free grace I know I am lost.

Our pastor's wife has been very ill ever since last fall, so we have not heard him preach since October, as he cannot leave his dear wife. I trust God may care for him in his deep affliction, and if it is his will, raise dear sister Badger up again, that they may yet walk down the hill of life hand in hand.

May the Lord long spare you, my brethren, to wield the pen of your lamented father. I feel thankful that you were chosen, brother William, to fill the place occupied by him.

I remain your sister in hope,

S.

GLENVILLE, Miss., March 2, 1882.

BELOVED BRETHREN BEEBE:—I have been requested to write some of my travels, in which I hope the Lord has led me. I trust I was brought to see myself an undone sinner in the year 1879, and in my fourteenth year. My greatest trouble was the thought of death and judgment. The thought of separation from God and his children seemed to nearly break my heart. I tried to pray, but all I could say was, "God, be merciful to me, a sinner," as I felt myself to be the chief of sinners. I continued in this condition about two years. I went to every place of amusement, to see if I could not get rid of my trouble; but the more I tried to do so, the worse I felt. At length, one day I went to hear Elder Knighten preach, and his text was, "Be ye reconciled to God." It struck me with such force that I felt I could hardly bear it. The question seemed to be propounded to me, Am I reconciled to God? One day, never to be forgotten, being the 28th of August, 1881, I was standing at the yard gate and was trying to pray; but all that I could say was, "God, be merciful to me, a sinner." All my sins seemed to rise like mountains before me, and the very gates of eternity seemed to open before me, when these words were applied to me, "Take up thy cross and follow me, through evil as well as good report." All my troubles were gone, and I saw the image of my Savior on the cross. O! was that for me? Did he die on the cross for such a wretch as I? Yes, it was for me. I thought I should never see any more trouble. But I soon had doubts and fears, more than any poor soul. But the Savior tells us that we shall have trials and tribulation, and shall be evil spoken of,

for his name's sake; but he that endureth to the end shall be saved. These are blessed promises. Therefore, brethren, let us walk worthy of the vocation wherewith we are called. "Blessed are they that mourn, for they shall be comforted." I am like Paul, for when I would do good, evil is present with me. But if God be for us, who can be against us? And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. 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. Glory be to his holy name! He is all in all.

I have written more than I intended to, and you will weary of it, I fear.

Your little sister in Christ,

MINERVA LINDSEY.

PLYMOUTH, Ill., March 27, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—After reading in the SIGNS OF THE TIMES of the death of your dear mother, sister Phebe A. Beebe, I will try to write some expression of my feelings of sorrow and of sympathy for you in your deep affliction and bereavement in your present loss; but, dear brethren, take comfort in the thought that your loss is her unspeakable gain. And herein I do rejoice, that the aged saint and mother in Israel is taken from a world of trial and tribulation, to one of perfect bliss, to enjoy forever the smiles of her dear Redeemer and God, and has joined her former companion in tribulation and patience, and have their robes washed and made white in the blood of the Lamb. Therefore, they are before the throne of God and serve him without intermission, where there is no temptation or sorrow to disturb. I have this assurance from her expressions in her communications in the SIGNS, which are a comfort to many, and to myself in particular. They breathe so strongly of that faith which works by love and overcomes the world, I have no doubt of her happy state.

Now, brethren, I wish to say that I too am old, and very frail and feeble. I have a local difficulty that keeps me in constant pain, which I will not attempt to describe; but I will say that it keeps me from going about to visit the churches and the brethren as I formerly did. I am now a little more than seventy-eight years old, and my wife is eighty-three or eighty-four years old. Her natural faculties, hearing and memory, are fast failing her, so that she has the need of constant care and attention. I write this that the brethren may know of our condition and situation. I crave the prayers and the sympathy of all God's people. If I love anything, it is the truth of God, and the people who hold the truth in love. May the Lord's blessing rest upon his Israel, and keep them in perfect peace and harmony, for his name's sake.

O may the Lord be with you in your editorial labors, as he was with your dear father in his work of faith and labor of love, that the SIGNS may continue to strengthen, comfort and build up his poor and afflicted people.

"My soul shall pray for Zion still,
While life and breath remains;
There my best friends, my kindred dwell,
There God my Savior reigns."

Your brother in affliction and in hope,

JACOB CASTLEBURY.

Tiffin, Ohio, April 8, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The SIGNS OF THE TIMES is coming to us on its third annual round, and has been thus far a very welcome visitor. Its contributors seem inspired with an earnest desire to provoke brotherly love, and point poor sinners to the Lamb of God, who taketh away the sins of the world. "How good and how pleasant it is for brethren to dwell together in unity." But how can two dwell together except they be agreed? Hence the beautiful and harmonious agreement of the watchmen, who see eye to eye, is one of the strong proofs that these are set by the King upon Zion's wall; for "God is not the author of confusion." No Babel voices of "Lo here" and "Lo there," but each gospel trumpet sounds the cheering note to the inhabitants of Jerusalem, Your God reigneth and liveth forever! Your warfare is accomplished, your iniquity is pardoned, and you have received of the

Lord's blood for all your sins. The spirit of adoption, as with Paul, "Where sin abounded, grace doth much more abound." O then, says the unconverted professor, who is still in the gall of bitterness and in the slavish bond of iniquity, "let me take my fill of sin, and indulge in the lusts of the flesh and the pride of life, for I am safe." Alas! brethren, has not an evil spirit often whispered the same wicked suggestion to those who know better? And who does know better? I answer, every one that has been taught of the Lord. These are in possession of his secret, and they fear him. This fear, says David, is the beginning of wisdom. The apostle continues with the solemn admonition, "Work out your own salvation with fear and trembling." Why should they fear and tremble? Because in the living presence of almighty God, who worketh in them to will and to do of his good pleasure. O, mistaken soul, say not when tempted, "I am tempted of God; for God tempteth no man." The Lord is the Judge of all the earth, and rules in righteousness. He will visit their transgressions with the rod, and their iniquities with stripes. And if we be without chastisement, then are we not sons, but bastards. There is no rest for the pilgrim state, no peace. Behold the Shulamite, as it were the company of two armies; the spirit against the flesh, and the flesh against the spirit. The wicked are not troubled as other men are. With the cry,

"Peace, peace," and taking their fill of sin, they riot in fancied security; but instead of safety, sudden destruction overtaketh them. Some time since I heard a learned city clergyman ridicule Newton's plaint,

"'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?"

He said it was time sensible christians stopped singing such foolish queries. O, thought I, you mighty Goliath, clad with such a fine coat of mail! one of the smooth stones of truth could easily crush your forehead. If Christ were the Head, and this minister an enlightened member of his body, he would locate the eyes in the head, and content himself with this seal of God's promise, "The Lord knoweth them that are his." So long as we walk by faith, and not by sight, will doubts arise as to our relationship to him who was one with the Father, whose command is, "Be ye perfect, as your Father in heaven is perfect?" Do I regard Christ as my righteousness? I can rejoice in a lively hope, for "I know that my Redeemer liveth." But when I regard myself as an example of good works, alas! if a fig tree at all, a barren one; and I hear the Lord of the field say, "Let the barren tree be cut down; for why cumbereth it the ground?" Thus hope and fear alternate still, and with Toplady's grand and glorious words I repeat again and again,

"Nothing in my hand I bring;
Simply to thy cross I cling."

But I did not set out to write a letter, but briefly to say that the SIGNS OF THE TIMES supplies largely the place of preaching, which we seldom hear, and also to forward my remittance for the year. May the mantle of the risen prophet, while it rests upon the shoulders of another, by the grace of God be made as effectual in building up and comforting the poor and afflicted people as it has been for the last half century, is the prayer of yours in the hope of a better life,

JOHN SEITZ.

Occoquan, Va., April 12, 1882.

DEAR BRETHREN BEEBE:—The SIGNS has been received conveying the sad intelligence of the death of Elder D. W. Patman, of Georgia. I remember with much pleasure my acquaintance with Elder Patman during my visit to Georgia, his christian courtesy, his kind and tender care, his unwavering defense of the truth. It was with great sorrow that I heard of his sickness, and I had indulged the hope of meeting with him again upon these mortal shores. But his warfare is over, and he has now entered the portals of eternal rest. In him our churches have lost one of their ablest and brightest gifts. I desire to express my sympathy with the churches of his late pastoral care, his sorrowing family, and our brethren in the south who have been favored so long with his useful and faithful labors. From all parts of our country the Lord is calling his servants home. As the lamentations of

sorrow arise from our grief-stricken churches, north, south, east and west, may it tend to cement us in a common bond of sympathy, and in kindred ties of fellowship and love. The labors of these dear brethren are not hemmed in by sectional lines: they are gifts which our God has graciously bestowed upon us all; and we stand at their graves with bowed heads and sad hearts, humbly acknowledging that "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The glory of his gospel must ever shine upon a united church, and she will assuredly triumph over all her foes, as the morning triumphs over the night, while she looks forth in majestic glory, "fair as the moon, clear as the sun, and terrible as an army with banners."

Yours in fellowship,

W. M. SMOOT.

Leesburg, Va., March 21, 1882.

G. BEEBE'S SONS—DEAR BRETHREN:—We feel to sorrow with you all in your late sad bereavement, praying that the sustaining grace of God may enable you to endure with fidelity and unwavering trust while passing through the deep waters. Deep indeed have they been, as though they had overflowed their banks. But our God has proven that he can, and has promised that he will, lead us through them all, and will not let us perish. There is no trial or affliction that can come upon us, but has at some previous time come upon the people of God; yet out of them all the Lord has delivered, thereby leaving substantial testimony, not only of his ability, but of his purpose, to never leave nor forsake them that are his. O what a blessed thing it is to trust in God! Without it there can be no patience nor peace. Truly we all realize, in Christ, and in him only, we have peace. May you all be led to look to Jesus and be healed.

Your sympathizer,

E. V. WHITE.

Messongo, Accomac Co., Va., Dec. 8, 1881.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I send you two dollars for the SIGNS OF THE TIMES, for I do not see how I can do without it. I hope the brethren and sisters will continue to write, for I am so ignorant of spiritual things I know it would be vain for me to attempt it, unless the good Lord revealed to me what to write. I often feel to say with the poet,

"I am so vile, so prone to sin,
I fear that I'm not born again."

But there are times with me when I can rejoice with joy unspeakable and full of glory, although these seasons are not as often as I could wish; but glory be to our God, he knows and does all for the best. If I have a hope, it is enough; for we are told by one of the apostles that hope which is seen is not hope.

I will bring this scribble to a close, lest I weary you, if I have not already done so.

GEORGE W. KELLEY.

SPENCERVILLE, Allen Co., O., March 20, 1882.

DEAR BRETHREN BEEBE:—Please say to our poor brethren that I have been favored with the unexpected generosity of my brethren who assisted me with means to publish my little pamphlet, so that I wish them to have the benefit of all that it will allow. Send a postal card with name and address, and I will send one free. Also, brethren who have sent, and failed to get their pamphlet, should let me know immediately, and I will mail one to all such. See advertisement in the SIGNS.

Yours to serve in gospel bonds,
A. B. BRES.

DEAR BRETHREN:—Will you insert in the SIGNS the following: I would say to the brethren and friends who have requested my views on certain portions of Scripture, that my not complying with their requests is not on account of indifference, but I am absent from home so much that I have not an opportunity; but as soon as I have the time I will answer them.

The editorial headed "Edom—Bozrah," is excellent, and must be comforting to all lovers of the truth.

Yours as ever,
WILLIAM J. PURINGTON.

CHANGE OF ADDRESS.

DANIEL H. MERRYMAN, having changed his post-office address from Lawrence, Indiana, to Conway, LaClede County, Mo., wishes his correspondents to address him at the latter place.

PLEASE say in the SIGNS that after the first of May, 1882, my post-office address will be Crawfordsville, Indiana, and not Frankfort.

LOTT SOUTHARD.

ELDER Smith Ketchum, having changed his post-office address from Cornwall to Kewanee, Henry County, Illinois, desires his correspondents to address him at the latter place.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

RECEIVED FOR THE CHURCH HISTORY.

Mrs. Sallie B. Small 2, R. M. Thomas 2, G. M. Hatfield 2, Eld. A. B. Brees 2, James Bannister 2, R. C. Gibson 2, Eliphlet Ketchum 2, Eddy Ketchum 4, Mrs. Dorcas Bates 2, Mrs. Sallie W. Ricketts 2, James Graves 2, W. J. Hopper 2, Eld. J. H. Weeks 2, J. H. Sellers 2, I. N. Newkirk 8, Eld. H. Campbell 2, Eld. J. A. Moore 2, Thomas Peterson 2, Joseph Hutchison 2, Benj. Eldred 2, W. J. Kuykendall 2, Jacob Weaver 2 25, J. P. Haley 2, Mrs. Rebecca T. Dalrymple 2, Mrs. Sarah Dewey 2, Chloe Russell 2, Francis Darvall 2, Mrs. Rhoda Butler 2, Clymena Cockerill 2, Mrs. M. Hellings 2, Wm N Cory 2, Abigail B Furgason 2, Amos Reed 2, L. D. H. Abrams 2, Elder S Rogers 2, John G Goodner 2, Elder Joseph Shirley 2, W W Purvis 2, A L Thompson 2, Louisa Twist 2, D F Triplett 2, J Wilson 2, Elder T J Norris 2, Eld J W Brock 2, James Ford 2, R B Petty 2, L M Wimberley 2, Priscilla Duncan 2, Susan A Biggs 2, Ansel Hard 2, Bishop Boyd 2, L L Coppedge 2, Nancy Coppedge 2, Sarah C Boyd 2, Frank Miller 2, Rufus N Sparks 2, Elizabeth Johnson 2, Wm Williams 2, J C Latta 2, C H Jones 2, T J Johnson 2.—Total \$139 25.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1882.

KNOWLEDGE AND POWER.

"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."—Rev. xix. 12.

In compliance with the request of brother William Williams, of Poseyville, Indiana, the following thoughts in connection with this text are submitted for the consideration of our readers, in the hope that they may be found consistent with sound doctrine as revealed in the personal experience of those who are led by the Spirit of God.

In all the revelation given by grace of the wonderful salvation of sinners which is in Christ Jesus, the poverty of language appears to present an insuperable barrier in the way of expressing the glorious truth as it is known to the recipients of the mercy of God, in whom it is revealed. Yet this great mystery, which can never be attained by the wisdom of men, is so clearly manifested to the subjects of the salvation of God, that even by babes in the divine life the truth is clearly recognized, and the righteousness of God is revealed from faith to faith. This mystery, which is hidden by the wisdom of God from the comprehension of the natural mind, is not communicated from one to another of the saints by mere words or natural signs, as ideas and thoughts of an earthly character may be expressed. In the pure language turned to this peculiar people by the Lord, they are made to speak to the heart of all who know the truth, in a manner which proves beyond controversy that they are one people, native born in the heavenly Jerusalem, and all taught of the one God, by whom they are saved with the one salvation which is entirely by grace. Led by the one Spirit into all truth, they speak the same things, whether expressed by the bleeding lamb of Abel, the self-denying faith of the patriarchs, the marvelously sublime testimony of inspired prophets, the sweet psalms, joyful even their sadness, of the poet king, the irresistible judgments of apostles, or the trembling trust of the poor leper, saying, "Lord, if thou wilt, thou canst make me clean;" all testify that salvation is of the Lord. On the other hand, all the natural wisdom of men is united in the conditional doctrine that "If the Lord can, he will save sinners." This distinguishes between the two classes of religionists who have been in the world at least since the days of Cain and Abel. The one, holding that God will help the sinner to save himself; the other, depending exclusively upon the sovereign grace of God. All who claim ability to help the Lord in any way whatever in the work of salvation, bear witness against themselves that they do not trust in salvation by grace at all. For Paul has recorded the judgment of God, that "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more

of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Rom. xi. 5, 6.

Since human language is incapable of expressing the miracle of salvation as revealed in the experience of the saints, holy men were moved by the Spirit of inspiration to use the most expressive figures and types to record the glorious mystery of divine grace; and the same Spirit in every one who is born of God, shows the truth experimentally revealed in them to be the very same which is written in that precious volume given for their encouragement and comfort. Only by the teaching of the Holy Spirit can the saints themselves receive this truth in its heavenly sweetness and assurance; and when it is revealed to them, they have the assuring witness of it in themselves, so that they are not left to depend on even the letter of the revealed record for the evidence of its truth. "He that believeth on the Son of God hath the witness in himself."—1 John v. 10. This is that unction from the Holy One whereby ye know all things. By this abiding witness the saints are qualified to discriminate between truth and error. And this witness never conflicts with the inspired record. Therefore, he that is spiritual judgeth all things. And however plausible any doctrine may seem, and with whatever ability it may be presented, it is never to be received if it will not bear this test.

"His eyes were as a flame of fire." The glorious One of whom this is written is unknown to none who have received the forgiveness of sin. In that terrible judgment day, when sin revived and death paralyzed all the power you had supposed sufficient to enable you to propitiate the favor of God, the searching eyes of this Judge revealed unfathomable depths of sin in your heart, where you had supposed only a little defilement needed to be washed from the surface by good works you expected to perform, or by earnest prayers which you would pour forth in the hour of your need. In the light of his flaming eyes unknown mountains of guilt, boundless oceans of sin, and a horror of unimagined rebellion, rose before your despairing view, as you comprehended the awful truth that "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The burning gaze of those all-discerning eyes consumed every vestige of hope; every filthy rag of boasted righteousness in which you had so securely rested, was but fuel for that fearful flame, and despairingly you exclaimed, "Behold, thou desirest truth in the inward parts!" Then with Job you felt the importance of the question, "How should man be just with God?" No flaming fire in nature could fully express the searching and penetrating power of those eyes before which the darkest recesses of all hearts are

naked and open. Then, when he spoke the living word of your justification, how inexpressibly assuring the thought that even in those all-discerning eyes you were cleansed from all sin! Well might your rapture find expression in the words of the inspired apostle, "There is therefore now no condemnation to them which are in Christ Jesus." His precious blood has purged your sin, cleansed the leprosy, and presents you holy in his perfect righteousness. Those eyes of flaming fire no longer burn with condemnation and wrath. Now, though their lustre is not dimmed, it is the fire of infinite love which glows with soul-ravishing radiance in their every glance. All heaven beams in their burning glory of love and peace. Basking in their glow of rapturous brilliance, earth and self are forgotten. God is all in all then.

In another manifestation his eyes are as a flame of fire in the experience of his redeemed people. After they have received peace in the manifest pardon of their sin, and hope in his justifying righteousness, in their sojourn in this enemies' land there are times when they find their strength presenting but feeble resistance to the devices of the adversary, and sinking in sin against him as their redeeming Lord, he looks on them as he looked on Peter when denying him, and with what burning power does that look wither the very heart of the poor traitor. Its effect on Peter, in bitter weeping, is only illustrative of the intense flame which burns in his eyes as they look on any of his disciples when thus denying him. Every act of disobedience to his law is a denial of him as our King, and as such we feel it in the light of his flaming eyes. There is no need of a court of inquiry with the formal testimony of witnesses to fix our guilt; one instant in the pure light of those eyes of flaming fire reveals the most deeply hidden secrets of our hearts, and with sore lamentation we confess the justice of his judgment, under which we suffer more than the mere physical death inflicted on him who despised the law of Moses. None are ever led by the Spirit of Christ to presumptuously sin against his holy commandments; neither does his Spirit present any temptation to disobey his precepts, or to depart from following in his footsteps. Every suggestion of that kind is certainly from the enemy of all righteousness; and for the peace and comfort of their own heart, the saints should never be deceived by these temptations to indulge their carnal minds in rebellion against their Redeeming Lord. Whenever they are so misled, they will certainly realize the burning light of the all-seeing eyes of him who is Faithful and True, whose power and immaculate purity are here symbolized in the presentation of his seat being upon "a white horse." In prophetic symbols a horse always signifies power, and white indicates purity.

Again, his eyes are as a flame of fire in watching for the protection of

his chosen people. In the rich provision of his grace, he has not forgotten that his people are as sheep sent forth in the midst of wolves. Defenseless in themselves, they are kept only "by the power of God through faith unto salvation, ready to be revealed in the last time." In the display of his electing love under the shadowy types of Judaism, "He suffered no man to do them wrong; yea, he reproveth kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm." With what terrible vengeance did he visit the nations by whom they were oppressed! But all this was only the shadow of that fearful judgment with which he will avenge his own elect. Although it seems to poor, finite reason that his ear is deaf to the groanings of their grief, yet he hears the prayer of the destitute, and will not despise their prayer. He still says, "I have surely seen the affliction of my people," and still his avenging arm is raised for their defense. As resistless billows overwhelmed the hosts of Egypt in all their pomp and pride, so destruction in the unimaginable storm of almighty vengeance awaits all the oppressors of the true Israel, whose God will arise for their deliverance when the workers of iniquity have filled the cup of their own condemnation. Weary as his suffering ones may be with their bitter groanings, and unheeded as their prayers appear to themselves, yet all their tears are put into his bottle, and every groaning prayer is kept in the golden vials full of odors, before the great white throne. If but one groan were lost, those vials would not be full, and the praise of God would lack that much of being perfect. But as a flame of fire, his eyes look down from the height of his sanctuary, from heaven the Lord beholds the earth, to hear the groaning of the prisoner, to loose those that are appointed unto death, to declare the name of the Lord in Zion, and his praise in Jerusalem, when the people are gathered together, and the kingdoms, to serve the Lord.—Psalm cii. It is impossible to sever the good which the Lord has promised to do for his people, from the declaration of his praise. So that his own glory would be stained could anything occur in earth or in the pit of fathomless iniquity which should not be overruled for the good of them that love God, them that are the called according to his purpose.

"And on his head were many crowns." If it had only been revealed that his eyes were as a flame of fire, there might have been a question as to the benefit resulting to the objects of his love, from his all-embracing vision. Seeing the oppression of his people under the vanity of sin, there might have been room for the popular theory which represents him as indeed very desirous for the salvation of lost sinners, but with grief compelled to see those for whom he died yet sinking in hopeless woe, because of some failure to do what was not in his power. But in this clause of the text, this "Faithful and True" is

presented not as a weak suppliant seeking the consent and co-operation of those he would save, but as a victorious Conqueror, wearing many crowns, as emblematic of the triumph achieved in every conflict; for a single defeat would forfeit every crown, since the vanquished monarch becomes the vassal of his conqueror. This glorious One has never failed nor been discouraged. Even when he passed through the gloomy shades of death, when he sunk in deep mire where there was no standing, when all the waves and billows of condemnation overwhelmed him, he had power to lay down his life, and power to take it again, thus magnifying and honoring the law and justice of God; and in the very obedience unto death he manifested his victorious power over death by rising again from the tomb in the power of endless life. The glorious jewel of immortality which constitutes this crown glows with unfading lustre in the record of his word, "Fear not; I am the first and the last; he that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and death." This crown was never won by any other champion. The Lion of the tribe of Judah alone is worthy to wear it. The crown of victory over temptation also adorns the head of this Mighty One; for he was tempted in all points like as we are, "yet without sin." Christians cannot afford to accept the modern improvement on this truth, which prefers to read, "sin only excepted." This would rob our King of one glorious crown; and deprive his saints of the consolation contained in the assurance that he has gotten the victory over sin, that dreadful enemy which so often oppresses them. This crown is also righteously his. So that they who have fled for refuge to the shadow of this Rock, have nothing to fear from this monster enemy. He has given the assurance of victory even over this bitter and terrible foe, and in his name that victory is secure. There is no room for questioning the promise.

"He is God, and can fulfill;
He is Truth, and therefore will."

Time will not suffice to speak of all the crowns which are on his royal head. One of dazzling beauty and immortal radiance is specially sung by the spouse in the Song of songs, which is Solomon's, "the crown wherewith his mother crowned him in the day of his espousals, in the day of the gladness of his heart." No such glittering diadem ever adorned the brow of any earthly king as that glorious crown with which the spiritual Jerusalem crowned our great Solomon in the day of his espousals. When he was manifested in the experience of the redeemed sinner as the Husband whose right it is to redeem his bankrupt bride, the acclamation of praise to him was beyond all power of words to express. The royal diadem of the everlasting praises of Israel was confessed to be his by sovereign right, and the church, the Jerusalem which is above (the law), and is free, in her every member, could joyously

"Bring forth the royal diadem,
And crown him Lord of all."

"And he had a name written, that no man knew, but he himself." This wonderful name is itself an inexhaustible theme for the contemplation of those in whom it is revealed. Infinitely exalted above every name is that secret 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."—Phil. ii. 10, 11. The fact that it is "written," shows that it is fixed and immutable, as recorded in the 119th Psalm, "Forever, O Lord, thy word is settled in heaven." This secures its unchangeable endurance. And so wonderful is that name that while the declaration concerning it is infallibly true, it is known in all the palaces of Jerusalem for a Refuge; it is a strong tower into which the righteous runneth and is safe, and it is revealed in all the subjects of the grace of God. Yet it is not known to the natural mind even of the saints themselves, although they bear its indelible record in their foreheads. Eye hath not seen it; ear hath not heard its heavenly sound. In vain the wise and prudent seek to know it. The Spirit of God has written it in characters of living light in the new heart of every saint, yet their natural mind has not comprehended it. They cannot tell it to any in whom he has not revealed it; so, the secret must ever remain with them that fear him; and it is only as he dwells in them that they know his name, that is, by the faith of the Son of God. Any claim to this knowledge, (which is life eternal), on any other principle except by the revelation of Christ in you the hope of glory, by the gift of sovereign grace, is a vain delusion. And where that name is revealed by the Holy Spirit, it is always written by the power of God, so that it endures forever. In darkness, the saint may not be able to see the record, and even be so far bewildered as to deny that it is written in his heart; but when the Sun shines forth again he will remember how his heart burned within him, even in the darkness, as Jesus was instructing him by the way. The name is written in every revelation of this dear One, and to every subject of his salvation he is Faithful and True; and they will not need to be taught of men to know him as the Word of God. Every one who knows him as the only true God and Eternal Life, must be the recipient of that Life, for it is only by the faith of the Son of God that he can be known; and where he is so revealed, the infinite Wisdom and Power of God is manifested through faith to the individual to whom the revelation is given.

That the riches of his grace may be displayed in revealing in us, and all who long for his righteousness and peace, this adorable Name, which is, Christ in you the hope of glory, and present every such one perfect in Christ Jesus, is our earnest prayer. If these reflections are of any benefit or comfort to our dear inquiring brother Williams, or any lover of the truth of our gracious Redeemer, we have not labored in vain in presenting them.

OBITUARY NOTICES.

"THE fact of having lived a long and honorable and useful life must afford great consolation to the rational mind just before bidding adieu to the earth, and entering into the valley of the shadow of death. Some in the providence of God are permitted to live out their three score years and ten, but the vast majority succumb to the enemy of human life before reaching the ripe old age. One of old is accredited with the saying that to die is to go home. This is a beautiful thought, suggestive of rest and peace and joy; and it seems to have an appropriate fitness for the aged—those who have lived their time on earth, have accomplished life's mission, and entered by death's gate, into a purer and better state of existence, to go onward and upward in a life of happiness as long as eternity shall endure.

Anthony Graves, the subject of this sketch, died at his home, near Guilford, on Jan. 11, 1882, at 11.20 a. m. He had been confined to his bed for two years and afflicted for five years. He suffered greatly with rheumatism and from a rupture, but bore his sufferings calmly and without complaint. He was buried Jan. 12, 1882, in the cemetery of the M. E. Church south, at Guilford, Elder R. M. Simmons, of the Old School Baptists, to which denomination Mr. Graves had belonged for a number of years, preaching the funeral sermon to a crowded house. At the conclusion of the sermon his body was laid away to rest in the cemetery by the church. Mr. Graves was born in Claiborne County, Tenn., on the 4th day of Feb., 1800. He moved to Buchanan County, this state, in 1840, and moved to Nodaway in 1850, and settled on the place where he died. He was married twice, both times before leaving Tenn. Three children by the first wife survive. His second marriage was to Martha Lower, who survives her husband. Ten children by the second marriage are living. All of the children are married and all reside in Nodaway County except three who are living in Kansas. Mr. Graves had eighty-one grand-children and seventy-six great-grand-children. He was rational up to within a few hours of his death and late on Tuesday night knew his children, all of whom were present at his demise. The deceased leaves a numerous relationship and descendants of whom any man might feel proud. A better people do not reside in Nodaway County than the children and grand-children of Anthony Graves.

The deceased led a most exemplary life. Honest as honesty itself, a moral character as pure as it is possible to have on earth, a philanthropist, full of sympathy for humanity, with benevolence a prominent trait, in fact possessing all the essential virtues which are characteristic of manhood in its best estate, he died as he had lived, one of the best of men. "Blessed are the dead who die in the Lord."

DEAR BRETHREN:—Please publish the following additional particulars in regard to our aged and much lamented brother. He united with the Sugar Creek Church of Old School Predestinarian Baptists, in Buchanan Co., Mo., in 1846, and was baptized by Eld. Shelton J. Lowe. He removed to Nodaway County, and united with the First Nodaway Church, Andrew Co., Mo., twenty-five miles distant from his residence, and never failed to meet with the church, unless providentially hindered. He had lost two children, one by his first and one by his second wife. Sister Martha Graves, his aged companion, who survives him, has been a sufferer for fifty-five years, and is patiently waiting to hear the sound, Come home. Both have been members of the church for a goodly number of years. All his children, thirteen in number, were present at his funeral, when a discourse was preached from Rev. vii. 13. I have seldom witnessed such an immense congregation of people as at his funeral, who seemed to sympathize and mourn as one; but we sorrow not as those without hope.

ALSO,

DIED—Jan. 7, 1882, sister **May Belle Davison**, aged 23 years and 25 days. Sister Davison was born in Mt. Pleasant, Henry Co., Iowa, Dec. 12, 1858, moved with her parents to Braddyville, Page Co., Iowa, in September, 1875, and in March following united with

the Three Forks of Nodaway Old School Predestinarian Baptist Church, of which she was a faithful member until called home. She was baptized by the writer, who also united her in marriage on Jan. 11, 1877, to Mr. Wilson Davison, who survives her. She was the mother of two children, whom the Lord took before her. **Nora May** was born Feb. 15, 1878, and died April 4, 1878. **Hattie Viola** was born Nov. 12, 1879, and died Sept. 23, 1881. Their funeral was preached by the writer on the fourth Sunday in February, 1882.

Sister Davison's disease was consumption, from which she suffered for several years, but bore her affliction with patience and faith in the Lord Jesus. Her children died of cholera infantum. Her dear mother, our dear sister McClure, writes me that she seemed to know for months beforehand that she could not live long, and would say if it was the Lord's will to take her husband also, she would gladly leave this sin-stained and suffering world, for he would be lonely without her; but she would close by saying, "The Lord's will, not mine, be done." She said she was going home to Jesus, where she would not suffer any more, but would sing the song of salvation with an immortal tongue. She would say, "Do not weep or cry for me, for I feel that all is joy and peace." She sank and seemed to be gone, but revived again, and said, "I was weighed in the balance, and all is right. O, I see a bright light," and requested those in the room to stand aside that she might gaze upon it. This was about eight hours before she died. She lay for several hours, with her eyes dilated, and then exclaimed, "Where is the key to unlock the gate in the skies? Raising both her hands as high as she could, she brought them down until they rested on her breast, and then pointing upward she clasped them together, and turned to her mother and smiled. Her mother exclaimed, "It is enough!" and asked her if she was happy. She spoke plain words twice, and after a few more breathings all was still. None but the God of all power can give such evidence to his saints in the hour of death, when he comes to take the spirit home to glory.

ALSO,

Clara Jane Hantz, daughter of brother Robert and sister Katharine Hantz, was born May 2, 1879, and died Nov. 2, 1881, of diphtheria. She was sick four days, and bore it with great patience. Jesus has said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

Her funeral discourse was delivered by the writer, at Three Forks of Nodaway Church, where the parents are members. May God ever comfort the mourning ones, and give to us all grace according to our day and trial.

I remain yours in love,

R. M. SIMMONS.

HOPKINS, Nodaway Co., Mo.

DEAR BRETHREN:—Please publish the obituary of brother **F. A. Weedon**, a member and deacon of Bethlehem Church, Prince Wm. Co., Va. The deceased died Feb. 17, 1881, aged 66 years. His obituary was written and forwarded for publication by his son, brother Charles A. Weedon, about the time of the death of Elder Gilbert Beebe, but it was, if received, probably mislaid, owing to the distress caused by that event. Brother Weedon was widely known, and held in high esteem in the community where he lived. He was also well known among the churches of the "Virginia Corresponding Meeting" and many brethren will remember with much pleasure the kind and courteous entertainment that they have received at his comfortable home. He was a man of great energy and decision of character, but during the last years of his life his health failed, and for several months previous to his death he was confined to his bed. During these years of sickness he endured great suffering, but bore it with that patience and resignation to the divine will which grace alone can impart. Brother Weedon was one of the number baptized by the late Eld. J. L. Purington, in his labors among the churches of this vicinity, and there always existed between them an intimacy of the nearest and most tender relationship of love and esteem. The deceased leaves a wife and two children to mourn

their loss. May it be blessed to their good by an all-wise and indulgent God.

ALSO,

DIED—At his home near Manassas, Va., Mr. **Benjamin Johnson**, in the 88th year of his age. Mr. Johnson was an honest citizen, and a man who loved the cause of truth. He was not a member of the visible church, but in many ways manifested his devotion to the glorious principles of that doctrine which presents the only salvation of a helpless and perishing sinner. He attended our meetings regularly, and his doors were open for the entertainment of our brethren. In his death we have lost a sincere friend, and the community where he lived a valued citizen. The many acts of kindness to our people will be cherished in our memory, and the gracious evidence of life eternal manifested in his walk and conversation will be received with comfort by those who love the truth. The deceased leaves a sister, with other relatives, and our brethren, to mourn his death.

ALSO,

DIED—At her residence in Prince Wm. Co., March 9, 1882, sister **Julia Weedon**, in the 76th year of her age. The deceased was the stepmother of Deacon F. A. Weedon, and one of the constituent members of Quantico Church in this county. She was baptized by the late Eld. Leachman, in 1857, and continued a firm and faithful member of the church. The clear and discriminating doctrine of God our Savior was the joy of her heart, and as long as she could do so she was found regularly waiting upon the ministry of the Lord. Her health, however, during the last few years, had become much impaired, and the infirmities of age fallen heavily upon her otherwise strong and vigorous mind. Sister Weedon leaves four children to mourn her departure. May the God of all grace and comfort bless it to their good, and the good of all who mourn.

Thus we chronicle the death of three aged and faithful friends of the truth. We are reminded of the transitory and fleeting state of mortal existence. The great work of God is surely moving on under the guidance of an omnipotent hand, and one by one his children, the bright jewels of his grace, are gathered from time to eternity. We rejoice in the assurance that it will continue, and that others will be raised up to fill the places of those who are daily called from these mortal scenes. The work is of God and must continue until every vessel of mercy shall rejoice in the everlasting glory of life eternal, in accordance with the just and righteous ordination of the eternal God before the world began.

Yours in fellowship,

W. M. SMOOT.

OCCOQUAN, Va., April 4, 1882.

DIED—February 3, 1882, at her residence in Hunterdon Co., New Jersey, **Mrs. Sarah Bray**, in the 86th year of her age.

Sister Bray was a member of the Primitive Baptist Church at Kingwood, this county, for a period of sixty-three years, having been baptized about the year 1819, by Eld. David Bateman, then pastor of the Kingwood Church. During all the more than three-score years of her connection with the church, her walk and conversation fully exemplified her faith. In all the relations of life, as daughter, sister, wife, mother, friend and church member, she was true and faithful, a bright and shining example to those who knew her. During her long life she resided in the same place, and consequently was well known to all in the neighborhood; and as her house was always a home for Old Baptists, they being always welcome guests at her fireside and table, she was also well known to many of the brethren residing in various parts of the land, and all can attest her great kindness of heart. Having been blessed with a comfortable share of the good things of this life, it seemed to be all her aim to use those things entrusted to her care with faithfulness. In her the poor found a ready hand to minister to their wants, and the distressed a ready comforter. Her own life was not free from those troubles incident to our frail mortality, but whatever of trials were laid upon her she bore with meekness and Christian fortitude, never imposing her burdens upon others.

I feel that our departed sister needs no fulsome eulogy from me; her name is embalmed in the hearts of the recipients of her many kindnesses; but her faith and hope was in God; her only dependence was the salvation wrought out by our precious Savior.

Her death was very sudden. She retired as usual in the evening, a little later was found to be suffering, and before midnight gently breathed her last in the arms of her son. She is now at rest, and we believe that in the glorious morning of the resurrection she will be found standing among those whose place is at the right hand of God. She leaves but two children, sons, who both resided with her till her death, who feel to mourn the death of one of the best of mothers, and one sister, with the church and numerous relatives and friends, to mourn, but not without hope, for we believe that our loss is her eternal gain.

Her funeral was numerously attended on the 7th, when the writer tried to preach to the comfort of the bereaved from 1 Thess. iv. 13-18.

Your brother in a blessed hope,

A. B. FRANCIS.

LOCKTOWN, N. J., March 20, 1882.

DEAR BRETHREN—It becomes my sad duty to forward for publication in the SIGNS, this notice of the death of brother **Lewis R. Cole**, who gently fell asleep in Jesus March 8, 1882, at the residence of his son, brother Abram Cole, Govanstown, Baltimore Co., Md. His disease was inflammatory rheumatism, from which he suffered intensely until the spirit was released three days after the disease attacked him. He had lived to the great age of 86 years, 1 month and 11 days. He was married to Sarah Harriman in 1816. She was a loving companion to him until twelve years ago, when God called her home, and the memory of her gentle presence is still dear in the hearts of many. Four sons and three daughters are left, besides very many other relatives and friends. In 1830, brother Cole and his dear companion both put on Christ by profession, and were baptized by Elder Edward Choate in the fellowship of Black Rock Church. For fifty-two years he has walked with the church, sharing her joys and sorrows and bearing his full share of her burdens. The other day I saw a letter written by him just after he was baptized, fifty-two years ago, to his sister, Mrs. Howard, in the west, in which he made mention in feeling terms of their baptism, and of the reviving which the church was then experiencing. In that letter he wrote as I had heard him speak in conversation many a time. He trusted in Christ. He felt small and poor before God. Often he felt very doubtful of the grounds of his hope, because he was so far, he said, from what he wanted to be; but yet he never for a moment wavered from the faith, which he believed with all his heart. During the last two or three years he had seldom been able to meet with the church. I had seen him but seldom; far less than I wished. There are many, very many who have visited at Black Rock at associations and other times, who will recall his free, open-handed hospitality to all who entered his door. I well recall the first time that I was at his house, and the more than cordial welcome with which I was greeted by both of the aged people and by every member of the family. As long as it was in his power, he was as liberal as the most generous in all his contributions to the expenses of the church. He loved the cause of God, "not in word or tongue only, but in deed and in truth." He was willing to do and to make sacrifices for the cause he loved. In this respect he was an example to us all. He loved the prosperity of Zion. His meetings were great privileges to him, and gladly he aided wherever aid was needed. Naturally free open-handed and generous, grace had turned the streams of his generosity to do for the cause of God and truth. He loved to talk of Christ and his salvation, and would always become full of animation when this was the theme. A very large assemblage of friends and relatives met at Black Rock on Friday, March 10, to convey his body to the tomb. I spoke from the words in 2 Tim. i. 10. What a glorious theme! Death abolished! Life and immortality brought to light!

May God bless and comfort the mourning friends, and build up the church of which he was so long a member.

As ever your brother,

F. A. CHICK.

REISTERSTOWN, Md., April 1, 1882.

G. BEEBE'S SONS—DEAR BRETHREN—Sister **Badger** is dead. She left this world of sin and sorrow Monday night, March 27, 1882, at half past 9 o'clock. She was born in the state of Maine, on the 29th of October, 1834. Her maiden name was Helen M. Hinkly. She was married to Eld. Joseph N. Badger, April 14, 1861, with whom she lived beloved and loving, till death broke the tender tie. A noble woman has gone, pure and chaste. All the relations of life she filled to the fullest. From her as wife, mother, friend, there reflects back not a shadow. It was her pleasure to strew the paths of others with flowers, while she herself was ever ready to travel the rough and rugged ones. Her disease was consumption, with which she was afflicted about seven years, the last five months of which she was confined to her bed, and cared for and administered to in every way suggested by loving hearts. Her last days, though the most painful, were her happiest and brightest. Indeed it was a heavenly place to be with her. My soul doth magnify the Lord now, when I remember the honey words that fell so freely from her lips, such as, "The Lord is my Shepherd, I shall not want," &c., and to behold the triumph of saving grace, shining through her face at times with a brightness and joy divine, and finding expression in words full of confidence, love and patience. It was her blessed privilege in all her last days to live upon the gospel. She would often get her husband, Eld. Badger, to read and explain what the Lord had said. It was her privilege to see the end of her life before it came, and with it full in view she made all arrangements quietly and calmly, requesting that her body be carried into the old Mount Zion meeting house, where she had so often met with those she loved, and who dearly loved her, and that the writer should first read the 25th and 26th Psalms, which had been made especially precious to her, and should speak from, if his mind was led, the 6th chapter of Matthew, 24th to 29th verses inclusive. These verses, she said, embodied the two Psalms, and would convey an idea of the thoughts that had occupied her mind. In her dying moments, that which had been made so precious to her soul, and had stayed by her as a footprint, that is, "The Lord is my Shepherd, I shall not want," was fully realized. She said to her husband, in those awfully solemn moments, with a distinct voice, "Lo, I am with you always." In a few moments more, awaking as it were from sleep, and looking into her dear husband's face, she said sweetly, "Good-by." In another short interval she said to her sorrowing family, "Peace be unto you." So she breathed her life away, with the words of her blessed Redeemer. Glorious death!

Yours devotedly,

E. V. WHITE.

LEESBURG, Loudoun Co., Va.

DIED—In Wells, Maine, March 9, 1882, **Mr. Simon Hatch**, aged 74 years. Mr. Hatch never made any profession of religion, but was a good and kind husband, father, brother and neighbor. His disease which he died with was gangrene, which caused him to suffer greatly, but he was patient under it all, and was willing to die. I preached at his funeral. As he had lived so many years on the old farm that his father lived on, his neighbors, young and old, together with his aged companion, seven children, one brother and a number of sisters, were together at his funeral to pay their last respects unto him, which made it a solemn meeting. May God bless all that mourn.

ALSO,

In Sanford, Maine, March 12, 1882, **Melvin L. Door**, aged 16 years and 5 months. His disease was consumption. He never made an open profession of religion, but was a fine young man, with good habits. He was patient while sick, and was willing to die; and said that if he was eternally saved it was all of God. As his mind was turned away from

the preaching that the eternal salvation of the creature depends upon what the creature does, this was the cause of my being sent for to attend the funeral. A large number of people attended the funeral. He has left to mourn father, mother, one brother, two sisters and many others. May God comfort the afflicted.

WM. QUINT.

NORTH BERWICK, Me., March 27, 1882.

DIED—In Bates City, Missouri, Dec. 2, 1881, of typhoid malaria, **Mrs. Annie Hann**, aged 32 years. She was the beloved wife of Jonas L. Hann. They removed from this vicinity between two and three years ago, seeking to better their fortunes in the far west.

Sister Hann was baptized by the writer on the 1st Sunday in June, 1872, in the fellowship of the Kingwood Church, Hunterdon Co., New Jersey. She came to us from the Presbyterians, and during the time of her residence among us I feel that she fully justified us in receiving her at her request. She loved to read the SIGNS, and whenever occasion permitted was prompt in attending upon the preached word. She leaves a husband and five small children; but while they have occasion to weep for themselves, for the loss of an affectionate and faithful wife and mother, for her they have no occasion of mourning, feeling assured that their loss is her gain. May the gracious God wipe the tears from their faces, and sanctify this afflictive dispensation to the good of all and to his glory.

Your brother in hope,

A. B. FRANCIS.

LOCKTOWN, N. J., March 20, 1882.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the church at Warren, Baltimore Co., Md., on Wednesday before the third Sunday in May, (17th) 1882, and continue three days.

Persons coming through Baltimore will take the train that leaves Calvert station at 3.25 p. m., N. C. R. R., for Cockeysville.

Those coming by the Philadelphia, Wilmington and Baltimore R. R., will arrive at Union Depot to connect with the same train.

Conveyances will be at Cockeysville on Tuesday to meet them.

Those coming south on the same road will stop at Cockeysville, where the train arrives about 5.30 p. m. They will also be met.

A cordial invitation is extended to our brethren to be with us.

G. HARRYMAN.

THE Delaware Old School Baptist Association will hold her next session, if the Lord will, with the Bryn Zion Church, Sussex Co., Del., on Wednesday before the last Sunday in May, (24th) 1882, and the two succeeding days.

Brethren and friends contemplating coming by rail to the Delaware Association will take tickets for Clayton, if coming from the north, and for Brenford if coming from the south. It would be best to take the afternoon trains on Tuesday, leaving Wilmington 1.05 p. m. and Delmar 2.20 p. m. These trains will be met, and the friends taken to places of entertainment. A cordial invitation is extended.

E. RITTENHOUSE.

THE Delaware River Old School Baptist Association will hold her next session, if the Lord will, with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, (May 31st), and continue three days.

THE Warwick Old School Baptist Association will convene, by divine permission, with the church at Warwick, Orange Co., N. Y., on Wednesday before the second Sunday in June, (June 7th), 1882, and continue the two succeeding days.

Our brethren and friends coming by the "Erie" road, east and west, will change cars at Greycourt, for Warwick, (eleven miles distant) where they will be cordially met by

brethren and friends, Tuesday afternoon previous to the meeting. A general invitation is extended.

GEO. D. CONKLIN, Church Clerk.

THE Chemung Old School Baptist Association will meet, providence permitting, with the church at Waverly, Tioga Co., N. Y., on Wednesday before the third Sunday in June, (14th), 1882, and continue in session three days.

Those coming previous to the first day of the meeting, via L. V. R. R. will stop at Athens and inquire for either sisters Murray or Overton or Jas. C. Beard. Those coming via the N. Y. L. E. & W. or N. Y. L. & W. will inquire at Waverly for brother Daniel Vail or Elder Marvin Vail. Those coming via G. I. & S. R. R. will stop at East Waverly and inquire for Dea. James Harding or Elder Marvin Vail.

We will be glad to see as many of the ministering brethren and friends as can come.

JAS. C. BEARD.

THE Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock. Brethren and sisters are cordially invited to attend, and will be met at Blood's Station on the Erie Road, on Saturday before the meeting, and conveyed to places of entertainment.

By order of the church,
GEORGE WELD, Clerk.

The Sandusky O. S. Baptist Association will meet with the church at Van Buren, Hancock Co., Ohio, on Friday, June 9, 1882. Those who come to Findlay on the cars will be met at brother J. Behm's lunch room on Main Street. Those who come from the west on the B. & O. R. R. will be met at Baltimore; those from the east at Bairdstown; and those who stop at Arcadia, on the L. E. & W. R. R. will be cared for. All should arrive on Thursday, June 8. A cordial invitation is extended to all our faith and order, and especially to brethren in the ministry.

By order of the church,
J. P. CONWAY.

The Old School Predestinarian Baptist Association called Turkey River, will be held with the Turkey River Church, four miles north of Fayette, Fayette Co., Iowa, commencing on Saturday before the first Sunday in June, 1882, at the house of brother Thomas Gill. Those coming from the east on the Illinois Central R. R., or south-east on the Davenport & St. Paul R. R., will be met at Fayette. Those coming from the west and south, at Randalia. Any wishing to get off at West Union will be met there—all on Friday before the meeting. We hope to see many of our ministering brethren present, and all who wish to participate in the meeting.

S. P. MOSHIER, Clerk.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

SPIRITUAL EDUCATION

We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

A. B. BREES,
Spencerville, Allen Co., Ohio, or this office

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DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
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THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE'S SONS,

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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 do 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 do 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 do not 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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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., MAY 15, 1882.

NO. 10.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., April 13, 1882.

DEAR KINDRED IN CHRIST:—I am thinking of you all; those whom I have met, and with whom I have enjoyed spiritual communion, and those whom I have never seen, but with whom I have become pleasantly acquainted through private correspondence, and by reading your communications in our periodicals. You are scattered far and wide in your earthly habitations, and are very diverse from each other in your worldly circumstances. Some have abundance of this world's goods, while others are almost as destitute as our dear Master was while he was here. Some have health and strength, while others lie upon beds of languishing, or are suffering pain of body all the time. Some, though not many, are wise men after the flesh, learned, and able to take a leading part in the affairs of men and worldly governments, while others have but little learning or worldly wisdom. Yet in the kingdom of God's dear Son you are all together, and all equally heirs of its infinite riches and health and wisdom, though you do not all have an equal present experience of these blessings.

As I think of you all in this general, wide survey, it is like looking over an immense landscape which stretches for miles away. The comprehensive view is sublime, and thrills one with the grandeur of its extent, and with its varied beauty. But soon the eye will pause from the wide, sweeping view, and will rest upon some special features; will notice the hill yonder, the sparkling stream here, the village in the distance, the pleasant cottage nearer by, and soon will be tracing the various paths which the beholder has walked, and marking the particular points which have been of interest to him before. So as I look over so much of the wide "field which the Lord hath blessed" as has been brought within the range of my vision, and as my mind is enabled to take a general survey of the blessings of our God, deep and solemn emotions of wonder, love and praise are stirred within me. But soon I find my thoughts are coming down from this general view to particular points, and resting upon some of the narrower scenes and individual features of this wide field.

I am thinking of that little church where I had such a pleasant meeting with brethren I never saw before, among whom I found such sweet fellowship manifested, and such kindness and love toward each other, and

where I saw the order of the gospel so jealously and lovingly maintained. Truly they sat together in heavenly places, and what a goodly sight. As I think of that church, and it is one of many such, I feel thankful to the God of our salvation for his goodness to poor sinners in giving them such a goodly heritage, and so thankful that I, poorer than they all, was permitted to sit among them in that holy fellowship. But O! how my soul goes out to the Lord in humble desires for them, that they may continue to dwell together in unity. I know, however, that there must be darkness and trouble for all to pass through who are to grow in grace.

But this landscape is not all made up of pleasant little hills that rejoice on every side, as the paths of the Lord drop fatness on the pastures of the wilderness. There are some bleak hills, some dark dells, some precipitous places. I am now thinking of that church, large as regards numbers, perhaps, where there seems but little spiritual moisture, where the grass is not fresh and green. A good deal of temporal prosperity, but not much evidence of spiritual life. There is no especial disturbance, but the quiet appears not so much the quiet of peace as of death. Yet there is life there, and may the Lord revive his work, and stir up the living ones, even though it be by great affliction. There can be no divided service between God and mammon. (My dear brother, you who are now trying to locate this church, you will certainly make a mistake. You have reason to be thankful that you yourself are not of those who have a name to live while they are dead.)

And that other church, into which the spirit of strife has come. How terrible it is for those who have been born of the same Spirit to be thus divided. I do not like to dwell upon this sad scene. If the Lord would enable me to say a word that should stir up their pure minds by way of remembrance, how gladly would I do it! If it should be my lot to be with the dear brethren there at any time, I hope the Lord will keep me from partaking of that spirit of strife, but give me while among them in an especial manner the exercise of that wisdom which is from above, "which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," that I may speak the things which make for peace. We have reason to be thankful that but few churches comparatively are in the condition of either of these. We have reason also to re-

joice that the Lord reigns, and that whenever he sees best, he will restrain the lusts from whence these wars and fightings among the saints come. These dear brethren are as much one in Christ when at variance with each other, as when peace prevails among them, though the union is not manifest then, and yields no comfort. A figure used by Mr. Philpot, which I will give in brief language, beautifully illustrates this. The limbs of a giant oak may be swayed and tossed by the wind, so as to clash and beat against each other, and those that have grown nearest together, or lie across each other, may rub together till wounds are made in the bark. Yet all this clashing and rubbing, and the rude blows which are given, and the mutual distance of those on opposite sides of the tree, do not impair the substantial union that pervades every branch, as being all united in one common stem. "A bundle of dead branches—emblem of a dead church—would lie closer together, and would not chafe each other. But who would not prefer the living tree with its clashing boughs, to a bundle of dry and withered sticks?"

Now, I am thinking of that dear brother who is rich in this world's goods, and I feel thankful that the Lord has kept him from holding that wealth as a treasure, but has given him the spirit to regard and hold it as subject to the manifested will of God. He feels that he is but a steward of these temporal things, and his possessions all lie, as those of the primitive saints did, at the apostles' feet, to be used according to their direction, as shall be for the best good of all the saints, and for the declarative glory of God. Would that this were the case with all. How much greater would be their true enjoyment! But there are so many of the dear saints trying to lay up treasures on earth, which they never can do, so as to give true enjoyment, since the Savior has forbidden it, and has placed three enemies to prevent it; the moth for all beautiful garments of earth, the rust for wealth in metals, and the thief for all other things. One man may have a little gold, but it is his treasure, hoarded up, and his heart set upon it. Another has millions, yet holds it not as a treasure, but for use as the Lord directs. One makes a small business his treasure, and all his thoughts are in it night and day. Another has a great business, and is diligent in it, yet is fervent in spirit, serving the Lord.

Now, in my mind, I am again with

that dear brother whose every day is of greatest temporal value to him, for each day's work is necessary for the daily support of himself and the dear ones depending upon him. And when there is no work for him to do, or when sickness keeps him from it for a day, he and they feel deeply the loss. But what a comfort it is to see his cheerfulness and contentment. True, he must be anxious when work fails, or health fails to do it; but his trust is in the Lord, and he knows the value of the gift of health, and when to look for it, and how thankful he ought to be for it. And his home is in the church. To him how amiable are the tabernacles of the Lord of hosts, how sweet the fellowship of the saints! Here, in this heaven, the church of the living God, he has treasures laid up which are of more value to him than all the gold and precious stones of this earth, or all the honor and glory of kings, and here his heart is also. The Lord has indeed blessed him. And this is but one of many precious brethren and sisters, poor in this world, but rich in faith, and heirs of the kingdom which God hath promised to them that love him.

But still further down in regard to temporal things, I now see the brother that is disabled for work, and is dependent upon the charity of the saints. Do they ever forget him, or do they ever indulge that fleshly propensity to think of this dear vessel of mercy as of less importance in the church than others? Sometimes it seems as though those in these extreme depths of affliction through poverty and pain may, and often they do, regard the affliction as a special mark of favor to be thankful for, because of the deeper experience it has brought them in heavenly things. But there is another, whose sufferings have seemed to excite murmuring and bitterness of spirit, who meets efforts at consolation and relief with fretfulness and complaints. But you, my dear sister, as you visit that one, how thankful I feel to God, and how my heart warms toward you, that you are patient and cheerful with that poor, afflicted one. Instead of chiding, you remember how hard it is for the flesh to bear pain, and how feeble our frame is, and you are gentle and kind and forbearing, even as God was gentle with you. You have reason to be thankful to God for that sweet spirit of charity and tenderness.

Now, in my mind, I am approaching that bed where lies, and has long lain, a dear sister, not old in years, but old in suffering, and I cannot

keep the tears back from my eyes. We would help you, dear sister, if we could, and raise you up to health and strength again; but the Lord is infinitely more tender and loving and pitiful than we, and is also infinitely wise, and the look of your eye shows that you have no need for our pity, while you are comforted by our fellowship and tender anxiety, and by such ministrations of love as can be given you. But tenderer arms than those of nearest friends, are around you, and a pillow softer than down is under your head, even the bosom of eternal love, and you feel the rest, even while your poor body labors for breath. In this sickness you have come nearer to the great Physician, and as "flesh and heart faileth," you are sweetly enabled to say, "The Lord is the strength of my heart, and my portion forever." I can hardly leave you. The tender sympathies of brethren and sisters are here sweetly manifested, and by these beds of languishing we come near together, while we easily forget any little differences which had arisen between us. Brethren, remember the sick and the poor, which some of you are also forward to do.

And there are those scattered ones, those who live alone, though in cities, and with crowds about, because they are far from their kindred in Christ. In their loneliness their soul has drawn near to the Lord, and such will be found generally to be deeply taught in divine things. But a child of God must long for the company of the saints, and how precious a privilege it is to such to have a letter from some brother or sister, and an especial privilege when one can call upon them who knows and can speak of the things of Jesus. And when I read the pages of the SIGNS, (all of which I make it a point always to read,) and the *Landmark*, and *Messenger*, and *Gospel Standard*, I often think of those dear lonely ones, many of whom it has been my privilege to see, and think how they will be comforted by such and such things that seem so good to me.

Yes, my dear friends, I was thinking of you all this morning as my mind was led for a little to contemplate the great goodness of the Lord to such a poor sinner, and to meditate upon his wonderful works. I have felt so barren of all that is spiritual, and have had so many cold and dry and dark days, that I count it a great blessing when my heart is a little softened under the gracious hand of the Lord, and my mind made to dwell somewhat upon spiritual things, instead of the vanities of the world. I think of you as I have known you in your various circumstances, and remember the peculiarities of the experience of each, so far as I have known them. It seems as though it has always been so with me. From my first experience my mind has always gone out to others who have felt the same, whether I have seen them or not. There have been very precious moments when I seemed to be sitting and conversing in blessed fellowship with some of

the inspired writers, as I read in the Bible, though these times have not been so frequent of late as formerly, for which I am sorry. I do not think I could write, any more than I could speak, of that which I have seen and tasted and handled and felt of the word of life, if I had not dear kindred souls before me in my mind to whom I was writing. And at such times I do think I know what true brotherly love is, having a very pleasant experience of it in my heart, as I have had when I have been with you in your homes and in the assembly of the saints. And it does seem to me that I know what the apostle felt when he was present in spirit with the dear brethren from whom he was widely separated in body, joying and beholding their order, and the steadfastness of their faith in Christ.

But how often I have felt so alone, so separated from all the saints because of my unworthiness, which I would feel so bitterly. At such times it seemed as though all of the Lord's people had been put far from me, and I was as a stranger to them. Such days are indeed dreary enough. But I will not dwell upon them now. Truly I can say, "Out of the depths I have cried unto the Lord." But, blessed be his holy name, I can also say that he has "inclined unto me and heard my cry." I do most truly wonder that the Lord should remember me graciously, but he has done so. And if I could fully and faithfully tell of the many ways and times in which he has taken notice of me, in reproving, restraining and delivering, which I shall never be able to do, it would be greatly to the praise of the riches of his grace.

Some of you whom I have met from time to time have asked me to write, and some through the SIGNS, and many others by private letters, have named subjects upon which you wished me to write. My time for writing of late has been limited, being closely occupied. So occasionally, as now, I write to all in love and fellowship. I have enjoyed reading the correspondence and editorials in the SIGNS OF THE TIMES very much, and have found much comfort and instruction often in those articles written upon subjects proposed by others; though as a general thing I have not felt as much power in such articles as when the writer wrote without such request. Formerly, I tried to comply with such requests; but for the past number of years I have not. Whenever I was at liberty to write, I have written as my mind was led at the time, instead of trying to study out the meaning of some portion of Scripture which had not been revealed to me. I find myself more and more distrustful of my ability to expound the Scriptures. But whenever the dear Lord gives me a portion, and makes it sweet and profitable to me, he generally gives me liberty to hand that out by tongue or pen to others who may need it. And there are times when I would feel refreshed by writing, but have no opportunity. I have formerly explained more fully why I have not

replied to such requests. It is not from want of regard for the inquirers, nor from lack of a wish to serve my brethren, but rather from want of confidence in myself. I know that the Lord will surely give to each one of his hungry children a portion of meat in due season, and he will send it by the hand of him by whom he will send. He very often, if not generally, disappoints the expectations of those who take it into their own hands to choose what servants shall serve them. But they that are enabled quietly and patiently to wait upon the Lord, and look alone to him, never shall want any good thing. "He will supply all their needs according to his riches in glory by Christ Jesus our Lord." How often we think our way is hid from the Lord, and our judgment is passed over from our God.—Isa. xl. 27. But how gently he reproves our distrust. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." Then it was a blessing when you had that spell of fainting through sickness of the soul, though you took it as an evidence of the Lord's wrath, and that you would soon be cast off. It was then, in that weakness, that his strength was manifested to you in its perfection, and you could rise, and mount up with wings as eagles.

We are made to hunger before we are fed. The inquiry is in our heart before we could enjoy the sweetness of the answer. But if the Lord has raised up the desire, you may be sure the answer will not fail. "Look unto me!" he says. We are, in a sense, looking unto him when we inquire of his servants. But how often we found we had missed the direction, and the answer has come by such an unexpected course. You have sometimes felt a portion of Scripture laid with power upon your mind, the meaning of which was hidden from you. You have felt no vain curiosity, but a solemn desire that it might be unfolded to your understanding. Soon you have been surprised to see that very portion explained as you read, or to hear it opened by the servant of God in preaching, though he knew nothing of your exercises.

"Truly the Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

SILAS H. DURAND.

OPELIKA, Ala., March 30, 1882.

DEAR BROTHER BEEBE:—I have been impressed to write to you. Although we are not known to each other in the flesh, I trust we are not strangers in the Spirit; for if we both have been baptized into the same Spirit, we are of the one body, and are made nigh by the blood of Christ. I am not a regular reader of the SIGNS, though I see it occasionally, as I live but three miles distant from brother Mitchell, and go down occasionally and read some in the SIGNS.

I was impressed to send you my experience written out; not that I have it written, but, as I trust, written in the heart indelibly.

I was born in Columbus, Georgia, on the first of September, 1848. My parents were both Missionary Baptists, and they were zealous, too. About the time I was four years old they moved to New York City, and remained there until May, 1859. My mother died in New York, on the last day of February, 1859. She spoke of death, and said to all the family that she desired to meet them in heaven. She was a devoted woman to her family, and I loved her better than any one else on this earth; and often when I think of her, it is with the tenderest emotion. The next year, in October, my father was taken from us, leaving five orphan children. My father was as affectionate and good to his children as a parent could be. At the death-bed of my mother I was strongly impressed with the thought of dying, and of heaven. We moved south, and were taken care of by an uncle until we were about grown. I had many thoughts of heaven and religion, but I was a sinner, and my nature was vile, and I loved sin and practiced it. My uncle with whom I was living was not a member of any order; he made no profession of a hope. His wife, my aunt, was a Methodist. There was a Missionary meeting-house near where I lived, and they would hold meetings occasionally. I attended, and one night after meeting, when an invitation was extended for prayer, as no one went forward, I said to one of the boys sitting on the back seat, "Let us go up, boys, for nobody else will go, and the meeting will close." So, according to promise, I went, but was not seeking religion, nor had I any idea of conviction; but there I felt the convicting power of the Spirit. I saw that I was a sinner, and must perish. I prayed, and did everything I could, but my efforts availed me nothing. I asked them to pray for me, but their prayers seemed to be as fruitless as mine. I grew worse and worse, until I had given up to die in my sins and perish. I thought there was no mercy for me. I was returning one evening, about three days after I felt convicted, and I remember the spot. I felt happy, and felt that the love of God was shed abroad in my heart. I then could praise God, and sing his praise. O, it did seem like I was in a new world! I felt like a great storm had blown over, and everything was calm. I rejoiced. It seemed like everything was so clear, and I was forcibly reminded of this Scripture, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth." I was about a half-mile from home, and before I reached there I began to doubt the whole matter, and was afraid I was deceived. A meeting was going on at a Missionary house, and I went, and I felt that I loved all Christians, and wanted to be with them. As soon as I was awakened, I read the Bible

with comfort, and loved to read it. The members would talk to me, and persuaded me that I had a hope, and that I ought to unite with them. Then I did not know one denomination from another. The preacher who conducted the meeting was M. J. Wellbon, a good meaning man, and I hope he was born again. I united with the Missionaries in Harris Co., Georgia. Near there was an Old Baptist Church, and Elder Nathan Bussey was then preaching for them. It was Salem Church, in Talbot County. I went up to hear him, and he fed me, for it seemed it was so simple and good, like the sincere milk of the word. But as I went on I began to notice the difference between the denominations. I was often requested to lead in prayer, and did so as best I could. I had serious impressions to preach, and the church led me out and appointed a time for me to speak. I used this text, "Blessed is he whose transgression is forgiven, whose sin is covered." I felt that if I knew anything, I knew what that meant; but when I commenced to talk, I could not speak, so I did not stand long. I felt then that I would never make another attempt; but in 1872 I was greatly troubled about the work of the ministry. I could hardly eat or sleep. I was willing to give all I had to find relief, and I thought I would almost be willing to die, rather than preach. I knew I was slow of speech, and had a stammering tongue, and I thought surely the Lord would not call such a one as I, when there were so many better qualified. I fought it on the ground of my unfitness, but was so troubled that I could not rest. I could not make any arrangements in business. I had accumulated some money, and as I had been taught that colleges would prepare men, and as they had one at Greenville, S. C., I decided that I would spend what I had in that way, to qualify me. So I left for Greenville, in November, 1872, and when I got there I was filled with doubt, and it seemed to me like I was the weakest one in all the world, and had the least sense. I spent all I had, and grew worse. I was troubled. I was taken sick while there, and was not able to study. I decided that if when I came back a field of labor was open for me, I would believe I was called to preach. I came home as soon as I was able to travel, which was in March, and on the fifteenth day of April I was employed by the Missionary Board of the Columbus Association. I preached in the bounds of that association until September following, when the association met, and I was called to two or three churches, and tried to serve them. That fall I went to another school, and tried to be prepared at Mercer University, at Macon, Georgia. I continued there twelve months in school, and kept the churches and served them, about a hundred miles from school. But it seemed that something was in the way, and I could not advance, and I finally left the school, and took four and five churches every year. I

would frequently have Old Baptists come to hear me preach, and they would call me brother, and say, "I like that doctrine; that is what I believe;" and it would help me. I beheld them as a people who dwelt alone, and sometimes I would go to hear them preach, and they would give me enough to last me some time, and I would feel strengthened. I would hear hard things said of them, but I would sometimes hear one of our denomination say, "They are the true church." I would think of that. I was what was called a "Landmark Baptist." I did not believe in pulpit affiliation, nor anything of the sort, for I saw it was inconsistent. I wrote to J. R. Graves, and thought he was one of the greatest men on earth. I met with great opposition. There was quarreling always going on in the camp, confusion, disorder, and these things troubled me very much. At the time I became convinced that I was wrong, I was serving four churches, one in Georgia and three in Alabama, and in one of the churches the articles of faith were questioned. I took the side of those who held to eternal and particular election, and was strongly opposed; but during the discussion I decided that I was in the wrong place. If what others contended for was Baptist doctrine, then I was not a Baptist; but I found they argued the Fullerite interpretation, and then I was satisfied I was wrong in staying there. My four churches seemed attached to me, and I was attached to them all, (except a few in the church above mentioned,) who stood with me. I became very much troubled. Darkness came upon me, and great fear, and I wanted guidance. I prayed the Lord to show me the way, and I was severely tried. I wrote to brother Mitchell, and also to brother Gold, and asked brother Mitchell, if he had the spirit of prayer, to pray for me. He wrote me and said, "I feel satisfied you are in the Lord's hands." Brother Gold wrote me that he had had the same experience, and gave me words of sympathy. I tried to pray. I wanted to do God's will, whatever that was, even if it was to lose all I had. I was turned in mind toward the Old Baptists as my home and kindred, so I went one day to an Old Baptist's house to talk with him, and on my way I tried to pray. I then for the first time felt sensibly my duty: it was to go to the Old Baptists, and there I would find a home. When I reached the house, he was gone. His wife was at home, and was a member of one of the churches I was serving; and as I talked over the matter, I told her my mind was to go to the Old Baptists if they would have me. She was stirred up, and all the family; for they all, except the head, were Missionaries. They hooted the idea, and said I was crazy, had become deranged. Yes, I was a fool, as I trust, for Christ's sake. I resigned the care of all the churches I had, and told them my purpose. I then went to Mount Olive, brother Mitchell's church, and offered myself, in much fear and trembling, on Sat-

urday before the fourth Sunday in July, 1880. The church saw fit to receive me, and I now feel at home, and enjoy a rest that I never before felt. Many Scriptures would occur to my mind while passing through my trouble, such as, "Come out of her, my people." "Come out, and be ye separate, and I will receive you." He that will not forsake all, cannot be Jesus' disciple. Moses, by faith, chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt. Now I feel at home with those who love the truth, and are willing and anxious to hear it.

Yours in hope,

W. LIVELY.

SPRINGDALE, Ark., April 9, 1882.

DEAR BRETHREN BEEBE:—It has been some time since I wrote anything for publication; not because I feel indifferent toward the SIGNS, or the doctrine therein contained, but from a sense of my weakness and inability to write to the comfort and consolation of our Father's scattered flock. There seems to be no lack of able correspondents to fill its pages with heavenly truths; therefore I have no desire to crowd out better matter for my poor productions. Even now I would not attempt to write, but it is past the time that I should have sent my remittance; but for causes not necessary to mention here, I beg your forgiveness for my neglect. While writing, I will offer a few thoughts on the appellation, "Christian."

We learn that the disciples were first called christians at Antioch, whether this name was applied to the disciples by way of stigma by their enemies, or whether they assumed the name themselves. I am inclined to believe it was given them by their enemies. Surely no more appropriate name could have been given them. The word "christian" is a derivative of Christ, signifying to be like Christ, or a follower of Christ. In the days of the apostles it was very unpopular to bear this title; but in this nineteenth century there are many that are proud of the name, and want the people to believe they are christians. From human observation, they seem to be making broad strides to christianize the world, while they themselves are entirely ignorant of what it is to be a christian, telling the people that any man can become a christian on complying with conditions. Some say they become christians by getting religion; and some argue that the infant is holy, and by proper training will grow up a christian. Others claim that by just believing that Jesus is the Christ, and being baptized, they become a christian. All this is like the various opinions the Pharisees had of Jesus, when he asked his disciples, "Whom do men say that I the Son of man am?" There were various opinions as to who he was; but when Jesus asked his disciples, "Whom say ye that I the Son of man

am?" Peter answered and said, "Thou art the Christ, the Son of the living God." No guess work in this. He had not been taught it in Sabbath school, for Jesus said, "Flesh and blood hath not revealed this unto thee." Not by complying with conditions either; but Jesus says, "My Father which is in heaven" hath revealed it unto thee. But, says one, "This revelation is merely the Scriptures." If so, why did not all know who Jesus was, as Peter did, for they all had the Scriptures to read? How then was it that they knew Jesus? Jesus says, "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 whomsoever the Son will reveal him."—Matt. xi. 27. This is the Bible way of learning Christ. In the seventeenth chapter of John, Jesus says, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." Why? "Thou hast given him power over all flesh, that he should give eternal life [to whom?] to as many as thou hast given him." What for? "That they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 1-3. So then the Father reveals the Son, and the Son reveals the Father; and this is not brought about by money, means, or measures gotten up by carnal professors. No; this way is too narrow, and the gate too strait, to let them in by crowds. Therefore "many will seek to enter in, and shall not be able." But what is it to be a christian? To be christians we must be like Christ. Well, let us examine Christ, and see how he was. We understand by the sacred record that Jesus was composed of two whole and distinct natures, humanity and divinity. One nature was from heaven, the other of the earth, earthy. Verily man, and verily God. He was made like unto his brethren; then his brethren must be like unto him. Then, to be a christian, we must have two distinct natures, humanity and divinity, flesh and spirit; one born of the flesh, and is flesh; the other born of the Spirit, and is spirit. One from the earthly Adam, the other from the spiritual or heavenly Adam. This spirit, without humanity, would not be a christian; neither would this humanity, without the spirit, be a christian. But these two together constitute a Bible christian. When we begin to search for the origin of these two natures, we can trace this earthy nature to the earthy or first Adam, who was the seminal head or embodiment of all his posterity; and when we trace this spiritual, immortal or divine nature, we find that it had its origin in God the Father before the world was, and was given to and treasured in the Lord Jesus Christ for his people. The bestowal of this eternal life in Christ was a manifestation of God's favor toward us fallen sinners; and favor is grace. So Paul was right when he said, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his

own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. It was by this grace that Jesus Christ tasted death for every man, that is, every man the grace was given for; these men that were made sinners by reason of their relationship and life-standing in the first Adam; for by the offense of one, many were made sinners. By the offense of one man, judgment came upon all men to condemnation; so when condemnation passed upon Adam, it passed upon all his family by reason of their life-standing in him. Even so by their spiritual and eternal life-standing in Christ, they were chosen or elected in Christ before the world was; and when this eternal life is manifested or brought forth by a spiritual birth, then it is that the sinner receives the evidence of his acceptance or election of God. The sinner or Adam man is foreknown and predestinated of God to be conformed to his image, and this image will be fully put on in the resurrection of the Adamic sinner. The obedience of the sinner to the commandments of Christ is not to make him a christian, but is the evidence that he is one. So the word "christian" does not only mean to be like Christ, but to follow Christ. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Thus being prompted by the inner man, or spirit that is born of the Spirit, to obedience, we must deny ourselves of any will or power or ability to follow Christ, without the sanctifying influence of the indwelling spirit. This is not all: we must deny any righteousness of our own. Yes, the grace of God that bringeth salvation teaches us that denying ungodliness and worldly lusts, we should live soberly and righteously in this present evil world. For 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.

Here, dear, bleating lambs of God, is the struggle, the warfare between the flesh and the spirit, that often causes us to groan within ourselves, because we cannot do the things that we would. But soon we will be called from this world of tribulation. We have to pass through the ordeal of death to get rid of this Adamic nature, with all its lusts; but in the glorious resurrection we shall put on immortality, and shall then be wholly in the image of Jesus. Yes, we shall be like him, for we shall see him as he is. For, first he was made like unto his brethren in all things, that they might be made like unto him, and be glorified together with him.

Dear brethren Beebe, this scribble is left to your disposal. If there is anything wrong in it, lay it to a poor old sinner's head, and not to the desire of his heart.

From your brother in great tribulation,

ASA BOYDSTON.

"MADE of a woman, made under the law, to redeem them that were under the law."—Gal. iv. 4.

"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. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "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." Now the above is the law that God gave man; and God, who is wisdom, annexed a penalty to the law he gave man, and that penalty was death: "For in the day that thou eatest thereof thou shalt surely die." We must remember that this is God Almighty speaking, the true and living God, who has all power in heaven and earth and all deep places, doing his sovereign will in the armies of heaven and among the inhabitants of the earth, declaring the end from the beginning, and from ancient times the things that are not yet done, declaring that his counsel shall stand, and that he will do all his pleasure, whose ways are as high above our ways as the heavens are above the earth. "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 whereto I sent it." And he says, "For in the day that thou eatest thereof thou shalt surely die." "Now the serpent was more subtiler than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Now the law of God is violated, and death is the penalty of that law; and James, a servant of God, says, "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Now it is plain that Eve lusted to become as God, an unlawful desire, and conceived mischief in her mind, and it brought forth a desire, and she partook of the for-

bidden fruit, which was sin; and when she gave to Adam, and he did eat, it was finished, and brought forth death, the penalty annexed to the law. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," in the past tense, in their federal head, for all the family of Adam, from first to last, had their standing or identity in him; hence, by one act of his, he brought himself and all his undeveloped posterity under the law and the curse of the law. So "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Then who was it that Adam was the figure of? Jesus. How? As Adam's whole undeveloped posterity had their natural standing or identity in him when he violated the law of God, and by one stroke of the hand brought himself and all his posterity under the law, elect and non-elect to the same extent; even so the whole Zion of our God had their eternal, spiritual standing or identity in Christ Jesus their spiritual Head from the ancients of eternity. But as they stand related to Adam, their earthly head, we find them all under sin, dead in trespasses and sins. "As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 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: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes," and their heart is desperately wicked and deceitful above all things; who can know it? Then we find the elect, or heirs of promise, as they stand related to their earthly parent, in this deplorable condition. "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." "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Why did it become his duty to suffer the just for the unjust? It is plain that there is no principle whereby it could have been his duty, the Just One for the unjust, outside of the eternal covenant or counsel of God, that he declares shall stand. Hence the Lord declares, by the mouth of David, "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." And again, "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Then we understand that in this covenant God, the eternal Father, gave his Son the bride, the Lamb's

wife; and although she had sold herself for naught, and become ten thousand talents in debt, and had not a farthing to pay with, when the fullness of the time had come, on account of the eternal, vital relation that he bore to her, and that everlasting love he had for her, he left the climes of glory, and came down into this sin-cursed world, "made of a woman, made under the law, to redeem them that were under the law." You must notice that the whole stress of this sentence falls on the word "redeem;" and you know you cannot redeem stray sheep unless they actually belonged to you before they went astray. Then all that Jesus came to redeem actually belonged to him, for his Father had given them to him. Hear him in his prayer to his Father, "Thine they were, and thou gavest them me." And again, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; [and this giving of eternal life is the first step in the manifestation of the salvation of poor, lost sinners; and the sinner does not make that first step, for Jesus gives it;] 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 no man is able to pluck them out of my Father's hand." Then I understand that all his people were given to him in that everlasting covenant, and he gave himself a sacrifice for them, and bore all their sins in his own body on the tree of the cross, to be remembered against them no more forever; "for by one offering he hath perfected forever them that are sanctified." None are redeemed by the precious blood of Christ but sinners of Adam's fallen race, who by nature are children of wrath, even as others. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." Then he lived for his people, and died for them, and rose for their justification, and is exalted at the right hand of God, to be a Prince and a Savior, for to give repentance and remission of sins unto Israel. Then he can authoritatively "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." Then the church militant is composed of the elect sons and daughters of Adam, who have been born again, of incorruptible seed, by the word of God, which liveth and abideth forever; and the church triumphant is and will be composed of the same, when this mortal shall put on immortality in the final resurrection.

Dear brethren, as it is raining today, so that I am confined to the house, I have written the above, which I will send to you. I am personally acquainted with Elder W. L. Beebe, and I believe he thinks too much of me as an individual to publish it if he sees anything wrong in it. If you should publish it, please correct all errors and set it in order.

ISAAC N. MOON.

POWDER SPRINGS, Ga., Feb. 8, 1852.

Ghent, Ky., March 15, 1882.

BRETHREN BEEBE:—I was requested recently by brother Darbrow, of Eagle Station, Kentucky, to write for publication in the SIGNS my views of the great truth recorded by the apostle in Romans x. 1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

That language forcibly presents the deep solicitude and love of the apostle which he bore to his brethren, his kinsmen in the flesh. In the preceding chapter he declares that love in still more forcible language. He says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." More forcible language could not be employed to convey the earnest solicitude for the happiness of his people than that used by the apostle. He declares his willingness to suffer for them, yea, to suffer the direst calamity that could befall him, if perchance it would insure to their being brought to a knowledge of the great and glorious truth of the gospel. But please mark his language. He says, "I could wish that myself were accursed." He knew that any calamity that might befall him, any affliction with which he might be visited, would not bring them out of the gross darkness in which they were groping. Yea, he had been taught and knew experimentally that salvation is of the Lord, and not of men; hence he uses the word "could." He does not say, "I do wish myself accursed from Christ;" that would have shown a deep-seated irreconciliation to the will of God. His earnest desire that they might know the truth, and walk in that great light which had then dawned upon the world, led him to use that language. It is a glorious truth, that our Lord prepares his people for the way they are to travel, and has left on record those sacred truths which are needful for them while in their earthly pilgrimage. Our Savior said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." He prayed for them that persecuted him; he prayed for his enemies. Perhaps no saint has suffered greater persecution than did that man of God, and that, too, at the hands of those for whom he prayed. None ever manifested greater love for others than he did when he said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." But his glorious Lord had said, "Love your enemies." "The preparations of the heart in man, and the answer of the tongue, is from the Lord." His Lord had prepared his heart to love his enemies, to pray for them that despitefully used him. He says, "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I

stoned." All this, yea, and much more, he received at the hands of those for whom he prayed, those whom he loved so intensely. Before he saw that great light, and heard the voice saying, "Saul, Saul, why persecutest thou me?" he could tolerate no such idea as that the poor Nazarene was the promised Messiah; hence he persecuted the followers of the meek and lowly Jesus unto the death, and was an actual participant in the murder of the apostle Stephen. Before he used that prayer, his Lord had prepared his heart to love his enemies, and to pray for them that despitefully used him. O the wonderful and matchless grace of God displayed in the preparation of the hearts of his people! It leads them out of intense darkness, into the glorious light and liberty of the sons of God. It creates in them a clean heart, and renews in them a right spirit. And as they journey through this land of sorrow, they sweetly sing,

"Grace taught my soul to pray,
And pardoning love to know;
'Twas grace that kept me to this day,
And will not let me go."

When lifted up on faith's celestial wing, they gaze with seraphic joy upon the matchless glories of their future and eternal home, and with sweetest melody sing,

"And when we meet our Lord
In yon celestial throng,
Grace shall inspire our souls to sing,
And grace will be our song."

There was nothing strange in that prayer of the apostle. It was inspired from on high, and is in strict accord with the teachings of our glorious Lord, and affords no comfort to those who would persecute the saints, who will not join in the vain efforts of the so-called religious world, who, like their brethren on the plains of Shinar, are attempting to build a Babel to reach heaven. It presents in glorious beauty and harmony the power of God's regenerating grace, and draws in lines of living light the contrast between the carnal mind and the regenerated sons and daughters of the Most High. He says of the carnal Jews, "I bear them record that they have a zeal of 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 unto the righteousness of God." They did not believe in the Lord Jesus Christ. The apostle says, "Without faith it is impossible to please God." Being ignorant of the righteousness which is by faith, they went about to establish a righteousness of their own. That was a law righteousness, which gendereth to bondage. The apostle says, "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gender-

eth to bondage, which is Agar." The carnal Jew was under that covenant which gendereth to bondage. He was in that "Jerusalem which now is, and is in bondage with her children." He did not believe in him who is the end of the law for righteousness to every one that believeth. He would not accept that freedom which was in Christ, the adorable Son of God. He had not learned that if the Son make you free, ye shall be free indeed. Paul, by all his sorrows, by all his afflictions, could not relieve one of his kinsmen according to the flesh from that bondage. Adored be the name of Immanuel, he trod the wine-press of his Father's wrath alone, and of the people there was none to help. He said, "Mine own arm hath brought salvation unto me." Then the prophet could appropriately record, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." For their comfort he then said, "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Isaiah says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." This presents the great contrast between that righteousness which the carnal Jew was going about to establish, and the righteousness which was wrought out by our glorious Lord. The former looks to Sinai, or the old covenant, prefigured by Agar the bond-woman. That was a covenant of works. Sacrifices had to be offered daily, and there was no rest except on the seventh day. "Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work," was the language of the law. Under the new dispensation the saint has entered upon and is in the sweet enjoyment of the gospel sabbath, into that rest which remaineth unto the people of God. His great High Priest does not have to enter the holy place once a year with blood to make atonement. O no. He by one offering hath forever perfected them that are sanctified. They are forever perfected, and made righteous in the Lord Jesus. He says, "Their righteousness is of me." How glorious, how perfect that righteousness! Ah, dear saint, when you look within yourself, you are ready to say, "I am black;" but a ray of hope and joy penetrates the darkness of this old, Adamic nature, which enables you to say, "I am comely." Comely, because you are clad in that robe of perfect righteousness wrought for you by your glorious Lord. Paul could not bestow that robe of righteousness upon any of his kinsmen according to the flesh. While he was clothed with that righteousness, yet he did not have a scrap to spare. While the modern Arminian talks about perfection in the old man, the saint beholds perfection nowhere but

in Jesus; and he rejoices in hope and strong confidence that he is made of God unto him righteousness, knowing that in him dwelleth all the fullness of the Godhead bodily. The saint does not go about to establish a righteousness of his own, as the carnal Israelite did. He is tired of his own righteousness, and is prepared to say, with the apostle, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 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." The apostle was willing to count all things but loss for the excellency of the knowledge of Christ. It excelled all else. It was to know him whom to know is life eternal. It was that knowledge which Israel did not possess, although they had a zeal of God, but that zeal was not according to knowledge. They did not know our glorious Lord, although they witnessed the many miracles which he wrought. They heard him who spake as never man spake, yet they did not recognize him as the promised Messiah. They had natural eyes and ears, but did not see and hear the great spiritual truth which he taught, for the reason that the natural man understandeth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. They cannot be changed without that mighty power which raised Christ from the dead; hence the apostle says, "You hath he quickened, who were dead in trespasses and in sins." He is a quickening Spirit. Our Savior said, "That which is born of the Spirit is spirit." It is that spiritual man, which is created in righteousness and true holiness, who possesses that knowledge which knows him whom to know is life eternal. Although Paul loved his kinsmen according to the flesh, and although it was right and his duty to pray for them, in accordance with the divine injunction of his Lord, yet none had the power to change them from natural to spiritual, from the love of sin to the love of holiness, but he who is a quickening Spirit. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." Hence the apostle could appropriately say, "It is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy." Then all the glory belongs to him, and the saint most sweetly sings,

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

Please dispose of this as your better judgment may dictate; and if it is published, brother Darbrow will please accept it as a token of my christian love and fellowship. To the household of faith I would say, Love your enemies, pray for them that persecute you and despitefully use you, and thus live to the honor and

glory of that name which is exalted above every other name, before whom every knee shall bow, and every tongue confess.

Believe me affectionately yours,
H. COX.

BISMARCK, St. Francois Co., Mo., July 2, 1881.

DEAR BROTHER BEEBE:—I will write a few thoughts on Hebrews ii. 9. There is a good deal of speculation on this text. The Universalists claim that Christ died for the whole human family, and by the virtue of his blood they will all be saved. I will admit that all Christ died for will be saved, but I will not admit that he died for all of Adam's race. Does it look consistent that he died for all he destroyed by the flood, the people of Sodom and Gomorrah that he destroyed with fire and brimstone, or all the Egyptians that he brought so many plagues upon, or Pharaoh and his host that he buried in the sea, or all that he declared he would cast into hell? The Arminians, which include all that believe in conditional salvation, are more inconsistent than the first named. While they, like the first, claim that Christ died for all Adam's race, yet they deny the salvation of all. Then, according to this theory, there is something besides the blood of Christ essential to salvation. What is this something? Work? Then you must reverse the apostle's language, and it would be of him that willeth, and of him that runneth. Then, to them that work, the reward would not be reckoned of grace, but of works, or debt, due them for their work, which is the same. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." In what sense was Jesus, whom the angels were commanded to worship, made lower than they? It is quite plain; for the suffering of death; showing plainly that the angels in the third heaven alluded to cannot die. I intend taking the book of inspiration as the man of my counsel, to prove by it who the every man is for whom he tasted death by the grace of God or unmerited favor; for the plain reading shows they were sons whom he would bring to glory; the same glory he had with his Father before the world began. "For both he that sanctifieth, [Christ] and they who are sanctified, [or set apart, being the children of God] are all of one." I in the Father, and the Father in me: I in you, and you in me, says Christ. Chosen in him before the foundation of the world, that they should be holy and without blame before him in love. "Having [in the past] predestinated them to the adoption of sons: 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," "with a holy calling, not according to their works, but according to his purpose and grace which was given them in Christ before the world be-

gan." "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." God spared not his own Son, but delivered him up for the same all he chose in him before the foundation of the world. He was delivered for the same all's offences, and rose for their justification. "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. Again, Behold I and the children which God hath given me." Christ said, "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 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." Christ is the good Shepherd; he gave his life for his sheep. His sheep know his voice, and he gives them eternal life, and they shall never perish, neither can the power of earth and hell pluck them out of his hand. He and his Father are one. His Father gave him power over all flesh, that he should give eternal life to as many as he had given him. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." All his children are taught of God, and great is their peace. By the prophet Isaiah he saith, "Surely they are my people, children that will not lie; so he was their Savior. In all their affliction 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." Then, brethren, fear not, for God will bring his seed from the east, and gather them from the west. He will say to the north, Give up; 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. As the life of Eve was in Adam when he was created, and she was bone of his bone and flesh of his flesh, even so, in like manner, the church is bone of Christ's bone, and flesh of his flesh. Her life is ever hid with Christ in God; and when he who is her life shall appear, then shall the bride, the queen, appear with him, her Husband, in glory. She shall be brought to the King in raiment of fine needle-work. Her garments are all of wrought gold.

"Husbands, love your wives, even as 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, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church." —Eph. v. 25-32. "O my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." "My Beloved is mine and I am his; he feedeth among the lilies." "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." "My dove, my undefiled, is but one; she is the only one of her mother." She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. "Thou art all fair, my love; there is no spot in thee."

Your sympathizing brother in your deep affliction,

R. S. BANKS.

WOODHULL, Henry Co., Ill., Dec. 15, 1881.

DEAR BRETHREN BEEBE:—I inclose a letter which I received from one of the little ones. It was interesting to me, and may prove so to others. If you see fit, publish it in the SIGNS OF THE TIMES.

Your little sister, if one at all,
MERIBA R. BUTLER.

MORO, Lee Co., Ark., Oct. 30, 1881.

DEAR SISTER BUTLER:—Through the goodness and long-forebearance of the Eternal King, who is clothed with glory, honor, power and dominion, I am the spared monument of his mercy and goodness, and am permitted the joyful privilege of returning a response to your christian letter. Surely the Lord was with you in the composition of that lovely letter. It thrilled my soul to such an extent that I could not help exclaiming inwardly, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." How pleasant it is to speak to one another of the joys of our Master's table, and send forth some beams of light to the clouded minds of the little ones who believe in Jesus, who have the evidence within them that they have passed from death unto life, and are called according to his purpose; who are joint heirs with the Lord and Savior Jesus Christ, who ever liveth to make intercession for them. He said to the lonely disciples, "I will pray the

Father, and he shall give you another Comforter, that he may abide with you forever."

Dear sister, (I feel unworthy to call you, or any of the dear saints, dear), you assure me that my letters are excellent, and afford you joy in reading them. Well, if so, they are not in any way like myself. Your letter of Oct. 1st reached me, and when I read it I felt an outpouring of the Holy Spirit into my lifeless heart, and for a moment I forgot the fatigue which the labors of the day had occasioned. My mind soared away to the mansions of glory on high, and for a moment basked in the sunlight of the glory of God, and I was permitted to raise my feeble voice in an anthem of praise to his eternal power. I could not help weeping with those who weep, and rejoicing with those who rejoice. I was glad to hear that you had cast in your lot with the people of God, to live with the dear brethren and sisters, and with them sing songs of praise to his dear name. I feel that the Lord has opened the windows of heaven and poured out a refreshing shower of his everlasting love into my poor, cold heart, and hath caused the flower that was nipped in the bud to bloom again. I feel constrained to sing, "Savior, visit thy plantation."

Well, as I promised in my last, I will try to relate my experience, the Lord being my helper, and also tell why I am an Old School Baptist.

At a very early day, while very young, I became sensible of right and wrong. I knew I was a great sinner in the sight of the just and holy God, and I thought I must repent of my sins; but how and where to commence, I knew not. Being surrounded by a multitude of advisers, associated with my own dear mother, who urged me to set out procuring my soul's salvation, by giving my whole heart to God and praying without ceasing, I began the work, in the year 1865. I prayed three times a day, but none of my prayers seemed to do me any good, and I abandoned the idea until the year 1869. There was a large protracted meeting held some distance from where I lived, and I attended it with the hope of getting religion. I suppose I tried as hard as ever any mortal has, to get it. Well, after spending some days at this meeting, I got what I called religion, and it satisfied me until the Lord's time came. I chose the principles of the Methodists, which was not in harmony with the wishes of my father and mother, and it caused a severe warfare in my family. I was a Methodist, and they were all New School Baptists. Thus I battled until the year 1872, when I emigrated with my mother and brothers to Texas. During the spring I joined the New School Baptists, and was baptized in their fellowship, which was in accord with my mother's wishes. This was the year it pleased the Lord to lead me through the valley of the shadow of death. I went on for some time feeling very well, until one Sunday afternoon, when I was alone, reading the Bible, which I had usually done,

with clearness and understanding, as I thought. I read in the twelfth chapter of Matthew these words, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. 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." All of a sudden, like a peal of thunder from a clear sky, a voice came to me, saying, "You have sinned against the Holy Ghost." I assure you, sister Meriba, that I had known nothing of trouble or sorrow until that day. It seemed that in a moment, with the velocity of lightning, I was cast down to the regions of the damned, for what, I knew not. I had prayed, sung songs, and, as I thought, had helped the Lord on with his work, but now all was gone. I saw myself a lost and ruined sinner, and lost forever. I do not think it would be exaggeration to say that I neither ate a pleasant meal nor slept a pleasant night's sleep for one year. My sins rose up before me like a huge mountain, so much so that I could not see how God could save me. I wanted to pray, but I could not. I thought it sinful for such a wretch as I to take the name of the Lord into my mouth. Before this time I had been somewhat afraid to travel in the night, but now I had no fear of the night. Many times during this fearful combat did I steal away to a dense thicket, in the dark hours of the night, and use my utmost efforts to pray; but prayer was impossible with me. I could think of nothing, and my tongue seemed fastened to the roof of my mouth. In this dark and dreary way I groped till the year 1878, when it pleased the Lord to show me the haven of eternal rest. All this time I belonged to the Missionary Baptists. But during this year it pleased the Lord to show me that I dwelt in Babylon. Right here occurred something remarkable, for without the agency of man or earthly means I was shown my error. Previous to this time I had been as vile an opponent as ever the Old School Baptists had on earth. I viewed them as the off-scouring of the earth, and as being nearly extinct. Right here in my present place of abode, where is but one Old School Baptist, and no church organization, the Lord has compelled me to lay aside Arminianism, and accept the Predestinarian Baptists as the only church of the Alpha and Omega. I never have been with an Old School Baptist Church, nor ever heard one of their preachers. Well, you may ask, how do you know you are one of them? Well, I will tell you. Just here I will relate a vision I had, after the Lord translated me from darkness to light. One cold night in the month of January, 1879, I went to visit a sick man, and sat up with him until twelve o'clock. Then I lay down, and was soon asleep. I dreamed I was at a place where I used to resort in my boyhood days, by the side of a lovely

branch, in a grove of ash and willow trees. I was in the top of one of the trees, and saw in the heavens the Son of God. My tongue cannot tell the beauty of his person. I was praising him at the top of my voice. I thought I cried aloud; but I asked the lady of the house the next morning, and she said I did not speak; but I did not intimate to her the cause.

Well, sister, I suppose I have written as much as you will care to read. It is what I have experienced, and I have written as the Lord has given me utterance. I love your denomination, and if the Lord is willing, I intend to go somewhere and unite with the church. I may go to Illinois and journey on to hear Elders True and Vanmeter, and the other brethren and sisters, for I love them all, without distinction. I appreciate the deep sense and truth of your declaration, that we love those of like faith better than we do our kindred in the flesh. Surely I will go further and do more for them, for they seem nearer to me. I believe you and I believe alike, at least as far as I can tell, and the reason why I love to write to you better than to my earthly friends is because I can speak to you of heavenly things, but to them of earthly things only. But I feel myself to be the least of all saints, if one at all. May the grace of God be with you all.

Yours in the bonds of christian love,
S. P. BURRELL.

TOMONAUK, Ill., Dec. 19, 1880.

DEAR BRETHREN BEEBE:—I take this opportunity of writing to renew my subscription for our valuable paper, and I am glad to send you two new subscribers. I hope they will prize it as much as I do. I look forward to the coming of the SIGNS as I would for the coming of a dear friend, for it comes richly laden with good things. How often, when cast down, there comes something to cheer us as we travel on through this desert land of sin and death. How great is that grace which took us up out of the pit, out of the miry clay, and set our feet upon that Rock that is immovable. The Lord has said in his word, that when he begins the good work of grace, he will perform it until the day of Jesus Christ. Heaven and earth may pass away, but not one word of the Lord can fail. How secure is the church, with her standing in Christ! Not all the powers of earth and hell can ever remove his love, which is an everlasting love; and with loving kindness he draws poor, helpless, hell-deserving sinners to his feast, and teaches them by his blessed Spirit to cry for mercy, and he is ever ready to hear them; for when he gives us a heart to pray, his ear is open to hear our prayer. How great is his grace, how rich, how free. If it were not thus free, it would not help such poor, helpless sinners as we are, who have not even one good thought to offer. I have very often thought that if I could enter heaven by one good thought, I have not that one good thought to give, for sin is

mixed with all I do. I often feel as Paul did when he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" Paul felt that none but Jesus could deliver him, and every one of the Lord's children will be brought to feel that there is help nowhere else, and that his righteousness will cover our naked souls. My only hope is in Jesus. I have nowhere else to look, nor do I desire any other. Although my hope seems very small, yet if it is a good hope through rich, sovereign grace, it is big enough. At times I can rejoice in that hope, that one day I shall be with Jesus and join in that song, "Worthy is the Lamb that was slain." Then will I cast my crown at the dear Redeemer's feet, and crown him Lord of all. He is the chief among ten thousand, and the one altogether lovely. I want to love him more and serve him better.

The Lord has been pleased to spare us through another year, with all its changes, trials and afflictions. He knows what is best. In the providence of God I have been called to pass through a very severe trial, one that I never expected to endure; but he knows what is best for me. If I had not felt that my trials were among the all things that work together for good, I should have sunk under them. My prayer has been that the Lord would prepare me for all his will, whether it be painful or pleasant. But when the painful comes, how hard it is to bear. The Lord has been very kind to me, and has laid on me only what he has enabled me to bear. If it has pleased him to remove me from one place to another, he knew what was best for me; and if in his providence he has closed one door against me, he has opened another door. I feel that I had put too much confidence in an arm of flesh. The Lord has said, "From all your idols will I cleanse you." O that the Lord may be pleased to lead and guide me by his blessed Spirit into all truth, and grant me his cheering presence as I journey on to the end. It will not be long before I shall be done with all the trials of this time state; but may I be found a living stone in Salem's streets above.

HESTER RUMNEY.

HARPER'S FERRY, W. Va., March 18, 1882.

G. BEEBE'S SONS:—Inclosed please find post-office order for two dollars, which I perceive is due on our valuable paper, the SIGNS OF THE TIMES. It comes to us twice a month, containing good news, and I enjoy the reading of it so much that I would not be without it, as it is the only paper I enjoy reading. I believe it contains the truth as it is in Jesus, and for this reason, if for no other, I appreciate it above all others. Indeed, when I read it, I feel that I have heard a good Old School Baptist sermon. I am not a member of any church, but often feel that I would like to be a member of the Baptist Church; but I feel so un-

worthy a place among such good people as I believe the Baptists to be.

I would like to have your views, if it will not inconvenience you too much, on this passage of Scripture: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."—Acts xvii. 30. "We know that we have passed from death unto life, because we love the brethren." I can truly say that I love the Baptists, and I know they preach sound doctrine, even salvation by grace. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. If I, so unworthy, should ever be saved from the wrath to come, it will be by the mercy of God, which I call grace.

I have written more than I intended, so I will close. If you see anything in this poor scribble worthy of notice, you are at liberty to make it public; if not, it will be all right with one who feels himself to be the least of all saints, if one at all, and who wishes to know the truth, and nothing but the truth.

GEORGE M. DUKE.

SMITHBORO, N. Y., March 7, 1882.

DEAR BRETHREN BEEBE:—I will inclose two dollars for the SIGNS, which I should have sent before. I have been thinking of late about the trials that some of our preachers fall heir to. I have, within the past forty years, heard of a number of cases in which the ministering brethren have been called to preach at funerals many miles from their homes, and have felt in duty bound to go, when they have had to borrow the money to pay their traveling expenses. It sometimes happens that they are well remunerated; but at other times, on account of sickness, and from other causes, the friends have been stripped of the necessities of this life, and the preacher gets nothing for his expenses. Nearly all our preachers have families to support. They have to abandon other pursuits, and be ready at a moment's notice to leave their families, sometimes in very limited circumstances. Yet they seem ready and willing to make any sacrifice, and to do the service of their Master, while the lamp holds out to burn.

I am much pleased with your editorials.

DAVID MULOCK.

SPENCERVILLE, Allen Co., O., March 20, 1882.

DEAR BRETHREN BEEBE:—Please say to our poor brethren that I have been favored with the unexpected generosity of my brethren who assisted me with means to publish my little pamphlet, so that I wish them to have the benefit of all that it will allow. Send a postal card with name and address, and I will send one free. Also, brethren who have sent, and failed to get their pamphlet, should let me know immediately, and I will mail one to all such. See advertisement in the SIGNS.

Yours to serve in gospel bonds,
A. B. BRES.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1882.

MATTHEW IV. 19; JOHN XV. 1-10.

"If it would not be asking too much, I would be glad to have your views on Matthew iv. 19, and John xv. 1-10. Your sister in hope,
M. H. C. S."

REPLY.

"And he saith unto them, Follow me, and I will make you fishers of men."—Matthew iv. 19.

"I am the true vine, and 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 which 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 bringeth forth 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; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John xv. 1-10.

In the first text cited, the sovereign power of the Lord Jesus is displayed not only in calling his chosen ones with an effectual and irresistible call, so that, as in the case of the brethren Simon Peter and Andrew, they have neither will nor power to resist his commandments; but also the fullness of his power to qualify those whom he has chosen for the work appointed for them, is abundantly manifest in taking these poor fishermen, and giving them the ability to speak the mystery of salvation by grace through the redemption which is in Christ Jesus, to the edification of as many as were ordained unto eternal life, to put to silence the wisdom of the world which should oppose this doctrine, and to sit as princes ruling in judgment in his kingdom, where they shine as stars forever in the firmament of the gospel heaven. For this important work, the wisdom of men would have selected bright and eminent scholars, as being more likely to prove competent for the arduous duties in which they must be engaged; but the election of our Lord calls these poor fishermen, because it seemed good in his sight, and in them is displayed the excellency of that power which is exclusively of God. That the word of the Lord was fulfilled in making these disciples "fishers of men," no believer in God can doubt. But the exact sense in which the language is to be understood, is doubtless the intent of our sister's inquiry. The record of the ministry of these called and chosen apostles is evidently the fulfillment of this promise given them in the text. They uniformly confessed their entire dependence on the Lord, of whom alone was the excellency of the power of their ministry. So without the power of the Lord they were not fishers at all; but speaking as moved by the Holy Spirit, they presented

that gospel of the grace of God, which is attractive to every one that is led by the Spirit, and they are gathered by that truth, as fishes are gathered in a net. How many of the men whom the Father gave to the dear Redeemer have been so gathered by the ministry (or fishing) of these dear servants of Christ, is known only to him by whose grace they were made fishers. It should be observed, in this connection, that it is not the work of the fisherman to make fish; nor is it his desire to catch dead fish in order to make them alive. A natural fisherman avowing such an object would be thought mad; yet many seem to see no inconsistency in perverting this language of our Lord so as to support such an absurd idea, as the figure is applied to the ministry. It is a forcible expression of the work of proclaiming the gospel of our Lord to speak of it as fishing. None but the true, living children of God are drawn together by the word preached, and they are attracted by it because they are alive and have the witness in themselves. So, while the inspired apostles are indeed fishers of men, all who in word and deed proclaim his grace and truth, are in a restricted sense "fishers of men." May the Lord give to all who love his salvation that grace by which they may be enabled to serve God with reverence and godly fear, that they may so glorify their Lord that all who love him may be brought to recognize his Spirit in them, and so be gathered with his organized church; and then they will be prepared to confess that it is not of Peter, Andrew or Paul, but of God that they are in Christ Jesus.

The mode of fishing to which the ministers of Christ are called, is illustrated in the course of the apostle Paul, who evidently alludes to the same familiar figure in 2 Cor. xii. 16. The "guile" with which he caught those to whom he writes, was not deceit and falsehood, which the saints are admonished to lay aside, with all malice, hypocrisies, envies, and all evil speakings, (1 Peter ii. 1,) but that wisdom displayed by the Preacher, who "sought to find out acceptable words; and that which was written was upright, even words of truth."—Eccl. xii. 10. True wisdom never directs the use of hypocrisy and deceit; but in "words of truth" presenting the things which become sound doctrine, with the wisdom which is from above, the ministers of Christ have the example of Paul, in the use of that "guile" which sound discretion authorizes, in renouncing "the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 2. This is the explanation given by Paul himself of the manner in which he caught the saints at Corinth with guile. And it would be well for all those whom the Lord has made "fishers of men" to endeavor to present the same attraction in all their ministry; for the bewildered saints are never so happily

caught as "by manifestation of the truth." Read the prophetic declaration, Jeremiah xvi. 16, where this work of the Lord is clearly foretold under the type of the recovery of the natural Israel from the banishment into which they were to be scattered for their idolatry.

The subject embraced in the ten verses in John xv., presented by our sister, has been dwelt upon by many of our correspondents in the last fifty years, and the late editor wrote on it repeatedly. Those who have those volumes will find articles from his pen on this subject in volume xxxiv., Nos. 7 and 8, and volume xlv., No. 18. Other valuable articles on the text have appeared from time to time in our columns, which would be interesting and instructive, but we regret our inability to specify the numbers in which they appeared.

In the typical declaration of himself as the Vine and his disciples as the branches, which is presented by our Lord in this passage, there is set forth not only the dependence of all the members of his body upon Jesus as their living and life-giving Root, but also their identity and unity with him. And as the branches of the natural vine are not foreign materials merely attached by art to the stem, or vine, so the members of the body of Christ have their origin in him who has been their "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."—Psalm xc. 1. Again, Paul says, "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. 3, 4. The same truth is also "signified" to John in the vision recorded Revelation xxi. 2. This important doctrine of the real unity of the subjects of salvation with Christ their Savior, is the only consistent ground of their hope; and as such it is prominently presented in this figure of the Vine and branches under the care and culture of no other husbandman and keeper but the Lord himself, who never withdraws his watchful care even for a moment from this chosen Vine, nor forgets the most tender shoot which draws its nourishment from this living unity with the true Vine. Yet, in keeping this Vine, the Husbandman taketh away every branch that beareth not fruit. This cannot mean that they to whom eternal life has been given may perish; for the Lord has positively declared that this shall never be.—John x. 27. But, while the eternal life of every one of his members is secured in Christ Jesus, so that they shall be with him where he is in that glory with the Father which Jesus had with him before the world was, yet in their sojourn here he purges them, taking unfruitful branches away from their visible connection with this living Vine, appointing them their portion

with hypocrites and unbelievers, thus causing them to feel that it is indeed a fearful thing to fall into the hands of the living God. Even the fruitful branch he purgeth, that it may bring forth more fruit. In the experience of this purging, it may seem that the branch is threatened with destruction; but the purpose of the Husbandman will surely be accomplished, and the result will be a more abundant manifestation of the power of divine grace in enabling the tried one to glorify the Lord even in the fires. In all the record of the dealings of God with his people in the inspired Scriptures, his glory appears most clearly in the times of their most severe trial, as the natural sunlight appears most brilliant when breaking through the darkest clouds. Here is comfort for the afflicted and tried ones who walk in darkness, to whom wearisome nights are appointed. When their trial is accomplished they shall come forth as gold.

When the Lord speaks to the conscious sinner in revealing this vital unity in him, the effect is always to make him clean through the word which Jesus has spoken unto him. All his sins are at once blotted out by that living and life-giving word. His bondage under the law of sin and death is ended, and he can no more sin against that law, or come into condemnation; but is passed from death unto life.—John v. 24. Now he "is not under the law, but under grace."—Romans vi. 14. Shall this free-born child of God, then, go on in sin because he is not under the law of condemnation and wrath? This might be the effect of the liberty of the sons of God if it were given to those who were never slain by the deadly poison of sin; but no such effect is produced on those who have seen the exceeding sinfulness of sin, who by grace have been made to abhor sin and love righteousness. This joyful manifestation of their freedom from that law which could not give life, and translation into the glorious liberty of the sons of God, to them presents the strongest motive for walking in humble obedience to his commands in every particular; for in them the law of the Spirit of life in Christ Jesus is the principle which attracts their love, and all their desire is to follow the perfect pattern which they see in him. Love to God forbids that they should continue in sin, which is now bondage most hateful and oppressive to them, causing them to long for deliverance from its cruel power.

"Abide in me, and I in you." The subject of grace need look no further than to his own experience, for indubitable evidence of the inspiration of the sacred Scriptures. This command is written in the heart of every one who is led by the Spirit of God. The desire to abide in the Lord and to realize his ever-present abiding in them is inseparable from that love of God which is shed abroad in the heart of every one unto whom the Holy Ghost is given. Could the dear child do the thing that he would, not a single thought would ever draw him

away from his precious redeeming Lord. So this law is put in his heart; and every exhibition of the opposition of his natural mind against this law attests that it is not of himself that the desire is produced, but that it is put in his heart by the power of that God who turneth the heart of the king whithersoever he will, as the rivers of water are turned. This desire for holiness is that love which is the fulfilling of the law.—Rom. xiii. 10. And as he that hath the commandments of Jesus and keepeth them, is he that loveth him, (John xiv. 21,) this is the manner in which his saints abide in him; and he manifestly abides in all them that do his will. In no other way can any saint glorify God, but in implicit obedience to his word, and in following his perfect example as dear children. Then only do they prove themselves his friends, when they do whatsoever he commands them. In no other way can they bear fruit as branches of the true Vine. It is of great importance that those who love the Lord Jesus bear in mind continually that nothing can be fruit to the glory of God, but that alone which he has commanded. For all else is without his authority; and he says, "Without me ye can do nothing."

The solemn truth declared of the man that abideth not in the Lord, in this text, may well cause every child of God to tremble. As the barren fig tree, (Matthew xxi. 19,) though withered, was still a fig tree, so the child of God is still a vessel of mercy saved by the blood of Christ, though bearing no fruit to the glory of God, in his disobedience to the word of the Lord. Can such a rebellious one at the close of his earthly career, adopt the exulting words of Paul, as recorded 2 Timothy iv. 7, 8? How appropriate the expression of the apostle, that such are saved "so as by fire!" The unfruitful branch, though severed from the Vine, "is cast forth as a branch, and is withered." It has not become a thorn or thistle, but a withered branch. It has no affinity for the worthless and dead wood with which it is gathered; and men find no use for such offcast branches except to use them as fuel for their fires. As withered and sapless branches of the natural vine may produce a brief flame, so these barren branches are gathered by the enemies of the truth, and suffice for a little time to make a fire for them, in the light of which they boast against the cause these fruitless ones had once professed to love; and perhaps they may add some bitterness to the fiery taunts hurled against the church by the adversary. Disobedient child of God, do you shrink from the dreadful figure? Then, abide in the Vine by following him, and so bear fruit to the praise of that dear Lord who is your life. Let no one trust in the flattering thought that this command has been fulfilled when he has only been baptized in water. This is indeed the first step in the path of obedience, without which no other act is in order; but water baptism is a mere mockery of the authority of

our King, unless the works of obedience therein professed shall be carefully maintained.—Titus iii. 8, and 2 Peter ii. 21. Remember that the Lord has said, "In vain they do worship me, teaching for doctrines the commandments of men."—Matt. xv. 9; Mark vii. 7-13; see also Isa. xxix. 13-16, and Ezek. xxxiii. 30, 31.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Often the poor, tried pilgrim, finding his petitions denied him, and failing to receive what he has earnestly asked for, is ready to conclude that this gracious assurance cannot apply to him; and therefore he is unable to repel the suggestion of the tempter, who presents his ineffectual prayers in evidence that his hope is a vain delusion. Attention to this word of the Lord will expose the fallacy of this temptation. Observe that it is specified that this assurance applies to the disciples of Jesus only when they abide in him; and then his words always abide in them. Under the guidance of his words, their prayer will never fail to be that the will of God be done; and this is assured by the oath of "God that cannot lie."—Titus i. 2; Heb. vi. 13; Isa. xli. 10. This is very far from authorizing the presumptuous blasphemy of those will-worshipping idolators, who claim power by their "concerts of prayer" to prevail upon God to substitute the dictation of their will for the counsel and eternal purpose of his own infinite wisdom. Instead of the brazen effrontery which would dictate the action of the Almighty for the gratification of their own selfish desires, the power of the words of Jesus dwelling in them will ever lead the saints to pray in submission to that will of God which is the eternal standard of righteousness, and in which is all their hope of salvation. This is the prayer of faith, indited by the Holy Spirit, which never was and never will be denied; for that Spirit searching the deep things of God, leads those in whom his words abide into all truth. So that when the saints ask and receive not, it is certain that their petition was dictated by their natural desires; and it is unquestionable evidence of the love of God to them, that his mercy denies what they ask amiss.—James iv. 3. Abiding in Jesus, they never ask amiss; but departing from his word, and seeking the gratification of their own will, the same love which gives all that is for their good, in mercy withholds that which is desired only by their selfish carnal mind.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." As the praise of God appears in all his works, and no other works proclaim his praise, so he can only be glorified in his saints as they manifest his work in them, by working out that salvation which he works in them both to will and to do. And even this can add nothing to the infinite glory which is perfect in himself; but in his work that glorious perfection is displayed as manifested in them who are led by his Spirit. The

fruit they bear in his praise must be such as is declared to be produced by his Spirit, Galatians v. 22, 23. No other fruits glorify him, however highly they may be esteemed among men. Nor can any be disciples of Jesus without bearing such fruit as his Spirit produces. If the Pharisees and Sadducees, trusting in their fleshly descent from Abraham, would observe the external form of obedience to the word of God, it would not be acceptable service at their hands. They would still be the "generation of vipers," who had not been divinely warned to flee from the wrath to come. The despairing leper, the dying malefactor, and the vanquished Saul of Tarsus, bring forth such fruit in confessing their absolute dependence on the sovereign grace of God. When one has thus received Christ Jesus the Lord, the direction to him is, "So walk ye in him." In implicit and unquestioning obedience alone, can the saints bear fruit in which God is glorified; and in no other way can any be disciples of Jesus. They may be believers, they may be subjects of grace, and they may be those whose salvation by grace is secured in Christ Jesus; but none can be his disciples, but those who deny self, confer not with flesh and blood, and ask no human indorsement of his authority, but humbly and meekly follow him. "So shall ye be my disciples."

"As the Father hath loved me, so have I loved you; continue ye in my love." Is there any consideration which can appeal so strongly to the heart of the sinner whose hope is in the blood of Christ alone, as that which is here presented? Not to the covetousness of the carnal mind is this appeal. Neither the fear of hell, nor the hope of heaven, by which the selfish passions may be moved, is the basis on which the command rests. That great love of God wherewith he loved us even when we were dead in sins, is the obligation which calls for obedience, not that we may be rewarded with heavenly glory, nor yet that we may escape the torments of eternal perdition; but that we may manifestly be his disciples, and so enjoy his loving presence. He has not given any command to his saints which it is not a delightful privilege to obey. And in obedience they continue in his love. Holy gratitude and love to their precious Redeemer, inspires every act of obedience; and it is the experience of the disobedient children to go out from the enjoyment of the peaceful presence of the Lord and weep bitterly when "the Lord looks on" them in their vile ingratitude. They then feel that they are not his disciples. May the Lord keep every one who loves his holy name from ever becoming so hardened as to endure that loving look of Jesus without bitter weeping! And by divine grace, may the remembrance of the unspeakable love of our dear Redeemer ever lead us to continue in that love practically, by seeking evermore to follow him as dear children.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and

abide in his love." Here is the pattern for the obedience of the disciples of our Lord. Not by the terrors of the law of sin and death; not as driven to slavish and unwelcome labor by the inexorable demands thundered from the cloud-covered mountain that might only be touched on pain of instant death; not even that he might gain eternal joy, did he keep his Father's commandment. All that joy and glory was his before the world was. The manner of obedience here given for our pattern, is defined by the word of inspiration. "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Psa. xl. 7, 8. "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me." "I hate vain thoughts: but thy law do I love."—Psalm cxix. 97, 98, 113. The law of perfect righteousness being written in the new heart given to them, the saints delight in that law of God after the inward man, just as their perfect Leader delighted to do the will of God; because that law is Christ in them the hope of glory. "If any man have not the Spirit of Christ, he is none of his." Their deep groaning under the bondage of sin, gives clear evidence of the love of righteousness dwelling in them, as the mourning of the captive exile proves his devotion to his native land. And this love in the heart is the fulfilling of the law, not the law of a carnal commandment, but the perfect law of liberty. This love of the righteousness of God wrought in them by the Spirit of Christ, it is their joyful duty to work out by walking as children of light in the path of obedience. So shall they experimentally abide in the love of the Lord Jesus; just as he, in obedience to the commandments of the Father, abides in his love. To the selfishness of the carnal mind there may be no incentive to obedience in this consideration of abiding in the love of the dear Redeemer. The carnal mind may rest in the confidence of being ultimately "saved anyhow;" and thus "turning the grace of God into lasciviousness," those who do not really love the Lord Jesus, may find license to continue in sin. But they who can rest in such false security, bear witness against themselves that the life of the true Vine does not animate them. "If the Spirit of him that raised up Jesus from the dead dwell in you," it is not so powerless as to produce no effect; it is the Spirit of life in Christ Jesus, and will manifest its power in causing you to "hunger and thirst after righteousness," and to long for freedom from sin. We do not envy the happiness of such as find in the grace of God encouragement to disregard the law of Christ. The conduct of such avows that they do not love him nor his law. But those who mourn because of their vile, sinful hearts, and are sorrowful, shall be comforted by the assurance of his faithfulness who has said, "I will gather them

that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden."—Zeph. iii. 18. May we pray with the psalmist, "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." To the real living branch of the true Vine no penalty can be so fearful as to be "cast forth as a branch," severed from the Vine in which is life, to be used as fuel for that fire with which the enemy afflicts the dear saints. O! for the ever-present protection of that grace "whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

INFORMATION WANTED.

By the request of the members of Pleasant Gap Church, Bates County, Missouri, I wish to say through the SIGNS OF THE TIMES to our brethren in Illinois, that we wish any of them to inform us if they know anything of a preacher of our faith and order by the name of Stillwell.

Written in behalf of the church at Pleasant Gap, Bates Co., Mo.

W. R. BLEVENS, Ass't Clerk.

LAHAI, Bates Co., Mo., April 10, 1882.

CHANGE OF ADDRESS.

ELDER R. S. Banks has changed his address from Bismarck, Mo., to Iron Mountain, St. Francois Co., Mo., and wishes his correspondents to address him at the latter place.

PLEASE say in the SIGNS that after the first of May, 1882, my post-office address will be Crawfordsville, Indiana, and not Frankfort.

LOTT SOUTHARD.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

RECEIVED FOR THE CHURCH HISTORY.

P M Lancaster 6, Eld J D Hubbell 2, John W Squire 2 25, Martha Joyner 4, Nathan Perry 2, James Jones 2, Mary A Overton 2, Eld John Martin 2, John H Archer 6, John C Howard 2, David Pence 4, Mrs Celia Peacock 2, Arthur L Wilson 2, John D Mercer 2, Maria Knapp 2, J P Watson 2, Wm Furguson 2, H Wolf 4, Wm Smith 2, Abram Jones 2, S M Kenneday 2, A Winters 2, Riley Jones 2, Jarvis Dilehaunt 4, D W Teask 2, Mrs Cathleen Horn 2.—Total \$68 25.

MARRIAGES.

At the residence of the bride's mother, in this village, April 26, 1882, by Eld. Benton Jenkins, Mr. Warren H. Coburn and Miss Mary L. Worcester, all of Middletown, N. Y.

In Philadelphia, Pa., April 23, 1882, by Eld. A. B. Francis, Mr. Christian S. Stout to Miss Lucy W. Clayton.

OBITUARY NOTICES.

By request of brother Ansel Hard, I send the following notice of the death of his sister **Melissa Hard**. Sister Hard was born in Franklin Co., Ohio, Oct. 8, 1829, and died March 9, 1882, aged 52 years, 5 months and 1 day. She went to bed the evening before, as well as usual, but as she did not come out of her room in the morning, brother Hard went to her bed, and found that her eyes were closed but she was still breathing, with a rattling noise. She never spoke, nor could she be aroused. She continued to breathe for about a half hour, when she fell asleep in her dear Redeemer, without a struggle.

Neither brother nor sister Hard were ever married, but lived at the old home of their father and mother, Deacon and sister Hard, where sister Melissa was born.

The deceased received a good hope through grace and united with the Predestinarian Baptist Church called Bethel, April 1, 1847, and after the constitution of the Clinton Predestinarian Baptist Church, she united with it by letter, Feb. 14, 1863, where she remained a worthy, efficient and highly esteemed member until called by her Master to lay down her mortal tabernacle. Sister Hard was blessed with that meek and quiet spirit which in the sight of God is of great price; was sound in the doctrine of salvation by grace alone, steadfast in the faith once delivered to the saints, and was a very intelligent and interesting christian. The stroke falls very heavily on the church, as they looked upon her as one of their most active members, in keeping the records of the church, and writing the letters to the associations. But none can feel the loss to the same extent that our dear brother does, as he has been and still is greatly afflicted with rheumatism, and she was very kind to care for and wait on him. But he finds that the promise of God still remains, that he will provide. His brother will care for him, who has two daughters, who are very kind indeed and will make him as comfortable as possible.

I have been trying to preach for the church for the past year, and am now pastor, of which the deceased was so worthy a member. I was sent for and attended her funeral, and preached to a very solemn congregation from the words, "I am the resurrection and the life."

She leaves three brothers, nephews and nieces, with many brethren and friends, to mourn not as those who have no hope. May the Lord sustain them, is the sincere desire of one who wishes the Zion of our God well.

ALSO,

Emma E. Longshore, wife of our much esteemed friend, Albert Longshore, died at her residence in Delaware County, Ohio, after a long and severe illness of typhoid fever, Nov 8, 1881, aged 22 years, 7 months and 9 days. She was married Aug. 29, 1878.

Language fails to express my heart-felt sympathy for the bereaved husband and the father and mother of these two noble young wives and daughters. I was very well acquainted with them. Often have they listened attentively while I have been trying to preach the gospel of the grace of God, and their very countenances showed that the grace of God was shining in their hearts. I will copy a letter from their mother, as being more suitable for this notice than anything I could write.

"ELDER HANOVER:—I do know that our dear daughter Emma was an experienced child of grace. She told me that she saw herself a sinner in the sight of God, when but a child. She was visiting at a friend's, and she said she had a dream or vision. She told me she saw an angel, and it went out of sight. She said, 'Ma, I never knew what fear was before.' I do know that at times she seemed in great trouble about herself, but would not tell us. About two years ago, she was sick and seemed in great trouble. At that time I was taking care of mother Wright, and she would send me a note now and then, telling me how bad she felt, and that she would love to see me oftener. She said, 'O, if I was only well, how glad I would be. There is nothing like having our health. There are so many sick, and so many dying; but it is all the Lord's work. O, if I was only fit to call upon his name! but it

seems to me I am not fit. Ma, you asked me to write my experience. I have none. If I only had, how glad I would be. I am nothing in the sight of the Lord. I feel to say, O, wretched one that I am! Who shall deliver me from my sins?' After that it seemed to me there was a great change in Emma. She told me she had a dream, and she thought she was sitting at the window and looking out, when it seemed that her burden left her. I could see a change in her, and said to her once, Emma, you feel it your duty to come to church; but I do not remember that she made any reply. I know her life was an exemplary one."

The deceased leaves a babe, with many friends to mourn, but not as those who have no hope. The writer attended her funeral and tried to speak to a very solemn congregation from the words, "Wherefore comfort one another with these words," after which her mortal remains were laid in the Trenton Cemetery, to sleep until the trumpet shall sound, when the dead in Christ shall be raised incorruptible.

L. B. HANOVER.

CENTER VILLAGE, Ohio.

DIED—At the residence of her husband, in Wilson County, Kansas, on Friday morning, February 17, 1882, **Mrs. Susan Nabb**, aged about 50 years, after an illness of nine days. Sister Nabb had possessed a hope in Christ Jesus for many years, but was one of those that could not receive her own hope, and for a long time neglected to put on Christ by public profession; but at last she was given strength by her Master to discharge her duty and be baptized. It was the privilege of the writer to lead her into the water and baptize her on April 28, 1880, since which time she has been a member of the Little Bethel Church, Wilson County, Kansas, which Church was constituted about that time. She leaves a husband, three children, an aged and doting mother, two brothers and the Church to mourn her departure. Sister Nabb was one of the noblest of women, always ready to undergo any deprivation to make others comfortable and happy around her. She had had the care of her aged and dependent mother for many years, who now feels her loss as keenly as it is possible to do. She writes me that she talked with her every day after she was taken sick, until her death, about her future prospect, and that she at all times said she was not going to get well, and that she had no fears of death; that her trust and only hope was in Jesus. Just a short time before she died she talked to her children, (two of them being grown, and one about twelve years old,) telling them she would soon leave them, and that they must be kind to each other and to their father, and take special care of their grandmother. Just before the breath left her, she said she wanted to go and be with Jesus. Though the severing of the ties of this life is severe, and the loss seems irreparable with her dear old mother, yet she has the assurance that her loss was the everlasting and glorious gain of the departed one.

May the Lord cause this stroke of affliction to redound to his glory, and may her bereft husband be enabled to see that a preparation of the heart by grace is necessary to enable him to meet her in the upper and better world. May God in his plenitude of grace have mercy upon the bereft children and desolate and sorrowing old mother, who has been a faithful soldier of the cross for nearly fifty-six years, is our prayer.

JAMES M. TRUE.

March 27, 1882.

FELL asleep in Jesus, at her son's residence, (Mr. T. T. Tullock) near Bismarck, St. Francois Co., Mo., March 15, 1882, sister **Elizabeth Tullock**, aged 78 years, 10 months and 22 days. She was born in Pendleton District, S. C., April 23, 1803, and came to Missouri in 1818, with her father, Christopher Grider, and family. She was the mother of nine children; five sons and three daughters lived to be grown; four sons died in the time of the late war; one son and three daughters survive her. Her husband, who fell asleep in Christ about twelve years ago, was also a member of the Primitive Baptist Church. They were very industrious and strictly honest, and ac-

cumulated considerable property, which was left for their children, who are respected and highly esteemed where they live. They are Old Baptists in belief, although not members of the church.

Sister Tullock was far above the average in point of intellect. Her mind was strong and firm to the last. Four days before her death she was paralyzed, being unable to speak, and was apparently unconscious for three days before her death. She was a kind, good mother, and was good to her grandchildren, who greatly loved her, and who did all they could for her in her declining years. Her four children were with her from the time she was paralyzed until she died. She belonged to the Old School Baptist Church over fifty years, and was very strong in the faith of God's elect, trusting alone in the blood and righteousness of Jesus Christ for salvation. She quietly waited the Lord's time for her change to come, and when the summons came she was prepared. Precious in the sight of the Lord is the death of his saints.

On the 16th of March, at her son's residence, I read Job xiv., in connection with 1 Thess iv. 13-18, and tried to comfort the bereaved family and friends. May God in mercy comfort the heart-stricken family.

Yours in gospel bonds,

R. S. BANKS.

IRON MOUNTAIN, St. Francois Co., Mo.

SISTER Bettie Reese, the subject of the present notice, was born April 29, 1847, and deserves more than a passing line. She was one of a family of nine living children, all of whom had arrived to the years of maturity, and with father and mother, but a few months ago, were all alive. Death had never thrown his dark shadow across the path of this once blessed and happy family. But alas! he has blighted one of the fairest flowers. I was requested to be at brother John N. Owen's in Mason Co., on the 12th day of April, 1881, to unite in marriage his daughter Bettie, to a worthy companion, Mr. Elijah Reese. I saw her stand at the bridal altar in all the beauty and loveliness of bridal attire. But two months and a few days after, on the third Saturday in June, having laid aside her bridal robes, she came humbly before the church at Mt. Gilead, the church of her love, and the church of her parents, in company with a younger sister, and told her hope in the precious Redeemer. The next morning, clad in more beautiful garments than she had ever worn before, (her baptismal dress) she went meekly down beneath the wave, in faith and happy obedience to him on whom her hope of heaven was stayed. There were bright and happy tears shed that day, and all was bright. But now, alas! how changed! for on the 31st of January, 1882, death, relentless death, that wealth could not bribe, that tears and love could not turn aside, laid his cold and icy hand upon her, and all that was left to us of dear sister Bettie was a lifeless corpse. She was not, for God took her. And while pain, affliction and death laid her poor body in dust, thanks, eternal thanks to God for the work of his immortal grace, to her justified and purified spirit. It was

"An open gate to let her fly,

And build her happy nest on high."

And we can only say amid our tears, Sleep, gentle, loving sister, until Christ shall come the second time, without sin unto salvation. For the truth of heaven declares that them that sleep in Jesus will God bring with him. Clad in immortal glory, she shall see the King in his beauty, and the land that is afar off. The poor writer of this, tried to preach at her funeral on the third Sunday in February, and never to a more sorrowful audience, nor a more heart-stricken family, realizing

How vain it is when friends depart,

To breathe kind words to broken hearts.

I know, yes, I know, the joys of earth seem marred when we follow our friends to the old churchyard. May God enable us to live the life and die the death of the righteous, and may our last end and future be like theirs.

BENJ. LAMPTON.

By request of the friends I send for publication in the SIGNS a notice of the decease of sister **Martha J. Carlisle**, a worthy and be-

loved member of the church at London Tract, Chester Co., Pa. She was baptized by Eld. Thomas Barton on the second Sunday in August, 1867, and since then has been a sincere and devoted follower of her Lord and Master, always filling her place and seat in the church, unless providentially hindered, and was ready at all times to talk of her hopes and fears, and working out or manifesting, with fear and trembling, her knowledge of the love and power of God. I have been personally acquainted with her but a short time, but long enough to form a very strong attachment to and for her. I have spent many pleasant hours in her company. The humble, earnest christian expression of her face has often encouraged me while trying to proclaim the truth as it is experienced by the children of God. She lived in this world 47 years, 3 months and 24 days. Her disease was diphtheria and typhoid fever, from which she suffered intensely for ten days, and then passed away in the triumphs of faith, on the morning of Feb. 2, 1882.

Her funeral was largely attended. Elder Francis was with us on the occasion and spoke comfortingly to the bereaved relatives and friends. May grace prove sufficient for them, is my prayer.

Yours in hope of life eternal,

JOS. L. STATON.

NEWARK, Del., April, 1882.

DEAR BRETHREN BEEBE:—Another one of our dear old sisters passed away from this time state on the 12th day of April, 1882, F. B. Lindsey, of Newark, Del., mother of George W. Lindsey and Mrs. Agnes Miller, who are well known by the Baptists who have ever visited Newark or the Welsh Tract Church.

The subject of this notice was born into this world in the month of July, 1800, near Newark, Newcastle Co., Del., went to Alexandria, Va., in 1816; was baptized there by Spencer H. Cone, in 1818; in the year 1819 returned to the neighborhood of Newark, and soon after removed her membership to Welsh Tract Church, and remained a faithful and devoted member until her death. In 1824 she was married to James Patten, who died in 1829, leaving her with two children. In 1837 she was again married, to James Lindsey, who died leaving her a widow again with two more children, which are named above. She was old and feeble when I first saw her, but very cheerful and lively, and remained so as long as she had strength to go. I think she was blessed with a remarkably pleasant, happy disposition, making all around her feel pleasant and happy if possible. She was very fond of singing, especially such hymns as, "O land of rest," and, "I would not live away." The church has lost a devoted sister and mother in Israel, and the children have lost an affectionate mother; but I hope we all feel strengthened, and in a measure at least reconciled, in the hope and belief that hers is eternal gain. The funeral was largely attended at the house, on the 15th. Eld. Wm. Grafton spoke very comfortingly to the bereaved ones, and to all lovers of the truth. May he who rules and reigns in the hearts of the children of men, make us all to feel that what he does is ever best, is our desire for his name's sake.

Yours in hope of life eternal,

JOS. L. STATON.

NEWARK, Del., April 24, 1882.

DIED—March 17, 1882, Ella Hubbell, wife of George W. Hubbell, and daughter of Joshua F. and Huldah Jane Roberts, in her 31st year. Her disease was typhoid fever. She was not heard to murmur or complain. She never made any profession of religion. In the first of her sickness she told her mother she would not get well, but did not seem to be alarmed on the subject of dying. She gave some directions regarding her things, but we did not feel alarmed until about a week before her death, when she had her mind but for a few minutes. The night before she died, the writer of this notice was with her from 12 o'clock in the morning until she breathed her last. She looked up and said, "How beautiful this room looks." She continued to breathe shorter, and just before she breathed her last the words came

to me, "Lord Jesus receive her spirit," and soon she ceased breathing, without a struggle. I felt satisfied to leave her in the hands of God. She leaves a sorrowing husband, father and mother, two brothers and three sisters, together with a number of relatives, to mourn. Eld. L. P. Cole was called to preach on the occasion, to a large congregation, using as a text the words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." May the Lord sanctify this dispensation of his providence to the good of all, for Jesus' sake.

Yours as ever,

ISAAC HEWITT.

HALCOTTSVILLE, N. Y., April 18, 1882

DIED—At the residence of his son, near Cow Marsh, Kent County, Del., March 15, 1882, Mr. Thomas Emory Frazier, in the eighty-first year of his age. Mr. Frazier has been one of the Cow Marsh congregation, and one of the most regular and faithful attendants there, for not less than fifty years. His home was known as a place of hospitality and cordial welcome to all ministers and other visitors to the church, during nearly all this time. Of late, as he and his companion became advanced in years, they had discontinued housekeeping, and resided with their children. About the year 1830, there was quite a revival and ingathering in this church, and while quite a number were added to the visible order by profession, a few remained outside, but showing through all their after life the same knowledge and love of the truth. Mr. Frazier never made open profession, but he has been identified with every interest of the church, and has been quite extensively known. His companion, who has so long filled a prominent place in the church and in the community, survives him. She is in feeble health. Few men live more blameless than did Mr. Frazier, or more faithfully fulfill all the obligations of life. There can be little doubt that he was one of those who love the Saviour's appearing.

E. RITTENHOUSE.

STATE ROAD, Del.

DIED—Feb. 11, 1882, after a short illness of bronchial affection, Carl Woolhizer, aged 7 months and 12 days.

ALSO,

DIED—Feb. 24, 1882, after a short illness of throat and lung difficulty, Nellie Woolhizer, aged two years and five months.

Thus in a short space of time the hand of the Lord has been laid heavily upon this family, for they experienced a like bereavement a few years ago. Truly

"God moves in a mysterious way,
His wonders to perform."

The Lord reigns; let the earth keep silence. May the doubly afflicted parents be taught, by the dealings of the Lord with them, where their strength lies, and may they bow in humble submission to the divine will, knowing that the Lord is righteous in all his ways. And though losses and crosses beset their way, yet all things work together for good to the people of God, who are the called according to his purpose. None others will ever desire the knowledge of his ways.

Yours in hope,

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y.

DIED—At the residence of her husband, brother O. M. Dodgen, in Acworth, Ga., March 12, sister E. A. Dodgen, formerly sister E. A. Daniel, of Bald Rock Church, Rockdale County, Ga. She had been severely afflicted for more than two years, but within the last six months she steadily grew worse, suffering the most excruciating pain until released as stated, when she fell asleep in Jesus, without a struggle, triumphing in the full assurance of faith in the salvation of God, and vital unity with her redeeming Lord. A few months past in a dream she was with many others overwhelmed in a pure river of water clear as crystal from which they came up singing,

"How happy's every child of grace,
Who feels his sins forgiven!
This earth, he cries, is not my place,
I seek a place in heaven."

The next day she sung the song through distinctly, although very weak; and frequently afterward she spoke with joy of that pure river, and that happiness.

As she was one of our early and true friends, in our residence in Georgia, we can personally attest her great christian kindness, and can sincerely sympathize with our bereaved brother Dodgen in his irreparable loss. May grace be given him to be reconciled to God in his sorrow; while the confidence that for her it is infinitely better to be forever with the Lord, should console him in his loneliness.

B.

IN accordance with what I know would be the wish of our dear departed parents; I send for publication in the SIGNS the death notice of Mrs. Margaret Dopp, who died March 18, 1882, in the 78th year of her age.

ALSO,

David Dopp, husband of the above, died March 23, 1882, in the 92d year of his age.

They had been members of the Old School Baptist Church at Lexington, Green Co., New York, and removed from there to Oshkosh, Wis., twenty-six years ago; but as there was no church of that order here, they never united with any other. Our dear mother was unconscious during all of her sickness, which lasted five days; but she had ever lived a faithful christian and devoted mother, and we feel assured she is now with the loved ones gone before. Father felt that he had lived till he was tired of life, yet was willing to wait God's own good time.

SARAH D. STANLEY.

OSHKOSH, Wis.

By request I send for publication in the "SIGNS" a notice of the death of Mrs. Mary Ann Tomlinson, widow of George W. Tomlinson, and daughter of John and Margaret Krewson, of Southamptonville, Bucks Co., Pa. She was baptized in the fellowship of the Old School Baptist church at Southampton, Nov. 12, 1850. She was sixty-four years of age at the time of her death, March 8, 1882. She died, I was told, peacefully, rejoicing in hope of the glory of God. Being at Southampton to attend an appointment, I was called upon by the bereaved relatives to speak at the funeral. A number of them have the same precious hope of salvation by the strength of which she was sustained under great trials, and in the last conflict, and therefore do not mourn as those who have no hope.

SILAS H. DURAND.

My mother-in-law, Mary James, departed this life March 26, 1882, at her residence near Albion, Noble Co., Ind., of congestion of the lungs, being confined to her bed four days. She was about 84 years of age. She received a hope in Christ when eighteen years of age, and has lived a firm believer in the Predestinarian Baptist doctrine. She loved and shewed mercy to all, even the beasts, and was esteemed by all who knew her. She left one daughter to mourn; but we mourn not as for those who die without hope, knowing our loss is her great gain. Our blessed Lord has done all things well, and we must be still and know that he is God.

"Why should we lament or cry,
Since God has thought it best
To take her from this world of woe,
To her eternal rest?"

A. R. McDONALD.

BRETHREN BEEBE:—Elder Daniel Daniel, (colored), departed this life on the 6th inst., of consumption, quietly bidding his family farewell, and willingly obeying the call of his heavenly Master. He had long lived as a devoted member of the Primitive Baptist church, adorning his profession by a consistent course of conduct. In the ministry of the gospel, he was enabled to speak to the comfort of the brethren, white and colored. He formerly belonged to Mr. Moses Melton, and had the respect of all who knew him. Elder Isaac Hamby preached at his burial.

Yours as ever,

E. WOOLLY.

Rockdale Co., Ga., April 10, 1882.

DEAR BROTHER BEEBE:—It becomes my duty to request you to publish the death of our much esteemed brother G. J. Pate, who died February 5, 1882, aged 43 years, 3 months and 20 days. His disease was something like consumption of the bowels. He was confined to his bed nearly three months before he died. The writer of this notice visited him several times during his affliction, and found him without murmuring at his complaint, but bore it with christian fortitude, and said he was perfectly resigned to the will of God. We believe he fell asleep in the arms of his Savior, and that our loss is his eternal gain. He leaves his wife, our sister, and five children, (three sons and two daughters), to mourn after a kind husband and beloved father. We carried him and buried him, and the writer of this made some remarks at the grave, before the weeping audience. I baptized our beloved brother in the fellowship of the Antioch Church, on the third Sunday in October, 1874. We feel to mourn and sympathize with our sister in her lonely condition, and pray God to bless this to the good of the beloved connections.

H. B. HOWARD.

CLAIBORNE PARISH, La.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the church at Warren, Baltimore Co., Md., on Wednesday before the third Sunday in May, (17th) 1882, and continue three days.

Persons coming through Baltimore will take the train that leaves Calvert station at 3.25 p. m., N. C. R. R., for Cockeysville.

Those coming by the Philadelphia, Wilmington and Baltimore R. R., will arrive at Union Depot to connect with the same train.

Conveyances will be at Cockeysville on Tuesday to meet them.

Those coming south on the same road will stop at Cockeysville, where the train arrives about 5.30 p. m. They will also be met.

A cordial invitation is extended to our brethren to be with us.

G. HARRYMAN.

THE Delaware Old School Baptist Association will hold her next session, if the Lord will, with the Bryn Zion Church, Kent Co., Del., on Wednesday before the last Sunday in May, (24th) 1882, and the two succeeding days.

Brethren and friends contemplating coming by rail to the Delaware Association will take tickets for Clayton, if coming from the north, and for Brenford if coming from the south. It would be best to take the afternoon trains on Tuesday, leaving Wilmington 1.05 p. m. and Delmar 2.20 p. m. These trains will be met, and the friends taken to places of entertainment. A cordial invitation is extended.

E. RITTENHOUSE.

THE Delaware River Old School Baptist Association will hold her next session, if the Lord will, with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, (May 31st), and continue three days.

Those coming from New York City will take the Pennsylvania Rail Road, foot of Liberty Street, between three and four o'clock on Tuesday afternoon. Get tickets for Old Bridge. Those coming from Philadelphia will leave Market Street wharf at 2 o'clock p. m. Get tickets for Old Bridge, on the same road, where all will be met and cared for.

Those coming by way of New Brunswick will take the stage at Macom's Hotel, in the city, which makes three trips a day.

W. HOUSEL, Pastor.

THE Warwick Old School Baptist Association will convene, by divine permission, with the church at Warwick, Orange Co., N. Y., on Wednesday before the second Sunday in June, (June 7th), 1882, and continue the two succeeding days.

Our brethren and friends coming by the "Erie" road, east and west, will change cars at Greycourt, for Warwick, (eleven miles distant) where they will be cordially met by

brethren and friends, Tuesday afternoon previous to the meeting. A general invitation is extended.

GEO. D. CONKLIN, Church Clerk.

THE Chemung Old School Baptist Association will meet, providence permitting, with the church at Waverly, Tioga Co., N. Y., on Wednesday before the third Sunday in June, (14th), 1882, and continue in session three days.

Those coming previous to the first day of the meeting, via L. V. R. R. will stop at Athens and inquire for either sisters Murray or Overton or Jas. C. Beard. Those coming via the N. Y. L. E. & W. or N. Y. L. & W. will inquire at Waverly for brother Daniel Vail or Elder Marvin Vail. Those coming via G. I. & S. R. R. will stop at East Waverly and inquire for Dea. James Harding or Elder Marvin Vail.

We will be glad to see as many of the ministering brethren and friends as can come.

JAS. C. BEARD.

THE Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock. Brethren and sisters are cordially invited to attend, and will be met at Blood's Station on the Erie Road, on Saturday before the meeting, and conveyed to places of entertainment.

By order of the church,
GEORGE WELD, Clerk.

The Sandusky O. S. Baptist Association will meet with the church at Van Buren, Hancock Co., Ohio, on Friday, June 9, 1882. Those who come to Findlay on the cars will be met at brother J. Behm's lunch room on Main Street. Those who come from the west on the B. & O. R. R. will be met at Baltimore; those from the east at Bairdstown; and those who stop at Arcadia, on the L. E. & W. R. R. will be cared for. All should arrive on Thursday, June 8. A cordial invitation is extended to all our faith and order, and especially to brethren in the ministry.

By order of the church,
J. P. CONAWAY.

The Old School Predestinarian Baptist Association called Turkey River, will be held with the Turkey River Church, four miles north of Fayette, Fayette Co., Iowa, commencing on Saturday before the first Sunday in June, 1882, at the house of brother Thomas Gill. Those coming from the east on the Illinois Central R. R., or south-east on the Davenport & St. Paul R. R., will be met at Fayette. Those coming from the west and south, at Randalia. Any wishing to get off at West Union will be met there—all on Friday before the meeting. We hope to see many of our ministering brethren present, and all who wish to participate in the meeting.

S. P. MOSHIER, Clerk.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

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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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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Ish-am E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writ-ings," together with the picture of each of the debaters, and will be mailed to any ad-dress, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., JUNE 1, 1882.

NO. 11.

POETRY.

ECCLESIASTES VII. 13.

"CONSIDER the work of God: for who can make that straight which he hath made crooked?"

There's a crook in my lot; how attractive to me
Would this world with its soft, lying vanities be,
If a thorn were not placed in the midst of my nest,
To teach me to long for a permanent rest.

There's a crook in my lot; but shall I repine,
When many have sorrows far greater than mine?

Then what are temptations, and sickness, and loss,
To the anguish of him who was nailed to the cross?

There's a crook in my lot; yet loud will I sing,
That out of the dust no affliction can spring;
The tempest and whirlwind obey God's command,
And he holdeth the waves in the palm of his hand.

There's a crook in my lot; but the crooked is straight
With the purpose of God; then I'll patiently wait,
Till purified wholly, admitted above,
To sing that my woes were commissioned by love.

—Gospel Standard.

CORRESPONDENCE.

"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."—Isa. xxvii. 13.

When God had delivered his people from Egypt, he told them of the glorious land to which he was leading them, and that their continuance therein depended upon their observance of his statutes; otherwise they should be besieged by their enemies, who should take them away captive, and among those nations they should find no ease.—Deut. xxviii. 65-68. All of which was fulfilled, and the tribes of Israel were all cast out of their land, and the delightful land was desolate because of them that dwelt therein, for the fruit of their doings.—Micah vii. 13. The Lord accomplished seventy years in the desolations of Jerusalem, (Daniel ix. 2,) and in "the set time to favor Zion," the acceptable year of the Lord, the angel of the Lord was answered with good words and comfortable words, "Thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it."—Zech. i. 12-17. The Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation for the return of Israel to their own land, and God raised up the spirit of the

people to go.—Ezra i. 1. Thus the Lord turned again the captivity of Zion, and they worshiped the Lord once more in the holy mount at Jerusalem.—Neh. vii.

Such is the account of the way that the Lord dealt with national Israel, who were in the wisdom of God the type of the spiritual, true and chosen Israel of God. What a precious word is this at the heading of this communication! Let us now try and get a glimpse at its spiritual meaning. Assyria and Egypt are named as the lands in which the children of Israel were found. Egypt was unto Israel the house of bondage, and Assyria the land of captivity. How true a description of the land in which we are all found by nature! Sin entered into the world and took us captive, promising us great rewards for our servitude; but we sold ourselves for naught to do iniquity, and became the servants of sin. Sin as a terrible tyrant reigned over us, and we were shut up in this house of bondage, though by nature we knew it not, and would say, "We were never in bondage," (John viii. 33, 34,) and might boast of what we called our free will. But sin and Satan held us captive. Sin was as a bridle in our mouths, and 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 disobedience.—Eph. xi. 2, 3. We were held captive, shut up in bondage under the law, and under the curse of the law.—Gal. iii. 10, 13, 23. Such was the land in which ye dwelt, "O ye children of Israel."

Now let us look at the children of Israel "in that day that the great trumpet shall be blown." What estate are they in? They are "ready to perish in the land of Assyria," and are "outcasts in the land of Egypt." Such was the experience which was wrought in them under the effectual teaching of the Lord their God, for it is written, "They shall be all taught of God, and who teacheth like him?" "Ready to perish." The Lord bringeth the poor sinner to see, and causeth his heart to feel, what a wretched, ruined state he is in. When lightened by the light of life, he then sees what slavery he is in. Sin is his master, and how confounded is he at its reign. All his efforts to effect his deliverance, all his resolutions to throw off the yoke of this tyrant sin, discover to him his impotence, bring low all his boastings of creature strength, and to this one, who is a partaker of the divine nature, what a famine there is in the land, and what hungering and thirsting after

righteousness does he experience. He searches throughout all the land of his fleshly nature, but it cannot be found, and though he labors incessantly to produce it, the land will not bring it forth; till at length the Holy Spirit bringeth this one to the humiliating, painful and alarming experience of his utter destitution of righteousness, so that he cries out, "In my flesh there dwells no good thing. I perish with hunger. Do what I can, I can bring forth nothing but sin; and every imagination of the thoughts of my heart is only evil, and that continually." He feels to be in a famishing, dying state; yea, he sinks as one in deep waters, where the floods of sin and wrath overflow him, and ready to perish he cries out, "Lord, save me, I perish."

"The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail."—Isa. li. 14. An exile from God, from the land of uprightness, taken captive in a foreign land, bound, and shut up in the pit of his own corruption, he "hasteneth that he may be loosed, that he should not die." O what longings, what sighs, what groanings for deliverance arise from this "ready to perish" one. Though he "hasteneth," he makes no speed. All his haste bringeth him no relief, and he is "ready to perish in the land of Assyria." The Lord speaks of "the outcasts in the land of Egypt." Wretched, homeless, exiled wanderers, such do the "children of Israel" feel themselves to be when the Holy Spirit discovers to them their vileness. Like the poor, loathsome leper, the law of the Lord cuts him off and casts him out from the fellowship of the saints and of God. Like the publican, his sins and conscious unworthiness as an impassable gulf forbid his drawing nigh; "but standing afar off, he does not so much as lift up his eyes unto heaven, but smites upon his breast, saying, God, be merciful to me, a sinner! I am so sinful that I dare not enter in among the children, they are so pure and good, while I am such a loathsome wretch that they could have nothing to do with me. O thou holy One! if angels veil their faces while they cry, Holy, holy, holy is the Lord of hosts, woe is me, for I am undone; I am cast out of thy sight." O what would not this poor outcast give to find a home among the children, to feel in the presence of Jesus at home? But he feels his state to be as the infant in the sixteenth chapter of Ezekiel, cast out in the open field to the loathing of his person, polluted in his own blood, no one pitieth, or hath com-

passion upon him. He feels himself as one who, because of his leprous, sinful condition, is abandoned to die, an outcast.

"It shall come to pass in that day." It is no bare possibility; it is the will of the eternal, almighty, unchangeable God, who has said, "My counsel shall stand, and I will do all my pleasure." He speaks, and it is done; he commands, and it stands fast. Unalterable his will, and who shall frustrate omnipotence? "It shall come to pass in that day." What day? When "the set time is come."—Psalm cii. 13. Typically, when the seventy years are fulfilled. The child is under tutors and governors until the time appointed of the Father, (Gal. iv. 2,) the acceptable year of the Lord, (Luke iv. 19,) the accepted time, the day of salvation, (2 Cor. vi. 2, Isa. xlix. 8,) the day of atonement, (Lev. xxv. 9-13,) the day of the gospel of Jesus Christ. This is the day in the experience of the children of Israel when the trumpet of the jubilee shall be blown. "It shall come to pass in that day that the great trumpet shall be blown." Who shall blow "the great trumpet?" The great Preacher, the Lord Jesus Christ; for he says, "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." And "the great trumpet," the gospel of the grace of God, gives no uncertain sound; all its utterances are distinct. There is nothing spoken to anybody, but the "distinction of sounds" is to a distinguished people. O what a joyful sound, what glad tidings of great joy does "the great trumpet" proclaim! "Thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." Ye are redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ. "I have blotted out, as a thick cloud, thy transgressions; and, as a cloud, thy sins: return unto me; for I have redeemed thee." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The Lord gathereth the outcasts of Israel. "I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Ye shall be gathered one by one, O ye children of Israel. "Yea, I have loved thee with an everlasting love;

therefore with loving-kindness have I drawn thee." "I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." O ye "ready to perish!" the Lord knoweth thee in thy low estate, and has commanded concerning thee, saying, "Give strong drink unto him that is ready to perish."—Prov. xxxi. 6. "My flesh is meat indeed, and my blood is drink indeed." This is too strong for some, but it is just that for which all the "ready to perish" hunger and thirst, for the blood of Jesus Christ cleanseth from all sin. Redemption is in his blood, and the forgiveness of sins. I am ready to perish! cries the poor, guilty sinner. O that I could taste of thy precious blood, O Jesus, Savior of sinners! "Stay me with flagons, comfort me with apples." Let me eat and drink of thee, else I die. The blessed gospel proclaims, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." He shall deliver the needy when he crieth; the poor also, and him that hath no helper. O ye outcasts, what good news, what glad tidings does the gospel of Christ proclaim! "Ye shall be gathered one by one." It shall be a matter of individual experience. "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight." "How shall I put thee among the children, and give thee a pleasant land, [a land of desire,] a goodly heritage of the hosts of nations?" (an heritage of glory and beauty). Ah, says the poor, outcast sinner, I know not; I cannot see how it can ever be. But the Lord says, "Thou shalt call me, My father; and shalt not turn away from me." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

"They shall come." "All that the Father giveth me shall come to me." "No man can come to me, except the Father which hath sent me draw him." "They shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Who are these that are drawn and taught of God, and that come to Jesus? Thou art the very one, poor, perishing, outcast sinner, for God has said, "They shall come which were ready to perish." Perhaps you are saying, I have no strength to come; I am so faint and weary, and ready to perish because of my sins. The Lord "giveth power to the faint; and to them that have no might he increaseth strength." "I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."

"The people of Jehovah's choice
Are registered on high;

And they shall hear his sov'reign voice,
And by his grace draw nigh.

"Far off, depraved, and prone to stray,
But they shall surely come;
For cov'nant love marks out the way,
And brings the outcasts home.

"Yes, they shall come; 'tis heaven's decree
They shall to Jesus bow;
This precious 'shall come' conquer'd me,
And gives me comfort now.

"I wandered from him while I could,
Till 'shall come' stopt my feet;
And now, through Jesus' precious blood,
I shall come to his seat."

O what a time it was when the dear Lord wrought and revealed these things in us! Truly it was "a time of love." O precious, precious Jesus! O wonder of unutterable love! to what unfathomable depths of misery and woe would my sins have sunk me, hadst thou not remembered me in my low estate, and by thy precious blood redeemed a poor sinner like me!

"They shall worship the Lord in the holy mount at Jerusalem." Here are the true worshipers, that worship the Father in spirit and in truth.—John iv. 23. They alone can and do "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3.

But I must not write any more just now. What is written, I trust is in love to all the blood-bought of Jesus Christ.

FRED. W. KEENE.

NEWBURY, Ontario, Canada.

FOREST CITY, Mo., Feb. 12, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having finished the business part of my letter, I feel impressed though unworthy a name or place among God's dear children, to pen a few words of encouragement to the editors of the SIGNS, and to those brethren and sisters who contribute to the richness of its columns.

Dear brother Beebe, your editorial remarks on "Predestination" were read by me with much interest, for the sentiments or truths therein contained constitute the very groundwork or foundation of the christian hope, and it needs not my feeble evidence to establish it. Yet it came as a chain of language, clothing my own weak views with words that I, poor and illiterate, was not able to produce. While this view of God's sovereignty is at antipodes with the carnal mind or human reason, it is in perfect unity with the Spirit of truth, and with the record God has given of his will. Now to the many able contributors to your columns I will say, as the Lord gives thee light, let it shine; for it is only as the bright sunbeams of his glory shine in our heart by his Spirit, that we are enabled to speak or write of the things of his kingdom to the profit of the little ones of the household of God.

Brother Beebe, having previously penned some thoughts on Ephesians iv. 30, some brethren who have read them requested me to send them to you, subject to your disposal. It is with fear and trembling that I submit it, lest I shall darken counsel by words without knowledge. Without further remarks, I submit it to your abler judgment.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." The above admonition of the apostle Paul requires our careful attention; for whatever word of command or exhortation was needful then, is also profitable and necessary for the people of God today, and will be while time lasts. I believe a fair elucidation of any passage of Scripture, however abstruse, is profitable to the household of God; while if done in a spirit of strife for the mastery or leadership, it will only cause discord and confusion. But such aspirations I have not. A feeling sense of my utter unworthiness, my scanty stock of knowledge, my want of aptness to teach, with my seclusion as a citizen in society, forbids it. Praying, then, that the Lord may enlighten my mind by his unerring Spirit, and direct my pen aright, I will offer such views as may be presented to my mind in few words.

The current opinion of the Arminian world, that we, the creatures of God, whether regenerate or unregenerate, can at will, by our acts of obedience or disobedience, produce a change in the purpose, mind or will of God, the Lord Jehovah, the Creator of heaven and earth, so as to cause or produce joy, grief or sorrow with him, is preposterous, and is revolting to every one that has been taught by that same Spirit to reverence him as their God, their Savior, their King, eternal, unchangeable, all-wise, having all power in heaven and in earth, controlling the destinies of men at will, and on whom we are dependent even for the breath we breathe. It is derogatory to his holy and inflexible character and attributes. It is making him altogether such a one as we are; yea, it is exalting the creatures of his hand above him, their Creator. He says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6. "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xxiii. 13. "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 unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."—Romans xi. 34-36. "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."—1 Cor. ii. 16. "But," says the objector, "it reads, Grieve not the holy Spirit of God; and God being the Spirit, it must mean God. If not, what spirit is it?" By carefully examining the text with its connections, we are persuaded that we will find both the "holy Spirit," and many of the causes of grief. Our text says it is the Spirit "whereby ye are sealed unto the day of redemption;" and in the same epistle, i. 13, 14, the apostle defines it as "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." Then we conclude that

it is that spirit which is born of the Spirit; that spirit of life and light which God bestowed on us when he communicated to us the light of spiritual life; and being born of God, it is the holy Spirit of God, for Christ our Lord said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Then we conclude that christians, as we recognize them here in their militant state, are compound beings, having a body of flesh which they received in natural generation through their natural head and progenitor, Adam, who was a natural man, with all his progeny. When we say flesh, we do not only mean the fleshly fibers that cover our sinews and bones, but all that is born of the flesh, the Adam man. "For that which is born of the flesh is flesh."—John iii. 6. They have also that Spirit of adoption, whereby they cry, "Abba, Father;" that Spirit of promise, whereby they are enabled to patiently wait all their appointed days, till their change come, "which is the earnest of our inheritance until the redemption of the purchased possession," &c. That holy Spirit of God, whereby they are sealed unto the day of redemption, they receive through Christ, their Head and spiritual Progenitor, who, with his progeny, is spiritual. Now, when these two opposites are brought together, there is 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."—Galatians v. 17. "Now the works of the flesh are manifest, which are these: Adultery, fornication," &c.—Gal. v. 19-21. "But the fruit of the Spirit is love, joy, peace, long-suffering," &c.—Verses 22, 23. Then Erskine was right when he said,

"To good and evil equal bent,
I'm both a devil and a saint."

Having described and located that Spirit in a body of flesh, the recipients of it are admonished not to grieve that Spirit; for, according to the language of the text, it is possible that it may be grieved. We will now try to state some of the many ways that it may be grieved. Among the most fruitful causes are our fleshly lusts, the wanderings of our fleshly mind, the depravity of our fleshly nature; so that when we look back over our christian pathway, and see the many meanderings in by and forbidden paths, and are enabled by that Spirit to look down into the innermost recesses of the fleshly heart, and see the utter pollution and sinfulness of sin that there is hidden, and wrangling and warring against this Spirit or spiritual mind, then it is that we realize our weak and helpless condition, and O the bitterness of grief it produces! In the language of the psalmist we cry out, "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit."

—Psa. li. 9-12. Another very prominent cause of grief is to see our brethren walking disorderly, not submitting themselves to the order, ordinances and discipline of the church, led away by the vanity and fashion of the day, courting the favor and applause of the world of antichrist, in their worship eating and drinking with the drunken, seeking a large and fashionable audience, and not the comfort, peace and consolation of the little ones of the household of God; in short, led away by the lusts and vanities of their fleshly minds. Dear brethren, the apostle exhorts all those that have learned of Christ, those that have heard him, and those that have been taught by him the truth as it is in Jesus, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Another, and by no means the least prolific cause of grief, is the bringing in of heresies, cutting loose, as it were, the cords of Zion and removing her stakes, seeking to bring in materials for the enlarging of the building of God, and withal daubing with untempered mortar. These, with many others, too numerous to be named in this short article, are causes fruitful of discord, confusion and grief. Dear brethren, these remarks may seem severe to some; but of those who are led by the Spirit, there will be no "bones broken." Then would it not be well for us all to carefully and prayerfully heed the admonition of the apostle, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption?" "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Dear brethren, though unworthy a name among you, I subscribe myself your brother in hope,

ALBERT DAVIS.

CONCORD, W. Va., March 18, 1882.

DEAR BRETHREN IN CHRIST:—For some time I have been thinking of telling you what I hope the Lord has done for me; but I feel so unworthy, that I do not think you would wish to be bothered with a scribble from such a poor, unlearned and ignorant worm of the dust as I am. When I look back at my past life, and view the dangers, toils and snares which I have passed, it appears like a mystery that my life is yet spared.

My father died when I was only nine years old, and my mother was left a poor widow with several children, of which I was the youngest. She tried to keep house awhile, but her children left her, and she had to break up house-keeping. I then strayed from place to place, in the midst of a wicked people. I had many temptations to encounter, and was easily led astray. It was very

seldom I went to meeting, because I did not have clothes to wear in respectable company. I had decided that at some future time, after I had got my fill of sin, I would get religion, as they call it. I would set a time when I was going to do better; but when the time would come to do better, I wanted to sin as bad as ever. At this time I had never heard but two or three Primitive Baptists preach, and they said that God had an elect people. This I did not believe. I thought if God had chosen a part of the human family to be saved, he was an unjust and partial God. I did not think the Old Baptists had any Scripture for their doctrine, but I thought they were a hard-hearted and narrow, contracted people. I thought there would be millions who would go to hell by being deceived by the Old School Baptist doctrine of election and salvation by grace. But when I was about fifteen years old, I laid down one night upon my bed to rest, when it appeared that something told me that time should be no longer. I saw the whole human family gathered together, of every nation, kindred and tongue under heaven, a great multitude indeed. I then saw the good and blessed Savior, and he divided this multitude, and separated them. There were two roads; the right hand road went to heaven, and the left hand one went to hell. I saw the elect of God, and they were placed in the road that leads to the paradise of God; while I, with the rest of the wicked, were cast into the road that leads to hell. I thought we went on, mourning as we went; and I looked back and saw the elect of God marching the streets of the New Jerusalem, singing praise unto God. We went until we came to a dark and lonesome valley, and I looked and saw in the midst a dark and horrible pit, burning with fire and brimstone. Tongue cannot express my feelings when I was in this condition. I thought, O that I had five minutes now! I would spend them in prayer to God; but it is too late now, so hell is my portion. All at once I came to myself. How thankful I felt to God that my life was yet spared; still I was a sinner, and could see myself as I never could before. I then thought I would try to serve God from this time on, it now being September. I tried to pray a few times, but finally became cold, and remained so until April, 1877, when my sins bore upon me like mountains. I tried to pray, but my prayers fell to the earth. I would try to read the Bible, but it all condemned me. I viewed myself as being one of the worst of sinners that ever lived. Very often, when traveling along, I would carry a knife or stick in my hand, for fear that something might kill me, and I would go to hell; but I could not see how God could be just and save such a sinner as I was. I had worked myself out of tools and timber, and saw that I must die and go to hell. I thought I would pray once more, and my prayer was, "God, be merciful to me, a sinner." It appeared that my sins

were pardoned, and I could praise God with a new tongue. I thought I never should have any doubts and fears; but soon doubts arose. I wanted to belong to some church, but I did not feel worthy. There was a Methodist lady who told me to go to the mourners' bench and get religion. She said it was good, sweet religion, and I would not have those doubts and fears. I told her that Paul said, "By grace are ye saved," not by mourners' benches. But this mourners' bench religion is just as good as the devil wants. I tried to pray to the Lord to direct me to the true church. I went to hear all kinds of preaching, and I thought I had rather stuck my head into the fire, than to have offered myself to any but the Primitive Baptists. When I went to meeting I thought they were the loveliest people I ever saw. They could tell my feelings better than I could. I joined the church on the first Sunday in October, 1877, and was baptized on the following Sunday. I never have doubted but what they were the true church, but I have doubted whether I am fit to be with them. In February following I became troubled very much; I feared that I was deceived. I thought I would go to our next meeting and get them to exclude me from the fellowship of the church. One night before our meeting I was troubled so much that I got down by my bed and tried to pray to the Lord to show me whether I was deceived or not. I laid down upon my bed, and felt like I was carried and placed in a valley, and I was traveling along, trying to go home. I thought there was an exceeding high mountain, and very rough, and all kinds of ravenous beasts dwelt in this mountain. There was no path across it, and I lived on the other side. I traveled on until I got to its base, when all at once the sun disappeared. I commenced trying to pray to God to give me light to travel by, (for I was compelled to cross it,) when all at once a light above the brightness of the sun at noonday shone about me, the brightest light I ever saw. The mountain was divided into two walls, and between these walls was a path, which was strait, narrow, level, and paved with gold; and that light led me along, and shined upon the gold, and it glittered. I felt that I never would sorrow again. As I went along I praised God, and my mouth was filled as fast as I could speak, and I tried to preach as I went. When I came to myself I felt like I had to try to preach. I made every excuse I could think of, but to no avail. The trouble grew worse and worse. I would try to read my Bible, and whenever I did so it would open at the place where it says, "Woe is me if I preach not the gospel." I fought about a year, when I saw in a vision the Lord traveling along, and I was following him. I turned one side to another way, and he looked back at me and said, "Take up two pebbles, and follow me." I started on after him with a bowed head and aching heart, and he said, "These are the two talents

you are to have." We traveled on, and he placed me in a very rough road, assigned me my work, and gave me a text, Matthew xviii. 3, showing me that after I had finished I would be with him. My trouble now arose greater than ever. I often prayed for death, rather than try to preach. I fought about two years, until I was compelled to go forth in my weak and stammering way. My troubles and difficulties are great. Pray for me.

Your unworthy brother,

LEE HANCKS.

SENATOBIA, Miss., Jan. 15, 1882.

BRETHREN BEEBE:—I have for some time felt like trying to write a few words of consolation to the dear brethren throughout the United States, who are readers of the SIGNS OF THE TIMES; but when I consider my weakness, I do not see how I can do so, and if left to myself, I cannot; but trusting the all-wise God, I am resolved to try. My mind this morning is wandering, as usual, but is dwelling mostly on the subject of Grace, and I will offer such thoughts as I may have.

"For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. This plainly teaches that if we are saved, it is by the unmerited favor (which is grace) and righteousness of Christ, which is imputed to us. Not that we are deserving, not that we ever have or ever can do anything to inherit this gift; although it is proclaimed throughout our country that all can, if they will, and the poor creature is told that he must take hold of the faith and exercise it. But I would ask, How are dead sinners to take hold of the faith? For one I can say, that if it had never taken hold of me, I could never have taken hold of it. I can only hope that I am embraced in that faith, and have been made to feel the sweet power of the divine Spirit. If I am in possession of that faith, and am exercised thereby, it is as the gift of God. It was not imparted because of merit in me, nor because of my works, for then I could have something to boast of. But we read that boasting is excluded, in the matter of salvation. But if it is by works, then it is no more grace, otherwise work is no more work; and if it is by grace, then it is no more of works, otherwise grace is no more grace. Yet we are told, "Work out your own salvation with fear and trembling;" but the latter portion of this Scripture quotation is frequently omitted. This is a very important truth, and should be rightly applied. But it will not do to apply it to that eternal salvation of which Jesus is the author and the finisher. Who can work out that salvation? If this is left for me to do, I shall never be able to reach the clime of immortal bliss, where all the redeemed shall dwell. But there is a temporal salvation which the saints are exhorted to work out; for it is God that worketh in them, both to will and to do of his good pleasure. O what consola-

tion we have in the truth, "By grace are ye saved!" Yes, dear brethren, all who ever have been or ever shall be saved, from the least to the greatest, even all who are embraced in the covenant of mercy, must be saved by that grace, and through that faith, which is the gift of God. It is not of works, lest any man should boast. But, dear brethren and sisters, we should not fold our arms and sit down on the stool of do-nothing, because it is said, "Not of works;" for there is a work for all God's people to perform, and they cannot well rest until they do that work, which is to discharge every duty. O, brethren, let us try to discharge every duty that is enjoined upon us. May we awake to righteousness, and sin not, for then shall we see life and prosperity in Zion. Let us not forsake the assembling of ourselves together, as the manner of some is. Let us meet with the church in all her appointments, so that our brethren in the ministry may not be discouraged; and let us minister to their necessities, that they may not be too heavily burdened in the discharge of their duty.

We read, 2 Timothy i. 9, 10, "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, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." O what a glorious declaration! Then we have life and immortality through the atoning blood of Jesus, and the grace which was treasured up in him before the world began. O what wisdom is displayed in God's purpose of salvation! Yes, he "hath saved us." Saved before we were born or manifested in time, and called with a holy calling when manifested in time; not for something that we have done, but according to his own purpose and grace which he purposed in himself. If it had been left to our will and choice, how sad would be our state; but he who saw the end from the beginning, laid help upon One that was mighty and able to save to the uttermost all that come unto him. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

I will close for the present, although I have hardly touched the subject. I hope to hear from some of the brethren on the same. As this is my first attempt, you will please pardon all errors, for they are of the head and not of the heart.

There are but few Primitive Baptists here, and we have no preacher nearer than sixty miles. We would be glad to see any of our brethren in the ministry.

Yours in hope,

J. S. SINGLETON.

REDDING, Iowa, Dec. 23, 1881.

DEAR BRETHREN BEEBE:—I have had it in my mind for a number of years to write out my little experience of grace, if I may call it such,

for publication in the SIGNS OF THE TIMES. Of late some of the brethren have insisted on my doing so, and now I have concluded to make the attempt.

I was born and raised in Athens County, Ohio, and lived there until after I was married. My parents and most of my relatives belonged to what is generally called the Campbellites, and their preachers always made my father's house their stopping place. They often insisted on my joining their church, and I often felt that I would have to join them; but I always felt that I would be a disgrace to the cause of the Savior, although I did not desire to be. On the fourteenth of April, 1842, I was married, and it so happened that the lady I married was a member of the Old, Regular Baptist Church called Muddy Creek. Elder Samuel Moody had the pastoral charge of the church, and he married us. I do not remember that I was ever at an Old Baptist meeting until after I was married, and then, as often as we could, we attended meeting where her membership was. About two years after we were married we attended the meeting at Muddy Creek Church, it being the time of their communion. While my wife was communing with the church, the thought entered my mind, My wife is worthy of being numbered with the children of God, but here I am, a sinner, not fit to go everywhere she can go. It was all I could do to keep from telling the people right then what a wretched and awful sinner I was. I felt so very bad that I got up and went out of the house, and walked some distance, and sat down, so that no one would see me. I was in a great deal of trouble about my awful condition, as it appeared to me then. I sat there until meeting was out. Time passed on, and I still felt very miserable by spells. At times I was led away by the evil one, and would get angry, and at times would use profane language; but I never had been in the habit of using bad language, as the most of young people were. Finally, my father talked of selling out and going west, and as we were living on his place, we were obliged to go to some other place; so I resolved that when we got into a strange country I would break myself of several bad and foolish habits, and try and do better in the future. We made three moves in Ohio, but were not satisfied, and in the fall of 1847 we moved to McLean County, Illinois, and settled in Leroy. During the time we were moving about, I very often forgot my promise to do better, and would find myself practicing my old, bad habits again. At times I felt myself to be one of the most miserable wretches on earth. During the years 1850 and 1851, I felt that I was no company for anybody, nor anybody company for me. I attended meeting as much as I could, to see if I could hear or feel anything that would relieve my mind at all; but instead of being relieved, everything I heard said on religious matters only seemed to seal my condemnation more and more. Finally

I felt myself to be such a dreadful sinner that I prayed the Lord, if it could be possible, and agreeable to his most holy will, to relieve my awful distress, and if not, that he would kill me at once, and let me go into everlasting misery; for I felt that was my doom, and if there was no hope for me here, I might as well go first as last. I was so heavily loaded with the burden of my sins, that my heart felt as adamant rock, so heavy that it appeared to me I could neither walk nor stand. About that time the Methodists held a protracted meeting near my house, and I attended most of the time, but did not go to the mourners' bench to be prayed for, as it seemed to me that their prayers could do me no good. At one of their love feasts, as they called them, I felt that if I did not tell the people what a terrible sinner I was, I would be thrust down through the floor into everlasting torment; and before I knew what I was about, I was on my feet and telling the people what a sinner I was. What I said, I never could remember; but after I sat down I felt as light as a feather, and everything appeared the brightest and most beautiful I had ever seen anything in my life. The very trees, the birds of the air and the beasts of the field, all appeared to be praising God. When I went home my burden was all gone, and I felt as light as a feather. For about twenty-four hours I felt like I never should see any more trouble in this world, and it seemed that everything would praise the Lord always. The day after I met with this change, I felt that I wanted to go and see a brother-in-law, about a mile from where I lived, as he had been like me, a rude kind of a man. I felt a great deal of interest in his future welfare. I was foolish enough to think that I could tell him all about it, so that he could see and understand it all; but before I got there I began to feel that I had undertaken to do something that I could not accomplish, and I had a mind to turn about and return home. But I continued on, and got there, and after we had talked awhile I mustered courage, and began telling him how different I felt from what I had for some time back; but I soon found that I could not make him understand anything about it, so I returned home, feeling quite disappointed in my undertaking. For several days I felt that I was released from the troubles and turmoils of this world. The Methodists wanted me to join their church, but I did not think I could feel at home among them, so I refused to go with them. I felt that the Predestinarian Baptist Church was my choice; but as we could not so much as hear of an Old Baptist in that country, much less a church of that order, and as there was a Missionary Baptist Church in the neighborhood, I concluded to join them for the present time; so I joined them, but very reluctantly. About two years after I joined them, they got so that they did not hold any meetings; but after about two years more they revived, and organ-

ized anew, but I did not go into the new organization. By this time we found that there was an Old School Baptist Church about thirty-three miles south-west of Leroy, and as soon as we could, we went and visited them. Their meetings were held at Elder J. B. Moore's, in DeWitt County, Illinois. We attended meeting there quite a number of times before we offered to join them, as we wanted to be sure that we could feel at home among them. I think it was at the June meeting that we offered ourselves to the church, and were received. Ever since then we have had our membership with the dear Old Baptists; but as for myself, I feel altogether too unworthy to have a name or place among them.

When I began this letter I thought I would give the names of the several churches, and their places, in which we have had our membership; but I find my letter is so lengthy, I fear the dear brethren editors will cast it into the waste-basket.

This is from one who is less than the least of the children of God, if one at all.

H. M. PUGSLEY.

RIPLY, Miss., Feb. 17, 1882.

BROTHER BEEBE:—I send a letter for publication, received last year from sister Butler, which got misplaced. If it is thought by you worthy a place in the SIGNS, I would be glad to see it published.

T. L. MORTON.

WOODHULL, Ill., June 21, 1881.

ELD. T. L. MORTON—VERY DEAR FRIEND:—After so long, I am about to try and write you a little in reply to your good, kind letter, which came safely to hand, and which I have read again and again.

At this writing we are all well, and I hope we are thankful to the great Giver of all good that we are spared, that we are still among the living, while so many around us are being stricken down. O how kind and merciful God has been to us, pouring blessings down upon us, poor, unworthy creatures, sparing our lives and giving us health; but how little we do in return. When I think of the many things I do every day of my life, of the sins I commit, and how far my walk and conversation is from being what that of a child of God should be, I wonder if I am mistaken. I have been in such a cold and backward state so long, and for awhile past have had such a weight upon me by night and by day, and such a desire to unite with the church, that I think sometimes it is because I have not done my duty, that God has left me to myself, that it is because I still remain in Babylon that I do not enjoy more peace; for he says in his holy word, "Wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you." But what have I to offer? Every time I think of joining the church, I look more unworthy than ever; and yet, every time I leave without saying anything, I feel bad for a long time. It seems

as if I could hardly live. Next Sunday will be the yearly meeting, and if the Lord gives me strength, I will offer what little I have, and I do not think they will deceive me, but will tell me if they do not think I have received a hope. One thing I do know, and that is, that I never will make my home with any church except the Old Baptist. That poor and despised few, I believe are the church of the true and living God, and that all others preach for doctrines the commandments of men. It is disgusting to me to hear them, and I never go near them, although they have meeting within two miles of us. We have to go ten miles to Baptist meeting, but it is no trouble to go that far to hear the truth preached as it is in Christ Jesus. I believe there are some of God's people in all denominations. I have a dear father and mother, one is a New School Baptist, and the other a Methodist; but I believe they are God's children, as much as I believe anything in the world, and yet they hate the doctrine of election and foreordination. It is all works with them. It seems to me I would be too happy if they could see and believe as I do. When I first received a hope, (if I have one,) my first thought was about my parents. I thought I saw the plan of salvation so plainly that I could tell them, and they would see; but I soon found that unless taught by the Spirit, they will always believe as they do now. I received a letter from S. P. Burrell, a stranger to me in the flesh. He said my letter that you sent to Elder Beebe, and which he read in the SIGNS, was a comfort to him; but to me it looked so small, I wondered that you would send it.

I am sorry I have nothing to write you, of interest, but of ourselves we can do nothing. Unless the Spirit moves and prompts us, we can write nothing to comfort any one. Give my love and kind regards to your wife. I wish you could be at our yearly meeting. I would love to hear you proclaim the truth.

I will close. If you have time and opportunity, write again. We enjoy your letters so much; and if mine are poor, please bear with me.

From your unworthy friend,
MERIBA R. BUTLER.

JUNE 27, 1881.

ELDER MORTON—DEAR BROTHER IN CHRIST—If one so little may thus address you:—I will write a little more. As I told you in my first letter, I thought I should offer myself to the church, but when the invitation was given, and they began to sing, I felt as if I never could go, and so kept back; but as soon as they sang the last line, I looked up and caught the preacher's eye, and I felt my opportunity was gone for that time. I turned so deathly cold and sick, I thought I should faint where I stood. After meeting closed, they saw how sick I was, and wanted to do something for me; but I said it was a hard cold and headache, and I would get over it. I went into a room and laid down on a sofa, and

thought I should die. I thought I would tell my husband to tell the preacher to give one more invitation at the afternoon meeting, and I would go forward. Then I thought, No, I will keep still, and if he opens the door of the church, I will go; if not, I will say nothing about it to any one. But I felt sure he would not, as it is not usual for them to give an invitation twice on one day. But after meeting, he said that the invitation was still open, if any wished to come. I went forward, and was received, and baptized on the following day after meeting, and O what a change, a relief, a peace that passeth understanding! I never before, nor ever again, expect to be so happy in this world. Now I have the answer of a good conscience. Truly God makes his people willing in the day of his power.

But I must close, with love to you and your family. May God bless you, is the prayer of your little sister,
M. R. BUTLER.

LEAD HILL, Ark., Oct. 30, 1881.

DEAR BRETHREN BEEBE:—I feel like I would love to tell you, and the brethren and sisters who write for the SIGNS OF THE TIMES, some of the Lord's dealings with me, and also how I am comforted in reading the able communications and editorials in that paper. I was so well pleased with the editorial in regard to the order of the church, that I do not know how to express myself. I hope I have been made willing to forsake everything for which there is no precept or example given in the Bible.

I was raised by Old School Baptist parents, my father being a minister of that order. From my earliest recollection I felt a respect for them, but did not believe all their doctrine, for I thought I could get religion whenever I wanted it; and I thought I would get it, after I had seen enough of the pleasures of this world. But in the summer of 1868 I saw myself a sinner in the sight of God, and then I commenced my good works; but it was all to no purpose, for the more I worked, the worse I seemed to get. One day I was traveling the country road, when something seemed to say to me, You are not fit to travel this road. No tongue can tell the sadness of my feelings at that time. I did not have such fears of hell as some tell of, but I saw the goodness of God, and the loveliness of his people, and the thought of being banished from them forever seemed more than I could bear. So I left the road and went into the pine woods, where I thought no one would see me, and thought I would try to pray; but it appeared that no place was lonely enough. At last I saw a large pine tree, and I thought I would go to it and fall on my knees and pray for relief; but I came within a few feet of it and stopped, for I felt too unworthy to bow before such a being as God. While standing there, I had a view of the Savior on the cross, with his head bowed down, and it appeared to me that I could see the holes in his hands and in his side,

and a voice said to me, "Your sins helped to nail me here." O what anguish of soul I felt! No tongue can tell it. I saw the justice of God in condemning me, and I cried out, "If I am damned, it is just; and if I am saved, it is of mercy." The very breathing of my soul was for mercy. Then I saw the Savior raise his head, and he smiled and said, "Your sins are forgiven." O! such a light shined around me, and I felt that I loved everybody, and the trees of the forest seemed to be praising God. The joy I felt cannot be told. I started home to tell my father what the good Lord had done for me; but after I had traveled some distance, everything seemed to resume its natural appearance, and the tempter said to me, "You are mistaken; and if you go home and deceive your father, you will be worse than ever." So I did not tell him. I had many thoughts about baptism; but the Baptists were so divided, and so mixed, I thought I could not fellowship such things as they held to. I lived in this way until 1876, when my father and some others were organized into a church of the Old order of Baptists, and I joined them, and was baptized by my dear old father. We are a little band, almost alone in this country. We cannot have much preaching. My father was pastor of the church, but has not been able to preach for about three years. But we still live in the faith and hope that the Lord will send us a pastor.

Finally, brethren, pray for us, and believe me your brother in hope of eternal life,

WM. J. CASEY.

REMINGTON, Ind., April 30, 1882.

DEAR BRETHREN BEEBE:—As I have had to write to you on a business matter, I shall now attempt, through the mercy and goodness of our heavenly Father, to write of some of the heavenly places in Christ in which your unworthy brother (if a brother at all) has been made to sit within the past three years; for it has been that long since I ceased from my own labors. The most of the time since then I have had sweet comfort and consolation in my Redeemer, the Lord Jesus Christ. Although I have had many dark seasons, I believe I have never been without hope since (as Paul says) the day of my illumination. At that time there were but two Old Baptists in Benton County, that I knew of; still I did not know then that I was one; but God, who moves in a mysterious way his wonders to perform, worked in me to will and to do of his own good pleasure, causing me to be baptized at an association held at Paint Creek, Carroll County, Indiana, two years ago. Last fall we organized a little church in Benton County, with nine members; now we have eleven. We have an attentive audience, and we believe there are several inquiring minds. We all feel greatly pleased with the way our God has worked for us. We feel certain that he is on our side, for we do know he is a God of power and of purpose, and that his Christ is our

Christ. We preach Christ, the power of God and the wisdom of God; when we preach him in that way, we will have but little to say of man. We have all wondered why God should be so good to us; but the desert shall blossom as the rose: it shall blossom abundantly, and rejoice even with joy and singing. And I hope, dear brethren, that the Lord is not only working here, but is building up the walls of Zion everywhere. I have often thought that if I had the pen of a ready writer, I should be pleased to write of some of the dealings of God with his people; but as I have not, I will close by saying, I hope the God of heaven may ever be your Comforter and Protector. May he build you up in your most holy faith, and may you always be able to speak the truth as it is in Christ, to strengthen the feeble and raise up the drooping:

Your brother in hope of eternal life,

J. L. FOSTER.

MACOMB, Ill., April 26, 1882.

G. BEEBE'S SONS—HIGHLY ESTEEMED BRETHREN:—Because Jesus lives and reigns, I still live; and because God is immutable, I am not consumed, but am yet in the land of the living, and yet have hope.

I have for some months refrained from writing anything for the SIGNS except obituaries; not because I have not felt an unabating interest in the success of that very valuable medium of correspondence, nor, I hope, for a want of love to its patrons, but because I have felt much of the time a deep sense of my own insufficiency to edify and instruct its readers, and because others more able have kept its columns so richly laden with good things. It is true, I have been repeatedly requested to write by friends, and have had some impressions to do so, but I have tried to content myself with a private correspondence.

Now, however, as your association meetings are anticipated as being near at hand, I feel an irresistible desire to say a few words to the readers of your paper, and especially to those likely to attend your anticipated annual meetings in the east. I so pleasantly and profitably mingled with the dear brethren and sisters there last May and June, and the memory of those sweet seasons of christian communion is so sweet and fresh in my mind, that I wish to send a fresh token of christian love and greeting to those whom I met on those occasions, and also to all those who may meet there this year in the name of the Lord Jesus. May they all be enabled to convene together in love and unity, being of one mind and one soul, seeing eye to eye, and speaking the same things. May the ministry come in the fullness of the blessing of the gospel of Christ; knowing nothing but Jesus crucified, buried, risen, triumphing and reigning, as the only way to God, and as head over all things to the church. May each minister in attendance feel like a little child, and be kept at the feet of Jesus, and seek the lowest

seat at your feasts. May all the saints who may meet on these occasions sensibly realize the solemn and over-awing presence of the exalted Lord of lords and King of kings, and be blessed with a time of refreshing from his presence. Though I shall be absent in body, I hope I shall be present with you in spirit and in my prayers.

Brethren Beebe, I wish to express my gratification at the able and satisfactory management of the SIGNS under the new firm, and my edification in reading the editorials, and I pray the Lord to still direct you both by his Holy Spirit in your responsible stations.

I hereby extend to you and the family my profound sympathy in your late bereavement of your venerable and dear mother, "Be still, and know that I am God."

My companion has been seriously afflicted for a few days, but appears now to be improving.

I remain, I hope, in unfeigned love to the people whose God is the Lord.

I. N. VANMETER.

JACKSON, Tenn., April 9, 1882.

ELDER GILBERT BEEBE'S SONS—

VERY DEAR BRETHREN:—My mind has been drawn out or impressed to tell you of some of the Lord's dealings with me; not anything that I have done for Jehovah, but what I hope he has done for me.

I was born in Madison County, Tennessee, Jan. 3, 1847, near where I now live. I was raised by Old School Baptist parents, but I never could understand their doctrine until my eyes were opened by Jehovah, although raised by them. While in my youthful days, I studied some about dying, and of my future state, but thought I was no worse than some who were members of the church; I even prided myself that I was better than some of them. Though a wicked wretch, I could not see myself as such. I went on in that way until the year 1865, and then I had a very hard spell of brain fever, or inflammation of the brain, and came very near dying; so said those that attended me. After I got well, I began to study more about dying, and it bothered me a great deal. While plowing in the field, in the year 1866, it seemed that an unknown voice said, "Fear not death." That relieved me for awhile. I went on in this condition until 1870. I married a Miss Moore, whose parents were Campbellites. I was pleased with their doctrine. They told me that I was the very one that should join them, as I was not a drunkard, and was of such a moral character, and was a good vocalist, and that they needed just such a fellow in their church to teach them vocal music, &c. How cunning is Satan! But while meditating, and thinking it all over, and thinking that I would join them, this same small voice appeared to say, "Let them alone; look at yourself; who are you?" I then saw myself, for the first time, a sinner. I tried to pray, but it seemed to go

no higher than my head; and when I had given up all hope, it seemed that my only and last cry was, "Lord, be merciful unto me, a sinner." In the twinkling of an eye, this same voice seemed to say, "Peace!" Brethren, if I ever did receive a hope, it was then and there. It seemed that everything was changed and was praising God's holy name. Everything seemed new. I thought that I would never see any more sorrow; but alas! I soon thought that I was deceived, and then my prayer was, "Lord, if deceived undeceive me." I was then happy again, for that all left, and this same small voice seemed to say, "Go unto Ananias, and he will tell you what to do." I went shortly after, to a Campbellite protracted meeting, but they preached different, it seemed to me, from what they did previous to this time. I found no Ananias there. I went to a Missionary Baptist meeting, but found no Ananias there. I went to others, with the same result. I finally concluded to go to hear those despised Old School Baptists, though I thought I knew I would not gain any relief from them; but to my surprise, they were the people, or the Ananias, that I was told to go to; and what rejoicing I had! my soul did feast upon the fat things that I heard. But when the time came to go forward and join them, or when they opened the door of the church, I felt too little to be with such a people, so I declined. This was in 1877. I went on in this way, disobeying my Lord's command, and the stripes that I received seemed unbearable, until August, 1881, when I could stay away no longer. They received me, and I was baptized; not for anything that I had done, but for what Jesus had done for me; and my load passed away. But alas! dear brethren, another trouble seems to arise. It seems at every church meeting that this same voice says to me, "Go preach my gospel." But, brethren, I feel so little, so poor, I am made to say with the apostle Paul, if I am a saint at all, I am the least of all. Brethren, pray for me, that I may be reconciled to his will. God's people shall be willing in the day of his power. Dear brethren, write on. I do feast upon those fat things that are written in the SIGNS. All the pieces are good. The dear sisters' pieces are so sweet, for when I read them, they tell my experience so plainly, it makes me say, we are surely taught in the same school. So write on, dear sisters.

I have written more than I anticipated, brethren Beebe. If there is anything in this that is likely to mar the feelings of any of the household of faith, or anything that is not according to the standard, cast it into the waste-basket. Do not crowd out other pieces for this; but if you do publish it, correct all mistakes, for I am such an imperfect creature, I know there are many mistakes in it. I remain, as ever, your little brother in Christ, I hope,

JAMES M. WHITENTON.

NEWBURY, Ont., April 14, 1882.

DEAR BRETHREN BEEBE:—I send you the copy of two letters from sister Lydia Hughes, which I think would be of interest to the many readers of the SIGNS.

FRED. W. KEENE.

CLEVELAND, Ohio, March 12, 1882.

MR. KEENE—DEAR FRIEND IN THE HOPE OF THE GOSPEL:—I hope I am not presuming in thus addressing you, nor in writing to a stranger; for although a stranger in the flesh, your communications in the SIGNS have, I trust, found a response in my heart, and led me to feel that we are not altogether strangers. We find that amid the different circumstances in life, and the varied experience of God's children, there is a mysterious something which draws them together, and unites heart to heart. And how confirming to our faith to find others of perhaps different nationality, and training, and prejudices, speaking out of a full heart, the things which have long exercised our own souls, and the doctrine which has been made so dear to us, because it is our only hope; yea, of him who is the sum and substance, and our all and in all. I find by your communications that our path has been in some respects similar; we both united with the false or professed church, and remained with them until by God's teaching, I trust, it was made such bitterness and death that we could no longer remain in the congregation of the dead. O what a mercy to be taken from the mass of those who know not God, and to be led about and instructed by the great Teacher! Can I believe that God has dealt so with me? Truly, if so,

"Twas not for good deeds, good tempers, nor frames;

From grace it proceeds, and all is the Lamb's."

But of the trials and conflicts before the soul is brought off from the professing and the profane, the world and self, I need not tell you. Though many years have passed since I left the professed church, and was separated, the many tossings to and fro, lest I should act wrong, led, I trust, to many prayers for divine guidance; and to this experience you are perhaps no stranger. But why I have been made to stand alone for so many years, I cannot yet understand. But I believe the poet is right when he says,

"God moves in a mysterious way
His wonders to perform."

I have often been made to bless him for thus separating me, even though the path has been much of it bitter and dark. One taste of redeeming love makes every bitter thing sweet. Then the song is,

"Why was I made to hear thy voice
And enter where there's room?"

And not, why is the way so rough and thorny? We wonder and admire the grace that has set us free, while our glorious Redeemer is the chiefest among ten thousand. During the past twenty-seven years, I have had many ups and downs, ins and outs; and I would say in all sin-

cerity that Christ as the way, the only way, shines brighter and brighter. The more we learn our weakness, the stronger we cleave to the Rock of Ages, and our weakness is only learned through trial. I used to wonder that the Lord's people were such a tried and afflicted people. Indeed, this was quite a stumbling-block to me in coming out from the professed church. That I had trials, I knew; but others seemed at ease; and why it was, I could not tell. I dared not think I was right and they were wrong, yet I knew they were not as I was. But I have found that the Lord's people are chosen in the furnace of affliction, and I have sometimes thought I could see the needs be for it.

With kind christian regards,

LYDIA HUGHES.

March 29, 1882.

MR. KEENE—DEAR FRIEND:—Your letter, in answer to my poor attempt, was duly received. I believe I am not altogether a stranger to the things of which you speak, the joys and sorrows, bitters and sweets, trials and conflicts, in this wilderness journey; for a wilderness it has long been to me; but blessed be God, now and then a green spot has appeared, an oasis in the desert; the parched ground has become a pool, the wilderness has blossomed as the rose, and the solitary places have been made glad; weeping has endured for a night, but joy has come in the morning. I thought while reading yours, what a mercy it is to be brought where we cannot relish the food or eat at the table with those who have nothing better to offer than creature strength, a fleshly holiness, and the doings and works of a fallen, depraved and corrupt nature. What profit to a living soul is such a ministry? How empty, or worse, how like gravel stones in the teeth are all their words. O how often when sitting under such preaching, have I mentally exclaimed, O! that will never do for my poor soul. A firmer foundation for my tottering feet I must have, or I am forever gone. Give me the paschal Lamb, if even with bitter herbs: Christ and his cross; no other help or hope appears, and I bless God that I was both driven and drawn to make the choice. It was a necessity, because no other refuge or hope appeared; a choice, because through divine mercy I saw such beauty and blessedness in it; and though it subjected me to reproach and contempt, former friends, as you say, looking coldly and strangely upon me, I have somehow continued to this day. How wonderful it appears to me at times that it should be so, for how many times have I thought I should make shipwreck, yea, that I was already engulfed, and should never lift up my head above the waves and billows again. But at the command of him whom the winds and sea obey, my head has been raised above the roaring waters, and my feet again planted upon the Rock. I have exclaimed, O, I feel the bottom; it is good. The Lord is my

Rock; there is no unrighteousness in him. He is my deliverer; of him will I sing. My husband has sometimes said to me, "How strange that you can affiliate with none religiously, and what a recluse do you make of yourself, isolated from all, when you might have plenty of company." True, there is, in one sense, plenty of company; but I have often thought of the words of the poet, how very applicable to my feelings when in such company,

"When I'm in company, I groan,
Because I then am most alone;
Yet in my closest secrecy,
I'm joyful in my company."

O! if we can have the company or communion of the Friend of sinners, we can ask no more; and the company of the dearest saints on earth, or all of them together, could do us no good without his blessing. O how I longed in my isolation for the society of the saints and the preached gospel, and I do consider them a great blessing to any soul thus favored; but I trust I have lived to prove that God is not confined to even these, his own appointed means. He can make the raven (a most unlikely bird) feed his Elijah. He can by his own secret and invisible communications, keep their souls alive; and no man, under any circumstances, can keep alive his own soul. This you have doubtless proved; and though God has blessed you with friends and society, a home among his own blood-bought family, which is indeed a great blessing, you doubtless feel at times, from the peculiarities of your path, as if alone, and there is none like you on the face of the earth; and if so, you have just a taste of the cup, a fellowship with Jesus in his sufferings, who trod the winepress alone, and of the people there was none with him. When we came to this city, some years ago, I thought surely I should find some of the people of God in so large a place. I went here and there, to the different churches, in hope to hear the certain joyful sound of the gospel; but it was all an empty sound to me; or, as Mr. Philpot once said, "a playing with soap-bubbles, which seemed to glisten for a while, and then burst, and were gone." They did not come to me in my fallen condition, and were far short of a precious Christ. So the gulf which had so long seemed to separate, only grew wider, and so I would return home, thinking or soliloquizing thus: affiliate with such, I cannot; walk with them, how can I? Alone I must go. O keep me, thou King of saints. O Lord, if there is a people in this city, discover them to me; make them manifest. And now, my friend, after many years of weary watching and waiting, I trust that prayer has been answered. Through the instrumentality of friend Durand and the SIGNS OF THE TIMES, I have been made acquainted with a few names, who, I have reason to believe, love the truth as it is in Jesus, and we have met a few times to hear from Elder Durand the sound of the blessed gospel; and once during the past year, for the first time in my life,

I met an organized body, a church of true believers. God helping me I intend going into your parts next June. My friend Mrs. McIntyre, who expects to accompany me, was here yesterday, and thinks the June meetings would be the most desirable. If the Lord opens a door, I shall be there at that time, and hope to meet you, and many of the dear saints of God, face to face; and above all, may we have the presence of the blessed Immanuel, for vain is all our meeting or so-called worship, without him. I would not be in too much anticipation, though I fear I shall be, as I have had so few privileges of this kind. And now, in conclusion, allow me to say, I thank you for your kind words of encouragement. It is comforting to feel that I have a place in the heart and affections of God's people, and that they sometimes are led out in prayer for one so utterly unworthy. But poor as I feel myself to be, and vile as I know I am, I love the company of the afflicted, often reviled, and much oppressed people of God. With them I would spend my few remaining days, and an eternity in praise to him who hath redeemed us to God by his own most precious blood, out of every kindred, nation, tongue and tribe. Amen.

LYDIA HUGHES.

PILOT GROVE, Grayson Co., Texas.

VERY DEAR BRETHREN BEEBE:—I was born in McMinn County, Tenn. My parents being religious, tried to raise their children properly, and would tell them how they should live. My father was in the division which took place between the Primitive and the Missionary Baptists, and firm as a rock, being opposed to the modern missionary system, and remained so as long as he lived. His name was Bing Newton. This may be read by some who knew him, and if so, I would like to hear from them, either through the SIGNS OF THE TIMES or by private letter.

I was born in sin, and was an Arminian, as all natural men are, and thought I must do something to help the Lord on with his work. I attended protracted meetings, and when asked if I wanted religion, I would tell them that I did, but I would rather wait awhile as I was very young. They would tell me, "Now is the time; do not put it off." Finally I thought I would try and get religion, as they called it; but one thing after another was thrown in my way, so that I could not commence. Thus time passed on until I was in my fifteenth year, when it pleased the Lord to show me my condition. I went to see a sick neighbor in company with my sister, and found her very ill. I asked her how she was, and she replied, "O child, I cannot live." We spent all the evening with her, and when we reached home I could think of nothing but how she looked at me when she said, "I cannot live." I was weaving at my brother's house at that time, and when I went back to my loom the next morning, thinking continually of the sick woman, I thought, if I

were in her condition, what would become of me? for I was not prepared to meet my God in peace. About noon my brother came in and said, "Clara is dead." My feelings at that time could not be told by mortal tongue. I dropped my shuttle, thinking, Lord, what if it had been me? Then, for the first time, I saw myself a sinner. I went home, and I thought I could never work any more. Mother asked me why I had come home. I said, O, I cannot weave any more to-day. The evening passed away in great sorrow. I did not close my eyes in sleep that night. When morning came I told my mother that I was going to visit some old people, who were members of Short Creek Church. She said, "What is the matter with you? Those old people will be no company for you; but go if you wish to." I thought I would tell them something of my sinful condition; but when I got there, they were gone. I thought I never could get back home. My thoughts continually were, Lord, I am such a sinner. Lord, have mercy on me. This was my cry by day and night. Thus time passed on for quite a period, and I became almost weary of life. I wished that I never had been born. My life was a burden to me. Christian people would ask me, "What is the matter with you? Are you sick?" I thought if ever a poor soul on earth needed the prayers of christians, surely I did. But I was ashamed to ask them to pray for me.

I will pass over some months, as I fear I may weary your patience. In the month of November I started with my sister and an old christian man to visit Corinth Church, ten miles from home, but thinking I never could reach there; but we reached the place, and my trouble and burden seemed more than I could bear. The next day we went to the meeting house, and Eld. A. King preached from the words, "Let not your heart be troubled: ye believe in God, believe also in me."—John xiv. 1. Now, there was a space of time that I cannot tell much about. I fell upon my knees, and asked God for mercy. Then and there my burden of sin and guilt left me, and I was made to rejoice. I could then see how the good Lord could save such a sinner as I was. He had done all that had been done, and it was not for anything that I had done. I felt that I was a sinner saved by grace. But it was not long until doubts and fears began to arise. I thought I had been deceived, and that I had deceived others. While thinking these things, I never could feel the weight of sin that I had once felt. In December there was a meeting held at my father's house, and Elders Alfred King and Jesse Lock were present. I was not thinking much about joining the church at that time, as it was not the regular time of meeting. I studied over my case, and thought I could not deceive those people, for I looked upon them as christians. I thought I would never join any church. I

thought the Primitive Baptists were too pure a people for such a poor sinful creature as I to live with. The preaching being ended, they said, if there was any present who wished to tell these people what the Lord had done for them they might come forward. They sang a hymn, and it seemed to me that I must go and tell them what I hoped the good Lord had done for me. I could not say much, but they received me, and said they would baptize me on Sunday morning, (Christmas day), and I was baptized in Short Creek, in company with another candidate.

We lived in love and peace for ten years, and I thought it was the loveliest church on earth. But the time had to come when we must be parted. When father said he was going to Texas I thought we never could leave those good people. In the spring of 1850, father sold his home, and we were ready to start at the time of our September meeting. When our letters were called for, brother Nathaniel Barnet, our Moderator, said, "We will sing a hymn, and then bid them farewell." O! I thought I never could bid them farewell. We started for Texas, never expecting to live in a church with as much love and peace as we had enjoyed in Short Creek. We had a long journey, and reached Grayson Co., Texas, on the fifteenth day of November, and stopped among the same kind of Baptists that we had left in Tennessee. I do believe the good Lord was in the matter, and brought us safely through. We went into camp the last of November, and on Saturday and Sunday we heard the glorious gospel preached at Pilot Grove Church, where my membership has been ever since. Brother Detherage preached for that church eighteen years, when the good Lord called him from his labors. Then our hearts were troubled. But we were not left destitute, for we were still blessed with the gospel nearly all the time. Brethren Harris and Robertson came to see us, and preached Christ and him crucified, until it pleased the Lord to send us brother P. G. Johnson, who preaches for us every month. He comes laden with rich treasures from above, and we are made to feast under his preaching.

My husband is a member of the same church with me. Remember us when it is well with you.

Your unworthy sister,

PERMELIA CAMREN.

RIPLY, Tippah Co., Miss.

G. BEEBE'S SONS:—I am requested by an esteemed friend, Mr. S. Burns, of Boonville, Mississippi, to give my views through the SIGNS OF THE TIMES on Luke xvii. 17. As my views are desired, and I cannot claim that I have no views at all, I will, by the help of the Spirit, endeavor to give such as I have.

The verse referred to reads thus: "And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger." We find by

reading the eleventh verse of this chapter that Jesus, as he was passing through Samaria and Galilee, was met by ten men that were lepers, who stood afar off and said, "Jesus, Master, have mercy on us." Jesus directed them to the priests, and as they went, they were cleansed; but only one of them returned to give glory to God. There are evidently two points to be understood here. First, why did Jesus tell them to shew themselves unto the priests? Second, why did not the nine, who were cleansed, return to give glory to God, as the one did? I will answer the first inquiry by saying, because it was required by the law of Moses that they should shew themselves to the priests, which my friend will see by reading Leviticus xiv. 2. An answer to the second inquiry would probably be as hard for me to give, as it would for our esteemed friend, or any other child of grace, to give the reason why he or they do not, after being cleansed, and made to rejoice in the Lord Jesus, take up their cross and follow him, by observing all things whatsoever he has commanded them. However, I will do the best I can for our friend.

This one that returned felt that in Jesus was eternal life, and he was willing, being made so by Jesus, to fall at his feet and glorify God, by acknowledging that Jesus had cleansed him of his disease; but the nine went on to the priests, I suppose, even after being cleansed, looking to the priests for aid; like many in our day, after being born of the Spirit, who still claim justification by observing the Mosaic law, which Christ fulfilled, he being the only one that ever could keep the law. Being made under the law, he was prepared to keep it, and fulfilled it in every jot and tittle, thereby releasing from the demands of that law all those that the Father had given him. And why observe the commands of the law, when Christ is the end of the law for righteousness to every one that believeth?

"But where are the nine?" is the question. Well, I suppose they had gone on to the priests, as Jesus had told them to do. But why did they not return? Ah, this is the point. Why do not all the heaven-born children come home to Jesus, and give glory to God, and not claim that salvation is partly of the Lord and partly of the works of the creature? Most assuredly there are many of the family of Israel who are walking in forbidden paths. But I want to know why these things are so. Says one, "Does not God make his people willing, and will he not save his people with an everlasting salvation, as he has promised?" O yes, he certainly will. "Well, why then do not all come to Jesus when cleansed?" Well, friend, because God is not done with teaching them. Remember that we are told by the apostle that the law was our school-master unto Christ; and the observance of that law was just as necessary until the time appointed of the Father, as the observance of the law of Christ is after we

are freed from the law. And now, where are the nine, or all those who have been born of God and are new creatures in Christ Jesus? I answer, some are with one denomination of professed Christians, and some with others, and are claiming a law righteousness, as did the nine, so far as we have any account of them. Notice what Jesus said to him that returned: "Arise, go thy way; thy faith hath made thee whole." Now you are free; and Jesus says, "Come unto me;" "Follow me," &c.

But the Pharisees demanded of Jesus, when the kingdom of God should come. Notice his answer: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you." Dear reader, has Christ appeared to you, as the way, the truth, and the life? If so, can you claim him as a whole Savior, having died for the sins of his people, being delivered by the determinate counsel and foreknowledge of God, and yet claim justification by obedience to the law of Moses? Why follow those who are engaged in getting up revivals, so-called, to save sinners, who otherwise would be eternally lost, as they preach? Let us rely upon the words of our Savior, recorded John xvii., "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." "And none of them is lost; but the son of perdition, that the Scripture might be fulfilled." It is certain that the Scriptures must be fulfilled in all things. "Known unto God are all his works from the beginning." Then, is it not denying God's power to say that anything has ever occurred which was not in accordance with God's purpose? The reason why the people of God differ from the rest of mankind, is because of what God has done for them. All of Adam's race are born in sin, and none of them can know God until he makes himself known to them. We are saved by grace, and not by works. Then we can come to Jesus, falling down on our face, as did the one that returned after being cleansed of the leprosy, and glorify God. There is none other name under heaven given among men whereby we must be saved, but the name of Jesus. Most assuredly God ordained this means of salvation before the foundation of the world, for proof of which see John xvii. 2: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." We could refer to many other portions of Scripture, but it would make this article too lengthy.

Before I close, let me ask my brethren of the Old School Baptist order to remember that the hand of the Lord is upon us, and the present distress is calculated to try our faith. The apostle James says, "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." My brethren, are we

free from a spot of the world? I fear we are not faithfully discharging our duty toward the afflicted and the needy. The Lord has promised that he will withhold no good thing from them that walk uprightly. We are commanded to keep the unity of the Spirit in the bond of peace, and to support the weak. Let us endeavor to live in peace, but never soften the doctrine of our God to suit the taste of carnal reason. That God suffers many things to transpire which in our carnal view seem wrong, I do not deny; but that God has a permissive will and a decretive will, I do deny. "Known unto God are all his works from the beginning." Having all power in heaven and earth, he works all things after the counsel of his own will. "The wrath of man shall praise him, and the remainder of wrath he will restrain." The apostle says that all things work together for good to them that love God; and even the putting to death of Christ on the cross was by the determinate counsel of God.

I am glad to learn that the patronage of the SIGNS OF THE TIMES is increasing, and that the Lord has put it in the minds of many of the brethren to get new paying subscribers for the paper. Brethren, do not forget your dues to the editors. May the Lord lead us into the right, is my desire. Yours in love,

T. L. MORTON.

DEAR BRETHREN IN THE LORD:—I have often felt, in times of loneliness, that I would like to write a few lines to my dear brethren and sisters. Although we are strangers in the flesh, I trust that we are not strangers in the Spirit, but fellow-citizens with the saints, and of the household of God; "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Consequently we all belong to the same family. Having all been taught of the Lord, we all speak the same language, and there is not a jarring note heard among us. Dear brethren and sisters, in this holy city, New Jerusalem, or church of the true and living God, the eyes of the blind are opened, the ears of the deaf are unstopped, the lame man leaps as a hart, and the tongue of the dumb sings; yes, they sing the new and everlasting song of redemption, before the throne of God, saying, "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints." How full of meaning are these few words, when rightly considered. We may by persuasion lead many into the church who naturally are near and dear to us, but we cannot teach them to sing this new song, which the hundred and forty and four thousand sang; and just as often as we try to teach natural people to understand spiritual things, just that often we will fail; but where the Spirit of the Lord is, there is light and understanding, and there you will hear the tongue that once was dumb, speaking plainly. O, says the dear child of God, I went to the law

and labored hard, but found that incessant labor gave me no rest. I was poor in spirit, and had no righteousness of my own to plead. Dangers everywhere threatened me. The law seemed ready to pour down its terrible streams of wrath upon me, while stern justice cried, "Pay me that thou owest." I realized, for the first time, that I was ten thousand talents in debt, and had nothing to pay. The great God, who only is righteous, seemed to look upon me with awful frown, while the enormous debt stood against me. The righteous law of God demanded perfect obedience, and said, "The soul that sinneth, it shall die." Miserable forebodings filled me with dismay. I had sinned, and therefore a wretched state of despair appeared to be my inevitable doom. I hungered and thirsted for righteousness to meet the demands of God's righteous law; but ah, I was born in sin, and therefore the very thoughts of my heart were evil. I mourned in bitterness of soul. All the righteousness I had was as filthy rags, my comfort was all gone from me, and the last lingering hope withered. I seemed to be at the very ends of the earth. O, said I, I am the very vilest of the vile! I sank down in perfect weakness, and cried, "O God, be merciful to me, a sinner!" Bound fast in fetters of sin, shut up in the prison-house of death, I longed for deliverance, with an anxiety that exceeded all other desires. Thus my Savior led me on through deep distress and untold sorrow; and when all hope of salvation by the deeds of the law was gone, he revealed himself to me as "the end of the law for righteousness to every one that believeth." His sweet words of forgiveness, when he spake peace to my troubled soul, I shall never forget, neither have they ever ceased to flow through my heart, as the healing stream of everlasting love which flows forth from the throne of God. To-day it fills my heart with joy unspeakable and full of glory. I beheld him as the only begotten of the Father, full of grace and truth, while in sweet vision the everlasting Father appeared to me the most lovely being that I had ever seen or thought of; and as he approached where I was, he turned with love beaming from his eyes, and said, "Behold my Son!" I went forward, and stooping down, I leaned my head upon his breast, and exclaimed, "My Lord! my King!" and he disappeared. No tongue nor pen can describe his beauty, loveliness and grandeur. O what condescension, for such a holy Being to visit poor worms of the dust, such as we are! Often since that memorable time has the dear Lord visited poor, unworthy me, who am less than the least of all saints.

Brother Beebe, if you see fit to publish this poor scribble, I propose giving the readers of our family paper a sketch of my travels since the first sweet morning of deliverance, as I have been somewhat peculiarly led. I have come far short of writing what I intended.

A POOR WANDERER.

AT HOME, NEAR LACY, Ark., April 21, 1882.

G. BEEBE'S SONS—BELOVED IN THE LORD:—Allow me the pleasure of expressing a few thoughts on the wondrous works of our God, in enabling his servants so sweetly to set forth the truth of life and salvation, which is in Christ Jesus our Redeemer. A few of the many displays of such divine power will I notice just now. I call to mind the extremely edifying articles in the first five numbers of the present volume of the SIGNS, which I would very much like to see in pamphlet form. If anything on the subject of the atonement has ever been written this side of the apostles fraught with more Bible truth, or more edifying to the saints, I do not remember to have seen the article. I hope brother Purington will continue his correspondence to our beloved paper. Another, the editorial article in number eight, present volume, on "Temptations." I am so well pleased, brother William, with the able manner in which the Spirit enabled you to set forth eternal truth in that article, that I feel constrained to let you know that there is at least one (and I think many) specially instructed thereby. Also, in the same number, I see another piece from our gifted sister, Kate Swartout, with and by which I feel greatly instructed and highly gratified, and with many others of like preciousness.

Now, dearly beloved, allow me the privilege, as one who esteemed her in her life, to mingle my tears of affection and unfeigned sympathy with those of the children and relatives of your dear departed mother. I do hope that the grace of the same kind Redeemer that enabled her to bow in humble submission to her Father's will, may be granted to her dear children and numerous brethren, sisters and friends, and enable us all to understand that whatsoever we saw in the dear old sister to admire, it was wrought by the grace of God, who loved her and gave himself for her, that he might redeem her from all iniquity, and resign us all to his most holy will in all things, and keep us in the way everlasting. Amen.

Yours as ever,

AZARIAH TOMLIN.

HACKERSVILLE, W. Va., April 27, 1882.

VFRY DEAR BRETHREN:—May God bless you and strengthen you in his great cause, that you may be useful to his dear people all over this wide land. May no jealousy or foolishness be suffered to arise in your breast, by loving to have the pre-eminence. We are poor creatures, when left to ourselves. I was with your old father about ten days when he was in this state, in 1878. I delighted to be in his company. I loved to wait upon him, for the truth's sake. He was worthy of it. The more he was persecuted and misrepresented, the more I loved him, and the greater anxiety I had for his welfare. The more the enemies shot their arrows at him, the humbler he seemed to be, and the greater was his faith in God. He has been discharged, and is gone home to rest. Yours truly,

J. S CORDER.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1882.

JOHN XV. 13.

"Greater love hath no man than this, that a man lay down his life for his friends."

This verse, on which an esteemed sister has requested us to write, is in the same discourse of our Lord, and in close connection with the figure of the Vine and the branches, which was the subject of our last article. The theme is the same with that illustrated in that parable. The object in view is to present clearly and forcibly the unity of his members with himself and one with another, as the ground of mutual devotion among themselves. The injunction to love one another is repeatedly impressed upon his disciples, not only in his own immediate instructions, but also by the inspired writings of the apostles, who, as his chosen princes, rule in judgment in his gospel kingdom.—See John xiii. 34; 1 Thess. iv. 9; 1 Peter iv. 8; 1 John iii. 11; iv. 21. This design is plainly stated and defined in verses eleven and twelve of this chapter. Then the above declaration is recorded.

By natural illustrations the unspeakable mysteries of the doctrine of God our Savior are presented in a manner tangible to the understanding of finite intelligence, although all such comparisons must necessarily come infinitely short of the full expression of the glorious truth which is designed to be set forth by their use. So, in this text the greatest manifestation of human affection is presented in contrast with the love which is enjoined upon those who are led by the Spirit of Christ. And the fact that the fulfillment of this injunction is the most earnest desire of those to whom it is given, manifests that it is God which worketh in them to will and to do of his good pleasure; and thus it is shown that "Where the Spirit of the Lord is, there is liberty." The law of the Spirit of life in Christ Jesus is the only law that was ever known to make the subjects of it free. All other laws necessarily involve their subjects in bondage; but this law being put in the heart of his people by their Lord, its fulfillment is their whole desire, and submission to its requirements is the most absolute and unrestricted liberty of all to whom it is given. With such a law prevailing in his kingdom, our King is righteously crowned the Prince of peace; and under his delightful government it is appropriate that the promise should be fulfilled, "I will also make thine officers peace, and thine exactors righteousness."—Isa. lx. 17. The new commandment of our King, "That ye love one another; as I have loved you, that ye also love one another," does not impose on them an undesirable obligation to do for a promised reward, or through fear of a threatened penalty, a service whose performance is averse to their own desire. The law of love, by which they are governed, is in their heart, and this duty is therefore their de-

light. So is fulfilled in them the Scripture, "Thy people shall be willing in the day of thy power."

Rarely indeed have men exhibited such devoted love as is instanced in the text; but even the literal sacrifice of a man's natural life for his friends, which is the most extreme display of human love, falls short of the divine love which binds the saints in unity of heart and spirit with their precious Redeemer. The example given in his sacrifice of himself for them, is the perfect model for their guidance in their devotion to each other. This appears clearly in his declaration, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The spirit of love to the Lord, who laid down his life for his people when by their rebellion they were enemies against him, that they might by his death be reconciled to God, will never fail to be manifested in love to them for whom he died; for the love of the redeemed to each other is the same love which is perfectly revealed in their Lord. Without that Spirit of Christ abiding in us, we only deceive ourselves in trusting that we love the Lord; "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" When this principle rules in them, and is developed in their conduct, there is no room for carnal strife, envyings and bitterness, for under its gracious guidance and control, each one of the saints will esteem others better than himself; not merely with deceitful pretense of humility, but as in truth seeing the image of Jesus shining in them, while finding his own most assuring evidence in the earnest love which burns within his heart for those dear ones who show that heavenly mark. And this witness is more clear when there is nothing attractive in the natural appearance or characteristics of those to whom he finds this strong emotion involuntarily welling up from the depth of his heart. Then there is no ground for doubting that his love is attracted alone by the manifestation of the grace of God in those to whom his heart is thus drawn. And none can love the saints on account of their likeness to the dear Redeemer, unless his Spirit within themselves is the source of that love. Therefore, the experience of love to the followers of Jesus, is positive proof both of their bearing the mark of the Spirit of Christ dwelling in them, and of that same Spirit also dwelling in those who are attracted to them by the love which recognizes its true object in those who show in their conduct and conversation that they have been with Jesus. This precious fruit of the Spirit cannot be produced by that heart which is desperately wicked, nor can it originate in that carnal mind which is enmity against God. Sooner may thorns and thistles literally produce grapes and figs, than this heavenly fruit of the Spirit of Christ can originate in the corrupt and accursed soil of the earthly nature. So it is written by inspiration, "Beloved, let us love one another:

for love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv. 7. The Lord himself says, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." This infallible mark of the Spirit can never be counterfeited by all the devices of the adversary. He may indeed deny its reality, and challenge its truth, but still the witness within assures the believer; and even "If we believe not, yet he abideth faithful; he cannot deny himself."—2 Timothy ii. 13. This vital unity identifying the members of the body of Christ with him and one with another, presents a closer relationship, and consequently a stronger bond of love, than even this greatest display of human affection. As the branches cannot retain their unity with the vine when severed from each other, so the saints cannot enjoy that communion and fellowship which is "with the Father, and with his Son Jesus Christ," except they "keep the unity of the Spirit in the bond of peace." Abiding in him by walking in the Spirit and not fulfilling the lusts of the flesh, they experience the vital power of that divine love, which shines so gloriously in his perfect example, as he humbled himself, and even gave himself to die for our sins, being made a curse for us that we might be made the righteousness of God in him. That amazing display of love was not less for a persecuting Saul or a dying malefactor, than for that devoted disciple whose gratitude ever delighted to designate himself as the most favored object of its wonderful power.

Simply to be ready in self-sacrificing heroism to give our natural life for the benefit of our friends, while it might command the admiration of mankind, is far short of the love of Christ in those who are led by his Spirit. As branches of the same True Vine, animated by the one life, and sustained by the nourishment ministered from the one living Root, the saints are members one of another, so that "There should be no schism [division] in the body, but that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Cor. xii. 25, 26. In this spirit of mutual love they glorify God in their body and in their spirit, "which are God's," being the very same spirit he manifested in redeeming them by the sacrifice of himself. God is never glorified in his saints except as they are led by his Spirit to yield their members servants to righteousness, the fruit of which is developed in them in the experience of everlasting life.—Rom. vi. 19-22. Hence, as they desire to praise and adore their dear Redeemer, they are commanded to deny self, take up the cross, and follow him. He can never be followed except by implicitly obeying his word, and going in the way he went. If we have found another way which seems more desirable, it

will not glorify him when we walk in it; and we assume the responsibility of our course in departing from his way, so that we need not be amazed to find our way to end in the ways of death.—Prov. xvi. 25. That treacherous way still misleads many lovers of the truth into practically denying their allegiance to the Lord Jesus. There can certainly be no safer course for the child of God than to strictly obey his direction, "If ye love me, keep my commandments." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

The perfect law of liberty, established by the authority of our Redeemer in his kingdom, as expressed in the verse immediately preceding the text, is specially urged upon the consideration of the saints in the writings of each of the inspired apostles whose decisions are recorded in the New Testament, thus indicating the very essential importance of its observance by all who will live godly in Christ Jesus. Indeed, Paul expressly says, "Love is the fulfilling of the law."—Rom. xiii. 10. John says, "This commandment have we from him, That he who loveth God, love his brother also." From personal experience, the saints can bear witness that when the love of God has filled their heart, that holy principle was in lively exercise toward all who bore the mark of his children. In them was found the attraction, stronger than any earthly emotion, which drew the heart with its sweet, resistless power, so that "the unity of the Spirit" alone could express the delightful concord whose reigning power brought heavenly peace beyond what the world could give. The same holy fire which burned within them in adoration and love to God, embraced in its endearing folds all who bore the impress of his Spirit. Not more cordially could you then receive to your heart a gentle, loving John, than the fierce, persecuting Saul, whose prayer gave evidence that he had been subdued by the almighty power of divine grace. In that ecstatic joy no selfish thought found room to enter the heart. The perfect law excluded every earthly feeling. Then, it required no effort to esteem others better than self. That feeling was in the heart; and its reigning power freely produced that willingness to be less than the least of that loved people, by which they could lay down their lives for the brethren. This was not merely that temporary impulse which might lead one to meet the sword or flame for others, but that perfect love which is peculiar to those who are born of God, in whose brotherly bond all selfishness is excluded. In their subsequent experience, when the selfish principle develops in them hatred, strifes, anger and jealousies, these feelings are all carnal, and come from their lusts which war in their members. All the distress arising therefrom results from the bondage under which they groan, being subjected to

it not willingly, but by reason of him who hath subjected them in hope. The very fact that this bondage is oppressive to them, is unquestionable evidence that they do not love that service. And none long for deliverance from the burden of sin but those blessed ones who hunger and thirst after righteousness. All these shall be filled, not as a reward for hungering and thirsting; but being blessed with that earnest longing is infallible evidence that they are born of the Spirit which shall lead them into all truth, where they shall feed and lie down, fully satisfied with the abundant supply.

That perfect love, which is the fruit of the Spirit in the disciples of Jesus, can no more be measured by the natural love of friends, than the infinite exaltation of the heavens can be estimated by comparison with earthly heights. Those who have experienced the power of this holy principle, know the precious secret of its infinite fullness. No language or illustration can convey that knowledge to one who has not the Spirit of Christ. The instruction given by our Lord in this discourse, is to teach his disciples the value of living and walking in the Spirit, that they may enjoy the fruit of obedience in that manifest fellowship which is known only by the obedient children of God. So John admonishes us, "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." In this assurance there is rest which is never felt in disregard of this divine instruction. And no spirit is of God, if it does not prompt the saints to heed and obey this lesson of mutual love one to another; not merely to the extent of literally laying down their natural lives, (which includes all earthly interests and desires,) but to "Follow after the things which make for peace, and things wherewith one may edify another." In thus practically esteeming others better than ourselves, we have the witness that we are led by the Spirit of God.

May the Lord bestow upon us all that measure of grace which will enable us joyfully to follow this self-denying way to our own comfort and to the declarative glory of his name, for Jesus' sake. Amen.

CORRECTION.

Our attention has been called to an expression in the obituary of brother Amzi Slawson in the SIGNS for April first, stating that the Marlboro Church is identified with the Means Baptists. This statement is said by them to be erroneous, as they claim to believe and preach the doctrine advocated in the SIGNS, and to be as far from holding the doctrine of the Means Baptists as we are. While we would not intimate any blame to our respected brother, Elder Biggs, who used the offensive expression, we must entreat all our correspondents to remember that nothing good can result from precipitating local or personal discord into our columns.

Our paper can only be serviceable as a medium of peaceable communication among the scattered saints. It can do no good to thrust local grievances or personal disagreements into our columns. We must insist that brethren excuse us from becoming involved in such cases, as we cannot know anything of them, and necessarily can have no correct understanding of their merits. Our object is not to cheer the enemies of the church of Christ by publishing our troubles; but to comfort the tried saints by following after the things which make for peace, and things wherewith one may edify another.

ANSWERS TO CORRESPONDENTS.

"WILL you be so kind as to give me your views on Romans xiii. 1, 2? Your compliance will oblige yours in hope,

D. F."

In the connection of this text, the brethren addressed in the beginning of the twelfth chapter are instructed in reference to their conduct relatively to each other, and their deportment toward the world, in which as pilgrims and strangers they sojourn. The direction in the text presents the principle on which the obedience of the saints is to be rendered to earthly rulers, whether parental, social, or political. No obligation rests upon us to obey any earthly authority enjoining disobedience to the higher power of God, since the requirement of such disobedience is itself rebellion against the source of all authority. For it is evident that the power ordained is not so high as that by which it is ordained. The governments of earth demand allegiance in their legitimate sphere, as dealing with earthly affairs, and enjoining justice among men. But when the powers of earth require disobedience to the directions of God, Christians are to disregard the direction of the inferior power, and obey God rather than men. In such a case, the earthly powers themselves are in rebellion against the power of God by whom they were ordained. When the constituted authorities of earth demand of us any obedience which can be rendered without conflicting with our duty to God, we are not only violating human law in refusing to obey, but also bring upon ourselves the condemnation of rebellion against the ordinance of God, who has commanded us to "Submit yourselves to every ordinance of man for the Lord's sake, * * * that with well doing ye may put to silence the ignorance of foolish men."—1 Peter ii. 13, 15. "Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men."—Rom. xii. 17, 18.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

THE CHURCH HISTORY.

DEAR BRETHREN:—I wish you would let us know, through the SIGNS, about what the size of the Church History will be. I am soliciting for the book, and am at a loss to know how to describe it to the brethren and friends.

Yours in hope,

C. G. SAMUEL.

PALOMA, Ill., May 2, 1882.

REPLY.—While we are not able at present to give a more definite statement than we have already made concerning the number of pages the History will make, (i. e., about 800) we feel confident that none desiring such a work need have any hesitancy about subscribing for the book before seeing it for fear it will not be worth the price charged for it. The pages will be about six inches wide and nine inches long, printed in the same size type as this portion of this notice, and on paper similar to that contained in the books of Editorials, the whole to be bound in a strong leather binding, making a book that usually retails at about four dollars. But it is not the size of the book so much as the contents that will make it valuable to every Primitive Baptist in the country, and we are aware that our brethren appreciate this fact from the liberal manner in which they respond with their remittances, for the sale of this book since its announcement to the present time is unprecedented.

We occasionally receive an inquiry if we can make a reduction for a number of orders at one time, and for the information of all others who may wish to inquire, we will say that the book is down to bottom price, in order to put it within reach of our poorer brethren, and therefore orders for one hundred copies cannot be filled for less than two dollars per copy. We shall put none out on agency, but sell right from this office direct, and therefore those of our brethren and friends who desire to secure a copy of the first edition should send their remittance either by post-office money order or registered letter at an early day.

For further particulars see standing notice on the last page. Address

G. BEEBE'S SONS,

MIDDLETOWN, Orange Co., N. Y.

INQUIRIES AFTER TRUTH

WILL you, Elder Beebe, give us your views through the SIGNS on Romans ii. 12, compared with Romans v. 13? Will Elder Rittenhouse give us his views through the SIGNS on 1 Corinthians xiv. 23-25?

I. N. VANMETER.

WILL Elder S. H. Durand please give his views on Ezekiel xvii. 4, 22, and also on Isaiah xxvii. 1? Will Elder W. J. Purington please give his views on Genesis vi. 3? "My Spirit shall not always strive with man," &c.

LEE HANCKS.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

MARRIAGES.

By Eld. Silas H Durand, April 25, at the house of the bride's mother, Mrs Juliet V. Howison, 1750 Park Place, Philadelphia, Mr. Albion K. Parris, of Washington, D. C., and Miss Bessie B. Howison.

OBITUARY NOTICES.

DIED—On the 22d day of March, 1882, at her late residence near Union, Boone County, Ky., sister **Joanna Corban**, relict of the late Henry Corban, in the 74th year of her age.

The subject of this notice united with the church at Sardis, in Boone Co., and was baptized by Elder William Hume, in the year 1842. The following, written by her daughter, sister Sallie Corban, will be more interesting than anything I could write.

"Her afflictions, trials and troubles were many; but the Lord was her great Comforter. She had many doubts and fears up to the time of her death, often repeating lines of hymns to express what she felt. Once, when it seemed that her mind was overshadowed with darkness, she said, 'Is it possible that after all I am deceived? I made a profession a long time ago, before many witnesses.

'What peaceful hours I then enjoyed! How sweet their memory still!' Then when the cloud would pass away, she would say, 'Praise the Lord for his goodness and mercy to me while on this earth.

Sweet is the work, my God, my King, To praise thy name, give thanks and sing.' On the day before she died, after quoting several passages of Scripture, she looked anxiously at me and said, 'Behold! Behold! The bride, the Lamb's wife. The Lord's portion is his people, and he knoweth them that are his.'

The above, and many other expressions, showed that our sister's mind was resting on the things which are not seen by mortal eyes. The disease which proved to be the messenger of death to her, was dropsy, and her sufferings were great, but were borne with remarkable patience and fortitude. Eight children, (five daughters and three sons) with the church and a large circle of relatives and friends, mourn the loss of our dear sister.

After a discourse by the writer, the remains of our sister were buried by the side of her husband, in the cemetery of Big Boone Church, in Boone County, March 24th.

Your brother, I trust, in christian fellowship,

J. M. THEOBALD.

ELD. G. BEEBE'S SONS:—Please publish in the SIGNS OF THE TIMES the death of sister **Miriam Graves**, who departed this life on the 26 day of March, 1882, at the advanced age of one hundred years and seven months, lacking one day. She was born in the state of New Jersey, and joined the church there at the age of eighteen years. She was a sound and consistent member of the Old School Baptists for eighty-two years. She was a remarkable woman, blessed by the divine Master with a sound mind and an amiable disposition, ever contending for the faith once delivered to the saints. She raised a respectable family of boys and girls. She retained her mind and strength unto the last; was the oldest member of the Sandy Creek Church and Association; was in the constitution of the Sandy Creek Church in 1836, and therefore in the constitution of the Sandy Creek Association. She leaves many brethren, children, grandchildren, great-grandchildren, neighbors and friends to mourn; but we sorrow not as those that have no hope, for we can truly say that a mother in Israel has gone to rest. Her funeral was attended by the writer on Tuesday following her death, when a discourse was delivered, after which the dear old body was committed to the grave to await the resurrection when we believe it will come forth in the likeness of the blessed Redeemer, to reign with him forever.

Behold, sad death, impending stroke, That now arrests our eyes; The silken bands of union broke— A tender mother dies.

Yours as ever,
WM. A. THOMPSON.
TONICA, LaSalle Co., Ill.

VERY DEAR BRETHREN:—It is my painful duty to ask you to publish in your highly prized paper, the SIGNS OF THE TIMES, the following notice of the death of the second daughter of our much esteemed friends, Mr. Andrew and sister Catherine Wright.

Lena V. Owens was born Dec. 22, 1860, was married to brother Benjamin Owens, March 2, 1879, and died at her home in Waterford, Knox Co., Ohio, of pneumonia, April 26, 1882, aged 19 years, 4 months and 2 days.

The deceased never made a public profession of religion, but left the unmistakable evidence that she had been born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. The following extract from a letter written by her to her husband, Oct. 6, 1878, before their marriage, gives evidence of the deep working of sovereign grace in her heart:

"One year ago, the 25th day of this month, I received the first letter from you. It does not seem that long. O how rapidly time passes away!

'A few more days, or weeks, or years, In this dark desert to complain; A few more sighs, a few more tears, And we shall bid adieu to pain.'

I often think of the hymn, 'Twill all be over soon.' I wish there was meeting to-day. I would love to hear a good Old Baptist sermon, for I feel sad and lonely. But I feel that I am not fit to go to meeting and hear such good preaching, for I am so wicked and vain. I feel to say,

'I am a stranger here below, And what I am 'tis hard to know; I am so vile, so prone to sin, I fear that I'm not born again.'

Her funeral was largely attended, I am told, and a very able and comforting sermon was preached on the occasion, by our much esteemed brother, Elder J. J. Vanhorn, from 1 Cor. xv. 57, after which her mortal remains were laid in the Trenton Cemetery, to sleep until the trumpet shall sound and the dead in Christ shall be raised incorruptible.

"As the autumn frosts are cropping Leaves and tendrils from the trees, So my friends are yearly dropping, Through old age and dire disease.

Fall and winter, spring and summer, Each in swift succession roll; So my friends in death do enter, Bringing sadness to my soul.

Death has laid them down to slumber; Solemn thought, to think that I Must be one of that great number: Soon, ah soon, with them to lie."

With much love to you and the household of faith, I am sincerely yours to serve,

L. B. HANOVER.

CENTRE VILLAGE, Ohio, April 11, 1882.

DIED—At the residence of his mother, near Occoquan, Va., March 24, 1882, **Mr. Landy P. Ledmon**, aged 28 years. The deceased was a young man of excellent character, and held in high esteem by many friends. The disease was consumption, which has carried to an early grave so many before him, young in years, and around whose future life so many bright anticipations and fond hopes have gathered, but to be blasted by the sure workings of the ever wise and omnipotent God, whose purposes, though they may be wrapt in mystery, must ever result in good to his children, and bloom with immortal brightness from the darkest hours of gloom. I have been informed that our young friend, when called to pass through the deep waters, gave evidence of a knowledge of his condition as a sinner, and of the power of God to save, which is a great comfort to the bereaved family. The funeral was on the 25th ult., and a large congregation was gathered, as an evidence of their high regard for the deceased. The writer spoke from Psalm xc. 3-10. The deceased leaves a mother, three sisters and two brothers, to mourn their loss. May the precious seed of truth grow through the gloom of this trial, to the good of all that mourn.

WM. M. SMOOT.
Occoquan, Va., April 29, 1882.

RECEIVED FOR THE CHURCH HISTORY.

Mrs J L Pettebone 2, James Snider 2, Eld H Taylor 2, G J Bothwick 2, J S Burns 2 25, Aaron Nichols 2, Isaiah Guymon Sr 2, James Armstrong 4, Dr J G Williams 2, E R Swain 2, C G Samuel 2, E M Duly 2, Eld J S Corder 20, R T Powell 2, Isaac Fesler 2, Catherine E Fisher 2, Joseph R Miller 4, John T Crook 2, A H Parkes 2, Eld N C Yarbrough 2, Mrs E Smith 2, A W Bacchus 2, John Thompson Esq 2, J C Bateman 2, J M B Barnett 2, Eld T M Poulson 2, John R Duncan 2, Susan J Mears 2, J L Pilchard 2, A L Kennedy 2, D H Ellington 2, Edward W Moore 2, W B Earnest 2, Lucinda Chambers 2, D A Henderson 2 T M Scallorn 2, T J Hancock 2, A J Billamy 2 W J Renfro 2, J F Burleson 2, J W Shook 2, T J Bowman 2, John S Sins 2, A J Cowdrey 2 James Cassell 2, M E Blocker 2, J S Singleton 2, M B Moffat 2, N A Meeks 2, Eld John Darnell 2, T J Tenery 2, G B Le Sueur 2, Ahirah Sanford 2, Wm E Price 2—Total \$130 25.

ORDINATIONS.

IN answer to a request of the Zion Church of Washington, D. C., a council was held in that city April 26, 1882, to consider the propriety of, and should they deem proper, to proceed with the ordination of brother N. P. REED, a member and licentiate of said church, residing at No. 1631 Eleventh Street, N. W., to the work of the gospel ministry.

The council was composed of the following brethren: Eld. S. H. Durand, of Vaughan Hill Church, Bradford Co., Pa. From Shiloh Church, of Washington, D. C., Eld. F. A. Chick and brother J. T. Campbell. The church in Alexandria, Va., Deacon Joseph Broders. Bethlehem, Va., Eld. J. N. Badger, Deacon J. R. Kerns, brethren Eli T. Kidwell and Chas. A. Weedon. Occoquan, Va., Eld. Wm. M. Smoot, Deacon Orvis Maxfield, brethren Albert Omeare and J. F. Grimes. Quantico, James M. Barbee. There were present also brethren James McDowell, of London Tract, Pa., and John Yerkes, of Southampton, Pa., who were included in the invitation of Zion Church to a seat in the council.

The proceedings were opened by prayer by Eld. F. A. Chick, after which Eld. F. A. Chick was appointed Moderator and Eld. Wm. M. Smoot Clerk.

1st. The Zion Church informed the council of her action in calling for the ordination of brother N. P. Reed, and laid the matter before the council for their consideration.

2d. The candidate was called upon to give a relation of his experience, call to the ministry, and doctrinal views, all of which were entirely satisfactory; the close questioning of the Moderator and other members of the council eliciting his clear understanding of the doctrine and order of the King of saints. Reference was also made to the moral character of the candidate, which was satisfactory to the council.

3d. After this careful, and we hope, prayerful consideration of the subject, upon motion it was unanimously resolved that we proceed in the ordination of brother Reed, which was done in the following manner.

Sermon by Eld. S. H. Durand from Matt. xxiv. 31, with its connections: "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."

Prayer by Eld. Wm. M. Smoot with the laying on of the hands of the presbytery.

Charge by Eld. J. N. Badger. Right hand of fellowship by the Moderator.

4th. It was resolved that a copy of the record of this meeting be sent to the SIGNS for publication.

5th. That the thanks of the council be tendered to the congregation who have allowed us the use of their house for our meeting.

The services were closed by the candidate reading the 161st hymn, Beebe's Collection, which was sung, after which he pronounced the benediction.

A large and attentive congregation witnessed the services, which were solemn and impressive, and attended with much unanimity and harmony among the brethren composing the council. The occasion was a season of comfort to the lovers of the gospel.

F. A. CHICK, Moderator.
WM. M. SMOOT, Clerk.

ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the church at Warren, Baltimore Co., Md., on Wednesday before the third Sunday in May, (17th) 1882, and continue three days.

Persons coming through Baltimore will take the train that leaves Calvert station at 3.25 p. m., N. C. R. R., for Cockeysville.

Those coming by the Philadelphia, Wilmington and Baltimore R. R., will arrive at Union Depot to connect with the same train.

Conveyances will be at Cockeysville on Tuesday to meet them.

Those coming south on the same road will stop at Cockeysville, where the train arrives about 5.30 p. m. They will also be met.

A cordial invitation is extended to our brethren to be with us.

G. HARRYMAN.

THE Delaware Old School Baptist Association will hold her next session, if the Lord will, with the Bryn Zion Church, Kent Co., Del., on Wednesday before the last Sunday in May, (24th) 1882, and the two succeeding days.

Brethren and friends contemplating coming by rail to the Delaware Association will take tickets for Clayton, if coming from the north, and for Brenford if coming from the south. It would be best to take the afternoon trains on Tuesday, leaving Wilmington 1.05 p. m. and Delmar 2.20 p. m. These trains will be met, and the friends taken to places of entertainment. A cordial invitation is extended.

E. RITTENHOUSE.

THE Delaware River Old School Baptist Association will hold her next session, if the Lord will, with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, (May 31st), and continue three days.

Those coming from New York City will take the Pennsylvania Rail Road, foot of Liberty Street, between third and fourth o'clock Tuesday afternoon. Tickets will leave Market Street at 3.30 p. m. Get tickets at the same road, where a car will be waiting for.

Those coming by water will take the stage at New York City, which makes the trip in 12 hours.

W. HOUSEL, Pastor.

THE Warwick Old School Baptist Association will convene, by divine permission, with the church at Warwick, Orange Co., N. Y., on Wednesday before the second Sunday in June, (June 7th), 1882, and continue the two succeeding days.

Our brethren and friends coming by the "Erie" road, east and west, will change cars at Greycourt, for Warwick, (eleven miles distant) where they will be cordially met by brethren and friends, Tuesday afternoon previous to the meeting. A general invitation is extended.

GEO. D. CONKLIN, Church Clerk.

THE Chemung Old School Baptist Association will meet, providence permitting, with the church at Waverly, Tioga Co., N. Y., on Wednesday before the third Sunday in June, (14th), 1882, and continue in session three days.

Those coming previous to the first day of the meeting, via L. V. R. R. will stop at Athens and inquire for either sisters Murray or Overton or Jas. C. Beard. Those coming via the N. Y. L. E. & W. or N. Y. L. & W. will inquire at Waverly for brother Daniel Vail or Elder Marvin Vail. Those coming via G. I. & S. R. R. will stop at East Waverly and inquire for Dea. James Harding or Elder Marvin Vail.

We will be glad to see as many of the ministering brethren and friends as can come.

JAS. C. BEARD.

THE Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock. Brethren and sisters are cordially invited to attend, and

will be met at Blood's Station on the Erie Road, on Saturday before the meeting, and conveyed to places of entertainment.

By order of the church,
GEORGE WELD, Clerk.

The Sandusky O. S. Baptist Association will meet with the church at Van Buren, Hancock Co., Ohio, on Friday, June 9, 1882. Those who come to Findlay on the cars will be met at brother J. Behm's lunch room on Main Street. Those who come from the west on the B. & O. R. R. will be met at Baltimore; those from the east at Bairdstown; and those who stop at Arcadia, on the L. E. & W. R. R. will be cared for. All should arrive on Thursday, June 8. A cordial invitation is extended to all our faith and order, and especially to brethren in the ministry.

By order of the church,
J. P. CONAWAY.

The Old School Predestinarian Baptist Association called Turkey River, will be held with the Turkey River Church, four miles north of Fayette, Fayette Co., Iowa, commencing on Saturday before the first Sunday in June, 1882, at the house of brother Thomas Gill. Those coming from the east on the Illinois Central R. R., or south-east on the Davenport & St. Paul R. R., will be met at Fayette. Those coming from the west and south, at Randallia. Any wishing to get off at West Union will be met there—all on Friday before the meeting. We hope to see many of our ministering brethren present, and all who wish to participate in the meeting.

S. P. MOSHIER, Clerk.

The Old School Predestinarian Baptist Association called Siloam, will convene with Siloam Church at Bosh, Mercer Co., Mo., 11 miles east of Princeton, on the first Saturday in September. Those coming by rail will be met at Princeton on Friday, at 11 o'clock a. m. We cordially invite all, especially ministers.

J. M. STOUT.

MEETINGS.

Baptist Church of Middle-
appointed their yearly
at their house of meeting
aturday and Sunday in June,
1882, at ten o'clock A. M. An
s extended to all lovers of the
tend with us.
By order of the church,
G. J. BORTHWICK, Clerk.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

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SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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ON

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Ish-am E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writ-ings," together with the picture of each of the debaters, and will be mailed to any ad-dress, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., JUNE 15, 1882.

NO. 12.

CORRESPONDENCE.

OAK HILL, Ill., Feb. 3, 1879.

ELDER G. Y. STIPP—VERY DEAR COUSIN, AND BROTHER IN THE LORD:—As you requested me to write my experience as I related it to the church, I will endeavor to do so. I am so poor, weak and sinful, I am almost afraid to make the attempt. If you see anything in it wrong, please destroy it, and do not expose your little sister. If I have a right to that title, I am the least of all.

When God commenced his work in me, I think I was about fourteen years old. From the time I was six or eight years old, or as far back as I can recollect, up to the above stated age, I think I was the worst creature among all God's creation. I would not speak of these things, which expose my sin and folly, except to show forth the goodness, power and glory of God. I firmly believed there was a God, as I had been informed; and if I felt doubtful for a moment, the things created would spring up and confirm my former belief. O how I loved the things of this world, and despised heaven! I would say in my wicked heart, What if heaven has her golden streets, pearly gates, starry crowns, winged angels, and golden harps? I would have to pass through the cold and silent tomb to get there, and then I might only see some of my friends. I also thought God was unjust in causing us to suffer death for sins and transgressions of our fathers. O how I loved vanity! I had been petted, loved and flattered by many, and flattery made me vain and wicked. I say this to my shame, but to the glory of my God. One day I was in the garden, away in the far east, (Martinsburg, Berkley County, West Virginia). I remember the very spot where I stood, as I thought all alone, my mind filled with vanity, and my very soul taken up with vain things, which I considered the beauties of my little heaven below. As I was very young, I promised myself many happy days and hours here on earth, for I did not want to die, nor did I intend to, until I reached a good old age; for I intended to be careful, keep away from disease, &c. My young mind was filled, taken up with such vain delusion, when, to my great consternation, the sky and even the atmosphere were filled with a singular kind of darkness, and a face with an angry scowl appeared before me. The very eyes spoke vengeance and justice. My wicked heart began to flutter and beat. What had caused, or where this mysterious change came from, I could not tell. Every sinful thought

and action of my life came before me, till like mountains they stood before my eyes. My guilty conscience soon told me what was the matter. I was a poor, weak, guilty, sinful, trembling child, before an angry God. I could not speak or plead for myself, for what could I say? I could not dare to open my mouth, for justice was demanded, and I had nothing that I could offer. My doom appeared to be sealed. What could I do? Turn where I might, the same awful scene was before me. Tears could not atone. I saw there would be no use to run or hide, for where could I run? If there had been a cavern in the hardest rock, I would not have dared to enter, for I knew that God could follow, and running from him would make the matter worse. Why did I not do my part, and then God would do his? Because he in his wise design saw proper to do his part first, by making himself manifest, and then he suffered me to do my part; and what was my part when it was done? Just the part he suffers devils to do, believe and tremble, for I believe I felt like I was one. I certainly did feel reluctant to give up to death and everlasting punishment, which I thought inevitable, for my guilty conscience told me that if my soul were sent to hell, God's righteous law approves it well. He brought me against my will into subjection to his most holy will, which must and will predominate forever. O how thankful I feel that in his tender mercy, as a kind-hearted parent, he has brought me through this course of correction, which was at the time bitter, but in the end O how sweet! Night came, and brought very little rest. The same mysterious scene was before me. Little fires seemed to be dancing around my bed. Morning found my pillow wet with tears. O what was I to do? Where was I to go for relief? I could not do one single thing, except to cry out from the very depth of my soul, O for somebody to speak! Why did I not state my case to some one, so they could point me to the Savior? Although I had often heard ministers and others speak of the crucified Savior, and I had often read of the same, but while I was in this condition I was blind, utterly blind to anything in the way of salvation. How could I expect any person to point me to the Savior, when I did not know there ever was provision made for a poor, sin-sick soul like me?

I do not know that I can give an accurate account of the length of time that I was in this deep contri-

tion; being young, and in distress, hours appeared like days, and days like weeks. But I remember well how I tried to avoid company, lest they should observe a change, and grow inquisitive; for I did not want anybody to know that I was awakened to see how guilty and sinful I was. I often wondered why God was so merciful, that he did not send me to everlasting punishment, which I deserved. I shall never forget the last morning I was in this state of trouble and suspense, as I walked down the garden walk, in order to avoid company, and to roll off my troubled mind. I remember the very spot where I stood when the scene grew more frightful, the face came closer, and the hand was raised. The last thread of life was about to be severed, when I cried out for the last time, O for somebody to speak! when to my great surprise these words, sweeter than music, rang through my ears, "Father, forgive!" It was the Savior on the cross. His eyes were fixed on me, with the sweetest smile. The sensations that came over me, words cannot describe. I do not think I could ever express the feelings of love, hope, joy, sorrow, all mingled. How my very soul went forth with the poet, as he says,

"O the rapturous height
Of that holy delight
Which I felt in the life-giving blood!
Of my Savior possess'd,
I was perfectly bless'd,
Overwhelmed with the fullness of God."

"On the wings of his love
I was carried above
All sin and temptation and pain;
And I could not believe
That I ever should grieve,
That I ever should suffer again."

After this short season of rejoicing, how I wished everybody could see and know this plan of salvation as I did; for I had not the least idea that God in those days had made himself manifest after this manner to any other living soul; and how was I to show forth this great work which God had so bountifully bestowed on me, the chief of sinners? How could I undertake to reveal this mystery, when all who knew me only knew me as a wild, careless, weak-minded, vain, sinful little school-girl, the very poorest scholar in my class? But still it appeared to me that God intended this work for some wise purpose, although he left me, poor, weak and sinful, and I wondered why he did not choose some aged professor, endowed with wisdom. Then this passage of Scripture came into my mind, "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." "That, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 27-29, 31. "At that time Jesus answered 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."—Matthew xi. 25. From these verses of the holy Scriptures I could perceive at once how very weak my judgment was. If according to my desire, he had made me capable of receiving instruction from earthly teachers, I would glory in the flesh, rejoicing in my own ability to learn, and my teacher's ability to teach me. But the Lord has taught me better things, by giving me no capacity to receive worldly wisdom or education, but revealing divine things in a mysterious manner, that I should glory in him; for it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 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?" "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."—1 Cor. i. 19, 20, 25, 26. If there are not many wise men after the flesh, not many mighty, not many noble, called, how can we say that everybody has a call, but some disobey? Is not God able to bring the hardest wretch into subjection? I speak from experience, for such I was. He brought me into obedience, by trials and chastisements. It was by this mode he brought Jonah into obedience, for the very command he gave him was done, and done by Jonah, against his will, but at the very time God purposed it should be done. Then, who can resist the hand of God? These Scriptures occurring to my mind, made many things plain, and increased my desire to go before the Primitive Baptist Church; but the members were all older and seemed better than I was, for I could not see one so sinful among them. And then, what would I say if I should appear before the church? I thought I could speak the word that God had given me, to show forth his

work, which I concluded was a light given me to bring before the church. When the door of the church was opened, how I wished to go before Elder Furr and tell him how anxious I was to be buried with my Savior in baptism, and then I could speak of the way the Lord had carried on his work with the most sinful piece of his creation. These words had been often present with me, "He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned." I knew I had the belief required, and I thought how gladly I could brave the waves of the river for the sake of the one I saw on the cross, and who passed through the watery grave before me. With these thoughts I made an attempt to rise, when a thrill of bashfulness and fear came over me, as my eyes rested on my parents, for I thought they would call me back, as they knew me as well as I did myself; but they did not know all I did. As I felt weak from making the attempt to go forward, the words of Jeremiah the prophet came to my mind, "Ah, Lord God, behold, I cannot speak, for I am a child." Then I came to the conclusion that I would see Elder Joseph Furr, and speak to him privately on the subject. I do not think I ever loved my father better than I did Elder Furr. He always spoke so kindly to me, addressing me as his "Daughter," and sometimes spoke complimentary, which made me vain, and filled me with pride and self-love. I found it took very little to draw me to the world; then how could I expect to join this poor, little, humble, despised, blood-washed band of my Savior? How I did wish I could make myself like them. I would hide the work which was all God's work, as the Scripture says, "under a bushel," for it shone so brightly that it exposed all my sins. I thought I would keep it there until I could make myself perfect. In order to do this, I would take an old garment called "christian life," which many professors had worn, and then take a patch of "I will, and I am determined to," and sew them on with the thread of "live." By this means I would make a garment that would hide all my sins; for it would be, "I will, and I am determined to live a christian life." By this means I would be able to bring forth his work from under the "bushel," for I would be wrought into a brighter and better candle-stick, by my worldly wisdom, than God had left me. During this christian life, which I had designed to live perfectly, I would commence by avoiding everything wrong. Anger, pride, deceit, prejudice, malice, with all other sins that flesh is heir to, should be done away, and I would resist the devil, and he would flee from me. The day I had set for this purpose came, and with it temptations were still stronger and more numerous, and I found my resolutions gave way. They were of no account to assist me in this christian life. Then I would say, like the apostle Paul, "The good that I would,

I do not; and the evil that I would not, that do I." Here I found that the plan which I had set to commence that day, was entirely frustrated. Anguish and despair appeared to take hold of me. I thought God had hid his face forever from me, and there was no chance for me now, for the Savior could not be crucified again, and how very cruel I would be if I would have it so; for I saw how weak and sinful I was, by trying to place my worldly plans before his wisdom. Then these verses, composed by Cowper, came into my mind:

"Weak and irresolute is man!
The purpose of to-day,
Woven with pains into his plan,
To-morrow rends away.
"The bow well bent, and smart the spring,
Vice seems already slain;
But passion rudely snaps the string,
And it revives again."

One day, when I was musing on the various changes through which I had passed, my heart was very sad; but I began to indulge a faint hope that there might be a change, or that prayer might be received, when something appeared to tell me that I must give over all hope of forgiveness. But the way God brought me to believe on him was bright in my memory; yet I thought I had turned him forever from me. Must I now forget his work, and the sight of the cross, and turn to the world of sin, the very thing which I abhorred? How could I do this? Again something seemed to whisper, "Think no longer on heavenly things; you have parents living, a comfortable home, many friends and relations, your town is increasing, property is growing in value, all things are favorable for your welfare, and you are young, and there may be pleasure in store for you." I knew such things must pass away, but I tried to put off all such thoughts, and join with other young people in fun and enjoyment, and to appear wild and careless; but I did not enjoy this, for I found no permanent peace in anything I undertook to do. A few brief years elapsed, and I saw no change during this time. Everything appeared to work against me, my health failed, and I suffered much, both mentally and physically; yet I tried to put on a lively appearance. One night, when my mind was overwhelmed with grief, I sent forth these words, inaudible, except to the One who knoweth all things: "O Father in heaven, if possible, for thy Son's sake, lead me not into temptation, but deliver me from evil. Remove all obstacles between us, and draw me from the world with the cords of thy love, that I may serve thee in spirit and in truth. Amen." It is likely that if I had known what I asked for in this short petition, I might have shrunk from it. But what did I ask for? I could not see that I asked God to take my parents, friends, and everything that pertains to my earthly happiness, from me, when I said, "Lead me not into temptation, but deliver me from evil. Remove all obstacles between us, and draw me with the cords of thy love." I rather

thought, if he saw proper to be gracious to me again, he would bless me with instant rejoicing, instead of grief. But how this supplication was answered, the sequel will show. A short space of time passed, when my mother was taken very ill. I learned from the way she was suffering that she would soon pass from this vale of sin and temptation. She suffered nine months, and then left me, with a bright hope that she fell asleep in Jesus. I felt like I could not sorrow, for something seemed to tell me that she was taken from the evil to come. Two more months had scarcely elapsed when the cholera broke out in our town, and I saw friends and neighbors carried away to their long home. The disease entered our family circle. My elder sister was stricken down, and my father, my younger brother and sister, and myself, were taken with symptoms of the same disease. Though very weak, we stood by her bedside four hours, when she breathed her last. After we saw her laid away in her last resting place in this world, my symptoms of cholera turned into a bilious attack. Late in the evening my father came up stairs to see me, and informed me that his symptoms were growing worse. After asking a few questions he left the room; and as our physician forbid me to leave the bed, I saw him no more. After a few hours my eldest brother, who had escaped the disease, came into my room, begging me not to grieve, but to be prepared for whatever news I might hear. I told him I knew all. Our father had gone where sickness, sorrow, pain and death are felt and feared no more. After my brother left the room I found the grief I tried to hide was almost unbearable; but when I was about to sink in despair these words came to me, "Now no chastening for the present seemeth to be joyous, but grievous." "When father and mother forsake you, then will the Lord take you up." "For whom the Lord loveth he chasteneth." O how hope and faith sprang up within me! How I rejoiced to find that my heavenly Father had not cast me off like one forsaken, but in mercy and love he was dealing with me as with a child. Now I could see the answer to my prayer; for the obstacles between us, or the objects which had tied me to the world, were fast receding, and I saw no other way that I could be delivered from evil. By his wisdom I was made an orphan. Who but a God omnipotent could show forth such wisdom? "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!" A few days after I received those words of comfort, the minister of the Methodist Church called, informing me that he was advised to do so by some friends, in order to speak comfort, as they understood I was grieving. I thanked him kindly, and informed him, as briefly as possible, how the Lord was able to send comfort when I was overcome with grief and sinking in despair; adding, that if he in his

wisdom saw proper to take me then, or that I should tarry here, I was ready to bend to his holy will. When the minister took leave, he expressed feelings of joy at finding me rejoicing in the power and love of God. As soon as I was able to leave my bed, my youngest brother's symptoms of cholera changed into typhoid fever. He lingered two weeks, and then it pleased the Lord to remove him from us. As soon as we laid him away in his long resting place, it pleased the Lord to remove our youngest sister, the youngest of the family, leaving my oldest brother and myself, standing like two monuments of his mercy. After these trials were over I visited my Uncle Couchman, nearly five miles from our town. He informed me that he had heard that the Methodist minister spoke of me as a perfect christian, expressing his surprise at finding me rejoicing in the Lord, when he expected to find me sinking in grief and despair. My answer was, that I could see no perfection about me. Although I believed in Christ, yet I felt so poor, weak and sinful that I was afraid I could not class myself a child of God. As soon as we passed through these trials, my surviving brother, Samuel Hutchinson, moved his family to our old homestead, where he carried on the same trade of my father, a silversmith and watch-maker, and I remained with them a short time. As everything appeared to go wrong, and as I found everything working against me, I concluded to leave the old homestead and make my home among my relations and friends, which I did, and became the happy wife of my cousin, Lemuel Hutchinson, and a more devoted husband could not be found. His religious sympathies were with mine. He held the doctrine of election, predestination, and salvation by grace alone, and would pass by any other denomination to hear an Old School Baptist sermon. He pressed me hard to go before the church, and I have been sorry since that I did not encourage him by taking the first step. It pleased the Lord that our connubial happiness should be of short duration. The war broke out, he was taken prisoner in Virginia, carried out here, and confined in Rock Island prison, Illinois, where he remained over a year, when I received a note from one of his comrades, stating his decease, and that he was true to his principles, and died in peace with his God. This separation was the most trying and grievous stroke of chastening I ever had. But I tried to bear up under my afflictions, and to say, with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

After this bereavement, it was the will of the Lord that I should live to become the wife of Joseph Lynch. A few years after this second marriage, my eldest and only surviving brother was removed from this world of affliction and trouble, and I am left the only surviving member of my father's (James Hutchinson) family. And now I see the answer to my

prayer; for the objects that had tied me to the world have been removed. Even the portion of this world's goods which parents and other relations left me, have been taken from me in a manner I least expected.

This is only a brief sketch of the most particular trials I have passed through. I shall never cease to praise the Lord for his wisdom, power and judgment, in bringing me, the least and most unprofitable of all his subjects, low at his feet. After I passed through all those trials, I still tried to put on a feigned desire for a wild, careless life, in order to keep the world from knowing what was passing in my mind, for I would still think that I was not fit to profess religion. But I could not enjoy this, for my conscience would tell me that I was doing wrong. I really thought there was nobody under the sun that had as much of the old Adam nature as I had. A short time after the decease of my brother, we emigrated from Virginia to Oak Hill, Peoria County, Illinois, where we now reside. When I learned that the gospel was preached, as it is in the Lord Jesus Christ, on the third Sunday in every month, at Walden school-house, some miles from here, I tried to reach the spot whenever an opportunity offered, as I still had a desire, unworthy as I was, to be among the children of the living God, the blood-washed band of the One I saw on the cross. The first time I met with them, when the door of the church was opened, I was taken very sick, almost ready to faint. After reaching home a fever came on, which kept me to my bed for some months. During this season of suffering I almost sank in despair, having but little hope that I would be joined with the chosen few, the redeemed of the Lord, or be suffered to have the answer of a good conscience toward God, by following my Savior through the watery grave. Then words of comfort would strangely come to me in this way, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "As many as I love, I rebuke and chasten." These words of comfort to my hungry soul were like a cup of cold water to my parched lips, for I now enjoyed that peace of mind which assured me that my desire would be accomplished by the will of God. When I began to gather strength sufficient to travel, cold weather set in, and I saw no way in which I could reach the school-house. Some length of time, perhaps a year or more, elapsed, when an opportunity offered, on the third Sunday in May, 1878. I gladly accepted the offer, and felt thankful to the Giver of all good for suffering me once more to hear the gospel preached. After the service, our beloved brother, Elder Ketchum, gave me a few words of encouragement. When I returned home I found my thoughts were taken up with the things I had heard that day, and at night I had a dream. This was the third time I had had this dream. I then indulged a hope, from this dream being repeated or sent

three times, that I should go before the church on the next preaching day, which was the Saturday before the third Sunday in June, 1878; and when the above stated day arrived, I was there, and the sermon was very encouraging. When the door of the church was opened I went forward, sinful as I was, hoping they would entreat me not to leave them; for their God was surely my God, and their people my people. I did not think what I should say, but I put my trust in the One who put words into the mouth of Jeremiah. While I was giving in my experience I beheld the very faces, and they were arranged in the same manner I saw them in my dream before I left West Virginia. After I was received, and service closed, I heard the members speaking of my baptism; but it was not convenient for me to be baptized then, and I had it put off until the third Sunday in July, and then something took place which caused it to be postponed until the third Sunday in August. During those months of my waiting, whenever I felt discouraged, in a moment these words of the Savior would come to me like a promise from heaven, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I felt like I could wait the Lord's time, for I knew his promise stands forever sure. When the time came for me to follow my Savior, as I stood viewing the water, these words came into my mind,

"God took accursed pride from me,
And laid my spirit low;
Then suffered me the cross to see,
And washed me white as snow."

When our dearly beloved Elder led me into the water, he said something about the water being cold. I said I did not mind the coldness of the water, and was about to say something more, when these words came strangely into my mind, and stopped my speech:

"It was for me Christ shed his blood;
I'll stem the feeble wave,
To follow my incarnate God
Down in the liquid grave."

I felt like my Savior was there. O the charm, the heavenly beauty! Christ, my Lord, was buried so! When I was raised up out of the liquid grave I felt like singing these words,

"Now raised with my most glorious Lord,
Believing in his power
To raise me by his holy word,
In the decisive hour."

But just at that moment music from the shore, softly floating over the water, caught my ears. As I walked up out of the water these words of the apostle came into my mind, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Peter iii. 21.

The apostle Peter says, "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."—1 Peter i. 22. "And above all things have fervent charity

among yourselves: for charity shall cover the multitude of sins."—1 Peter iv. 8. O how I do wish I could possess that charity which the apostle Paul describes when he says, "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."—1 Cor. xiii. 4-7. I think I surely had a sweet foretaste of this charity when I first enjoyed peace and comfort through my Savior; but I have passed through many changes since then, and I think it was my dear heavenly Father's will that I should have a long journey through many trials, learning much through affliction, trouble and rejoicing, and finally bringing me into the church at his appointed time, and placing me at the feet of his children, as less than the least. And I hope they will accept me as such, watching over me with brotherly love, praying for and converting me from the error of my ways; for while I am in this body of sin I find myself prone to wander, giving way to temptation, hoping my spirit might be strong, yet finding my flesh weak.

Now, my dear brother, when you look over this epistle, and see how anxious I have been (almost from the very beginning of my pilgrimage) to be with the blood-washed band of my Savior, I do hope you will see and believe that I have loved and do love the brethren with that unfeigned love, fervently, with a pure heart; not in word, neither in tongue, but in deed and in truth. If I am a servant of the Lord, I am a very unprofitable one; but while the trembling of spirit comes upon me, I shall never cease to pour forth my short invocations in their behalf, to him who heareth in secret; for my greatest desire is that the whole church may prosper, in true brotherly love and fervent charity, to the edifying of the people of God. Now, if you feel disposed to accept me as a very little sister, I hope you will consider me one of the poor in whom the Lord has perfected praise.

SARAH LYNCH.

COLLIERVILLE, Tenn., March 30, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—After some deliberation, I feel inclined to communicate something for the saints scattered abroad, "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." As a foundation, I have selected the text recorded 1 Tim. ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus." In the preceding verses of this chapter the apostle exhorts that prayer be made for all men, in their several conditions in life, in order that our temporal comforts may be promoted. "For there is one God," to whom sin-

ners must be reconciled, and "one Mediator," through whom that reconciliation must be effected. Two eternal beings or spirits cannot co-exist, unless they are one in essence or operation; therefore we understand that the God of Israel pervades the universe of matter and fills the immensity of space. "One God and Father of all, and in you all." All the works of nature exhibit unity of design, and must have been devised by the same infinite mind, and executed by the same infinite power. The hand that created and arranged them is continually seen in their preservation. The great Architect still presides over the immense fabric which he has reared, and all things continue as they were from the beginning. The earth, the air, the sea, sustain the same mutual relations and answer the same important ends. The sun, moon and stars shine on forever.

The Bible is not the only book of God, but the book of "one God," being a series of divine revelations, reaching from Eden to Calvary, and from Calvary to the end of the world. Everywhere we find the same character of God, the same way of justification, and the same description of law and of sin. It is the same great "I Am" that inspired the historian of creation, that prompted the beloved disciple to speak as he was moved by the Holy Ghost, in the Apocalypse. The same eternal Sun of Righteousness that rose in Eden, and set on Calvary, and thence rose again, to set no more forever.

"One God, and one Mediator." You will perceive that they are mutually related. As we have but one God, we need but one Mediator. The office of a mediator supposes two parties at variance, between whom he interposes, to effect a reconciliation. It was thus between God and men. Let us look at the parties in this dreadful controversy. On one side we see Jehovah, clothed with uncreated excellence and glory, and possessed of infinite perfections. He is self-existent, independent and eternal. Omnipotence, omniscience and omnipresence are his. He is great in wisdom, full of goodness, slow to anger, and ready to pardon. He is glorious in holiness, fearful in praises, doing wonders. His love is ineffable, and his mercy endureth forever. With him also is terrible majesty. Life and joy are in his smiles, but the angel of destruction waits upon his frown. He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. He ruleth among the children of men, and also in the armies of heaven. At his wrath the earth shall tremble, and the inhabitants thereof shall not be able to abide his indignation.

Now let us contrast the impotency of man with the God of heaven. Man, what is he? A being of yesterday, whose breath is in his nostrils, whose foundation is in the dust, a helpless, frail creature, dependent upon God for breath, yea, for life itself; an alien from all good, dead to every virtue, dead to everything but

sin; whose mouth is full of cursing and bitterness, his heart fully set in him to do evil, being deceitful and desperately wicked above all things. Who can know it? He is an enemy to his Maker, a rebel against Jehovah. Reason said, "Let him alone." Justice cried, "Cut him down." But mercy cries, "Spare him." Wisdom came forth leading the Son of God, and crying, "I have found a ransom." Behold the Mediator! All the attributes met and embraced at the manger, and kissed each other at the cross. It was man's place, as the offender, to seek a reconciliation; but alas! man had neither the will nor ability. What must be done? Hear, O heavens, and be astonished: listen, stormy ocean, that he rules the winds and waves, and will finally bring the frail bark into the desired haven.

The Mediatorial office of our Savior consists of two parts, namely, sacrifice and intercession. Without intercession there is no benefit in sacrifice. The former renders the latter acceptable with God. The latter renders the former available to man. One removes the obstacles to reconciliation, the other brings the adverse parties together. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The apostle says, "By the disobedience of one man sin entered into the world, and death by sin: so death passed upon all men." Sin is the transgression of the law. The law is holy, spiritual, just and good. In partaking of the forbidden fruit, our federal head became contaminated with sin, and thereby entailed it upon all his posterity. The law was spiritual, and man became totally depraved, and unable to keep the precepts of the law. Let us examine the righteousness which the law demands. It must originate in the heart. It must be commensurate with life, without a broken link in the chain; for he that violates one point, is guilty of the whole law. It must be so comprehensive as to include all our duties to God, to self, and to our neighbor; for, "Cursed is every one that continueth not in all things written in the law to do them." The law will not consent to a compromise with the sinner, nor in any way accommodate itself to his fallen condition, nor relax its hold upon him. Its power to condemn is commensurate with its authority to command. Thus we see how it is that no man can be justified by the deeds of the law. But says the apostle, addressing the manifest children of God, "We are not under the law, but under grace." The law demands obedience. Obedience satisfied the law. Between obedience and the law is perfect harmony. There is also a perfect agreement between grace and faith. Grace bestows freely, without money or price; and faith, having nothing to give, accepts humbly and thankfully. Grace and works will not mix, no more than water and oil, because they belong to different covenants. Grace, by bestowing freely, acquires great glory; faith, by receiving it, obtains great

happiness. God confers blessings according to the riches of his grace. Sinners receive according to the strength of their faith. Therefore "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." Now we begin to see a beauty in the great plan of salvation. God the Father, who is rich in mercy, for his great love where-with he loved us, even while dead in sins, sent his only begotten Son, and for sin, condemned sin in the flesh, that we might be made the righteousness of God in him. He had given us a law, which was spiritual, and which we had violated, and hence the necessity of a Mediator. The law said, "The soul that sinneth, it shall die." Hence our "one Mediator" died for our offenses, and arose from the dead for our justification, a triumphant conqueror over death, hell and the grave; and by him all that believe are justified from all things from which they could not be justified by the law of Moses. Yes, he was made of a woman, made under the law, taking upon himself the same nature of those who had violated the law. He magnified the law and made it honorable, having satisfied all its demands. He assumed our indebtedness, and became our Surety and Mediator. Then, brethren and sisters, if Jesus has made us free, we are free indeed. "Blessed are the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance." Here, then, is the ground of our justification. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and the mountains be cast into the sea: though the waters thereof roar and be troubled." This is the language of faith in our crucified and risen Savior. Can we not adopt it?

Brethren this subject is inexhaustible, and I will desist for the present, having already occupied more space than I intended to in the outset.

And now, brethren and sisters, in conclusion, a little exhortation will not, perhaps, be thought inadmissible. God is love. Like causes produce like effects. Therefore he that loveth him that begat, loveth him also that is begotten of him. Let us love one another with a pure heart fervently. Let us endeavor to adorn the doctrine of God our Savior in all things, and pray often with and for one another. And, brethren and sisters of the Primitive order of Baptists everywhere, saints of the most high God, remember the unworthy writer in your petitions at the throne of grace, that I may be enabled by grace divine to say with the apostle Paul, when he anticipated the end of his warfare, "I have fought a good fight, I have finished my course: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day: and not to me only, but unto all them also that love his appearing." Finally, brethren, farewell. Be per-

fect, be of one mind, be of good comfort, live in peace, and the God of peace shall be with you.

Yours in hope of eternal life, which God, that cannot lie, promised before the world began.

JAMES H. CULP.

CAIRO, Jasper Co., Texas, Sept. 15, 1881.

ELDER G. BEEBE'S SONS:—I feel an impression, from some cause unknown to me, to write a few lines for the SIGNS OF THE TIMES, although I sensibly feel my weakness, and I fear to undertake to write anything for that, to me, highly prized paper. My mind of late has been exercised on the doctrine of God's predestination of all things. That he has created all things, is proved by Colossians i. 16, 17: "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things are created by him and for him: and he is before all things, and by him all things consist." "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."—Rev. iv. 11. In the mouth of two or three witnesses every word shall be established. According to what is thus written, God is the only independent being, and all things else are dependent upon him for their existence and movements. Jesus said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above."—John xix. 11. In proof of the sovereign sway of God over all things, see Daniel iv. 35. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have proposed, so shall it stand." "For the Lord of hosts hath proposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?"—Isa. xiv. 24, 27. "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xiii. 13. "There are devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand."—Prov. xix. 21. "There is no wisdom, nor understanding, nor counsel against the Lord."—Prov. xxi. 30. "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."—Eph. i. 11. "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me. 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 proposed it, I will also do it."—Isa. xlv. 9-11. If God had a purpose in bidding a certain Benjaminite curse David, who dare say that he had not the right? Because he hardened Pharaoh's heart, to accom-

plish his purpose, is he unjust? Is he unjust because he chose Jacob and rejected Esau? No, nor is he unjust in anything; for he is God, and cannot do wrong.

I believe that Pharaoh, king of Egypt, was a figure of Satan, who is the king of Egypt, which is darkness. We read, Ezekiel xxix. 3, "Behold I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." This is in perfect harmony with what is said of leviathan, in the forty-first chapter of Job, and also of behemoth, in the fortieth chapter. He is said to be very great, and none can approach him. "He is the chief of the ways of God." "He beholdeth all high things: he is a king over all the children of pride." Mark, he is not said to be king of the fishes of the sea, but "king over all the children of pride." Surely this must be Satan himself. And we read in Psalm civ. 24-26, that God made him. "O Lord, how manifold are thy works! in wisdom thou hast made them all, the earth is full of thy riches. So is the great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan, whom thou hast made to play therein." He is but filling the place that God designed, and can only do according to his will; for God never has nor ever will be thwarted in a single design or purpose. To deny this is to deny the sovereignty of God. With God there is nothing new or old. But we, poor, short-sighted creatures, cannot tell what one moment in the future will develop. Not so with God. The wheels of time move on, and all things come to pass just as the Lord has determined them. They are new to us, but not so with God. But says one, "Those little things which occur daily, are not embraced in the 'all things' which God has before determined." Well, if so, where is the line between the large things and the little things? If little things happen by chance, and are not embraced in the purpose of God, why not large things also? The words of the poet are in my mind, and express my firm belief,

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God.

Life, death, and hell, and worlds unknown,
Hang on his firm decree:
He sits on no precarious throne,
Nor borrows leave to be.

His providence unfolds the book,
And makes his counsel shine;
Each opening leaf, and every stroke,
Fulfills some deep design."

As brother Smoot has said, "One thing is so interwoven with another, that they are all working together for our good." When Herod saw that he was mocked by the wise men, he made a decree that all the male children, from two years and under, that were in Bethlehem, should be put to death. But the angel of the Lord told Joseph to flee into Egypt with the young child Jesus. This was all according to the purpose of

God, and Herod, like Pharaoh, was filling his own place, as God had before ordained. It was not by mere chance that Herod did these things, for they were the fulfillment of the prophecy of Jeremiah. "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not."—Jer. xxxi. 15. And the flight of Joseph into Egypt with the child Jesus, was the fulfillment of the prophecy of Hosea, "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea xi. 1, and Matt. ii. 15. God had a purpose in taking these children out of the world, and surely the way in which they were taken was ordained by him, or he would not have moved his prophet to thus prophesy.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will."

By the mouth of the prophet Isaiah God has said, "As the heavens are high above the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And, "Woe unto him that striveth with his Maker. Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands?"—Isa. xlv. 9. Jesus said to the scribes and pharisees, "Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 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." And they killed Stephen and others, and scourged them, not by accident, but in fulfillment of the declaration of Jesus. But did they do it against their will? Certainly not. They had the will to do their murderous work, and acted under the influence of the same spirit which controlled Judas when he betrayed Jesus.

Brethren Beebe, I will draw my scribble to a close. Your brother in hope of immortality beyond the grave,

DURHAM RICHARDSON.

LIBERTY, Miss., Feb. 14, 1882.

DEAR BRETHREN BEEBE:—I have thought for a long time that I would try to write out the dealings of the Lord with me; but being fearful that it would crowd out something that would be more interesting, I have put it off until now.

I was born in the county and state where I now reside. My parents were both members of the Primitive

Baptists, and my grandparents were of the same order, my grandfather being a minister of the gospel, but is gone to a better world. My father is now a watchman on the wall, to cry aloud that salvation is of the Lord. I was born May 13th, 1852, and, like the rest of the human family, was born in sin. I was raised by christian parents. I was admonished when I did wrong, yet that did not make me a christian, as I was born in sin, and dead in trespasses and sins. It takes the power of God to quicken a poor soul, and I hope and trust that he did quicken me when I was in my sixteenth year. I was made to see myself as I never before had. My sins were made to stand before me as mountains. I thought I was going to die, and I felt that I would be banished from the presence of God, where I would be tormented forever. These are some of the first impressions of my mind. I was made to go to the law, but alas! it only cursed me; for it is written, "Cursed is every one that continueth not in all things that are written therein." So I found nothing there to console me; it only showed me that I could not keep the law, for sin was mixed with everything that I did. I was made to cry to God for mercy, and to see that I could not save myself by anything that I could do. About three or four months after this I was taken sick, and I thought it would result in my death. I felt unprepared to go, so I cried to the Lord for mercy. On Saturday morning I was brought to the "stand-still" point, where I could not move forward nor backward, nor turn to the right nor the left. I was made to cry out, "Lord, save, or I perish!" At that time the Lord said, "Fear not; it is I." O what joy my poor soul felt! Pen cannot write it, nor tongue tell it. Brother, is this a work of grace, or not? If it is not, I have caught the shadow, while the substance is far from me. I am now nearly thirty years old, and my mind runs back to that Saturday, and I am often made to rejoice, but oftener to sorrow. I was young, and my associates were wicked, and I did not wish them to know what I had passed through; so I went into things that I knew were wrong. I felt it my duty to join the church, but felt too unworthy to do so; so I staid back, and soon got to going to parties, and partaking with them, to keep any one from knowing what I had passed through. I went on in this way until the Free Will Baptists in our section got up an excitement, and there were a great many young people joined them, and I with the rest. The meetings continued several days. I was about the first that joined. Before the time came for baptism, there was a pamphlet handed to me which my grandfather had written, stating the cause of the division of the Baptists, and I was made to reflect upon what I was doing, and what kind of people I was going amongst. I remained out of the church until 1881. I was married in December, 1879, and after I was married I joined the church, and was baptized by Elder W. B.

Vindings. This was a happy day with me. I thought my trouble was all over, and that there would be nothing more to disturb my peace and happiness. But alas! the tempter came and said to me, "You have deceived the people of God, and you will be a stumbling-block in their way." This gave me a great deal of trouble. I thought that on the next meeting day I would tell the brethren to erase my name from the church record; but when the time came, I felt that I could not be satisfied out of the church, for I felt that I loved the brethren. This was one thing that cheered my poor soul. I felt that I loved God because he first loved me. I am often wending my way in darkness, and when the tempter comes I am made to cry out, "Lord, save, or I perish!" I am so sinful that I cannot do the things I wish. I cannot keep from thinking evil thoughts, and am prone to wander from the God I desire to love. I am made to cry out, "Who shall deliver me from the body of this death?" When we are brought low in the valley, we hear a small, still voice saying, "It is I." This cheers one who feels as unworthy as I do. Then I feel that if I am saved, it will be by the free grace of God, and not for anything that I have done or can do. We hear the apostle saying, "Not by works of righteousness which we have done;" and, "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." Paul, speaking of the wisdom of God, says that God is much wiser than man, and 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." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us: much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life." Cheer up, ye chosen of the Lord. There is a rich inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Now, ye seed of Israel, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." "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." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." For he was "made sin for us, who knew no sin, that we might be made the righteousness of God in him." With these precious truths, we ought to take courage, and press forward to the mark of the prize of the high calling of God in Christ Jesus; for he is the Shepherd of his people, and he is the life of them. He is exalted a Prince and a Savior. He is now seated at the right hand of his Father in glory, to grant repentance unto Israel. We hear our blessed Jesus, in his prayer to his Father in heaven, saying, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." His prayer is according to the will of his Father. Then, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." What a precious thought, that it is a gift; for if we had to merit it by our good deeds, we would fall short. But thanks be to God, Jesus was delivered for the offenses of his people, and raised again for their justification, that through his death they might have life, and have it more abundantly. Then, when we are enabled to look to him by an eye of faith, and realize that these promises are for us, we can sing,

"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."

Now may the God of all grace direct us by his blessed Spirit in the way of all truth.

I will say, in conclusion, that there are but few in this section who contend for the faith once delivered to the saints. There are only three churches. We meet yearly in our association, in peace and harmony. Brethren in the ministry, come and preach to us the glad tidings of salvation. Our next yearly meeting will be on the third Sunday in October next, and Friday and Saturday preceding.

Brother Beebe, if you think this is worth a place in your paper, publish it; if not, cast it aside, and all will be right with me. May God, who is rich in mercy, keep Zion unspotted from the world, is the prayer of one who is the least of all saints.

Z. J. WILKINSON.

VERONA, Grundy Co., Ill., May 11, 1882.

DEAR BRETHREN IN JESUS:—I see that you put at the top of my letter which you published in the SIGNS, Tomonauk, instead of Verona, Grundy Co., Ill. Please be so kind as to alter it, as I have some friends who would think I had changed my home. My paper always comes right.

HESTER RUMNEY.

DEAR BROTHER BEEBE:—Will you be so kind as to give your views, through the SIGNS OF THE TIMES, in regard to Balaam and his prophesying? Do you believe he was a child of God? We find that he prophesied truth in regard to God's people, and of the coming of the Savior. I have thought much as to whether one could have a revelation from God, and speak as beautifully as he did, and yet not be a child of God. I have also thought much about Saul, and the Spirit of the Lord being upon him. Also, Judas was numbered with the twelve, but was said to be a devil. We find that these three characters acknowledged that they had sinned. Now, I will tell you why I make the inquiry. I have been an unworthy member and in fellowship with the Old School Baptists for over twenty years. I united with them because I believed the Lord had spoken peace to me, and felt as sure of it at the time, as I now am that I see the paper on which I am writing this. But as I came up out of the water, on the third Sunday in August, 1860, I felt that I was but a Judas, that I was deceived, and had also deceived the brethren who stood there to give me a hearty welcome among them. But afterward I felt a peace of mind, and thought I felt the answer of a good conscience. Since that time I have traveled through a thorny maze, often low down in the valley, and by the streams of Babylon. During that time I have thought that I realized several wonderful deliverances from this low, desponding state; or, if I may so speak, I was delivered from the belly of hell, and enabled by some wonderful power to praise God, and to feel that he had delivered me from so great a death, and trusted that he would deliver me at the end of my journey, to sing his praise forever. But for the past two years I have seemed to be a castaway, and have thought I might only be as those three characters that I have referred to. I cannot read the Bible with any comfort, only in the letter, and as a root out of dry ground. When I hear preaching, I can assent to the truth presented, but it seems like the seed in the parable, which fell upon a rock, and soon withered away. I often feel that I have no friend in heaven or earth. I feel that I could write volumes, and the half would not be told. I must say that I do not feel prepared to die, and I know I cannot prepare myself. I feel that I have sinned against heaven and in God's sight, and I go mourning, day after day, and night after night. Thus it has been with me for almost two years. So miserable have I felt, that it has appeared that my reason was almost dethroned. I greatly fear I have no part nor lot in the matter of God's salvation, and have been tempted to ask the church to erase my name; but I know they would not do that, so long as my walk is orderly. I will withhold my name for the present. I have told you but little of my feelings. Can a child of God feel so miserable, and have any reason to hope? Pray for poor, unworthy me.

A POOR SINNER.

(Editorial reply on page 139.)

"THEY wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation."—Psalm cvii. 4-7.

Differing radically from all systems of worship based upon the reasonings of the carnal heart, the worship of the true and living God is an ascription of thanksgiving and adoration to the Most High for his goodness and mercy to his redeemed. The psalmist, in the opening verse of this 107th Psalm, strikes the key-note of this wonderful and heavenly song: "O give thanks," says he, "unto the Lord, for he is good: for his mercy endureth forever." He does not desire that thanks should be given to men, for they should never be objects of reverence. "Cease ye from man," the Lord by the prophet distinctly commands, "whose breath is in his nostrils." "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day."—Isa. ii. 17. But wrapped in holy joy in view of the great goodness and mercy of God, he exclaims, "O give thanks unto the Lord." The tender mercy and unbounded goodness of the Lord calls for the most sacred exclamations of thanksgiving from his heart. "Let the redeemed of the Lord," says the psalmist, "say so." Let them thank the Lord for his goodness, for none others can reach those heavenly notes, and sing this heavenly song. All others are found sacrificing "unto their net," and burning incense "unto their drag," worshipping at the shrine of creature effort and ability, and in their blind zeal, honoring and exalting the creature more than the Creator. But the redeemed have been divinely qualified to bow in humble reverence before the awful throne of God, and render ceaseless praise to him who holds their destiny in his hand, and who has redeemed them unto himself from "all nations, and kindreds, and peoples, and tongues." This divine qualification to praise and revere the Most High, is learned in the bitter lessons of trial and affliction through which the saints are called to pass. In the text, the psalmist presents them to our view as lonely wanderers "in the wilderness in a solitary way." Hungry, thirsty and faint, they cry unto the Lord "in their trouble." I am assured that many readers of "our family paper" know by a precious experience something of this wilderness and solitary way. The individual may be surrounded by kind and cheerful friends, yet feel isolated from all friends, a lonely pilgrim upon the barren shores of time. It is distressing indeed to wander in the wilderness, but how much worse to be there alone. No kind friends to minister to our comfort, no glad voices to cheer our lonesome way. The individual feels to be worse than all others, a helpless and undone sinner. He anxiously searches for the footprints of the flock, and his heart exclaims, in the language of the

"Song of songs," "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." His own evil thoughts and ways, like the beasts of the forest, creep forth to annoy and frighten him with their hideous cries, to disturb his peace and mar his joy. I think that there is also particular reference to our experience in the expression, "they wandered." The lonely pilgrim cannot feel at rest. Like Mary at the sepulchre, he is searching for his Lord; "They have taken away my Lord, and I know not where they have laid him." His wandering thoughts find no city to dwell in.

"Hungry and thirsty, their soul fainted in them." There is represented here an hungering and thirsting for something which the world cannot possibly supply. The desires of the quickened sinner turn heavenward from the most brilliant honors and the brightest enjoyments that gladden the shores of time. He desires something beyond it all.

"To heaven his restless heart aspires."

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God." It is for some evidences of the goodness and mercy of God that he is hungering, some manifestations of that love "which passeth knowledge," and to be "filled with all the fullness of God." For this he longs with a sincere and earnest hungering and thirsting. In the text, his tongue seems to have failed for thirst, and his soul faints in him. This certainly represents an individual without strength.

"Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." It was in a time of trouble that this cry arose unto the only source from whence help could come. The heartfelt need of the troubled and tempted one, is in itself a cry, and faith turns to the Lord as the only source of assistance. The trembling sinner falls at the foot of the cross, and

* * * "Such news shall he'er
Be told in Zion's street,
That some poor soul fell in despair,
And died at Jesus' feet."

The Lord "delivered them out of their distresses." The Lord "delivered them." They may see no way out themselves. They may stand trembling, like Israel upon the banks of the Red Sea, and look for certain destruction. But "the Lord knoweth how to deliver the godly out of temptations." And when he makes bare his holy arm in their deliverance, their enemies fall back affrighted before his awful approach. A new-made way appears to their enraptured sight. Through their experience as lonely "wanderers in the wilderness in a solitary way," they are brought to know their inability to find the way out of such a horrible place, and hence hail the new-found way of escape as the "way of the Lord." How glorious is his appearing, as the sunlight of his presence falls upon their darkened path. In the wilderness "waters break out, and streams in the desert." "The wilderness and the solitary place

shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." They have found the "fields of the wood," and now lie down in "green pastures," and are led "beside the still waters." In this experience is fulfilled the closing verse of the text:

"And he led them forth by the right way, that they might go to a city of habitation." Whatever may be the trials in this way of the Lord, it is the Lord's "right way" to lead this tempted one to the city of refuge. True, it may be full of keen temptations, and bitter, sorrowing trials, but the Lord is leading them forth. They are brought by a way that they "knew not," darkness is made light, and crooked things straight. The Lord leads them. They are not found going before and legislating for him, but they "follow the Lamb." Their condition represents them to us as without strength. A lonely pilgrim, hungry and faint in the great wilderness of sin. It is here that the Lord finds them. Speaking of Jacob, and of the redeemed through him as a type, Moses says, "The Lord found him in a desert land, and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." The tempted saint is led to see his lost condition as a sinner, his proneness to err, and the depravity of his nature. The Lord graciously leads him forth in these wilderness places, and it is the "right way" to the "city of habitation," for through this way he is brought to feel his need of this place of refuge, and of a strong arm to guard him to its sheltering portals.

I wish that I could now describe in fitting language this "city of habitation," this resting place of the christian pilgrim in the wilderness of sin and trial. It is the habitation of the redeemed family, the place of their rest, and of their songs of rejoicing. Here their Redeemer dwells all over glorious, and the light of his countenance is their perpetual feast. This city, which is the throne of the living God, presents an ample sufficiency to supply all the spiritual desires of the heavenly family. Its exquisite beauty, its holy company, its heavenly pleasures, entrance their soul with heaven-born joy, and gladden their hearts upon the pathway of time. "Walk about Zion," says the psalmist, "and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." "The foundations of the wall of the city," says John, "were garnished with all manner of precious stones," and at its gates were graven the names "of the twelve tribes of the children of Israel." "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 thereof." It is a

city set on a hill, and streaming from its portals the light of gospel truth encourages and strengthens the lonely pilgrim in his mortal journey. He rejoices "in hope of the glory of God." In the city he finds an abiding rest. Earthly homes may be swept away, with the family circles that gather there, but this abides forever. The joys of the righteous are eternal. The holy incense of praise unto God is offered upon an altar purified by the blood of Jesus, and from a people redeemed unto the Lord. The family circle that gathers around the throne, and abides within this holy city, cannot be broken. The work of God endures. He has prepared them for eternal enjoyments. And when all earthly things are over, in the holy joy of the eternal city they shall bask forever in the light of his countenance. We rest in the gospel church as an oasis upon the great desert of time; but when we reach the end of this mortal journey, we reach the eternal fruition. To this great and final home of the blessed we are rapidly hurrying. Poor and needy sinners, yet clothed with the riches of the eternal heavens. Unworthy of the least of God's mercies, yet inheriting a righteousness that can alone meet the demands of infinite justice and purity.

As one of the poorest of the poor, yet, I hope, earnestly desiring a divine interest in these glorious things, I remain yours in fellowship,

W. M. SMOOT.

OCCOQUAN, Va., May 15, 1882.

WILLIAM J. PURINGTON—DEAR BROTHER:—If you have light and opportunity, please give the readers of the SIGNS OF THE TIMES what you believe is meant in Genesis vi. 5, 6. There are some of the Hagarites trying to prove that God does not know what will occur until it takes place; or, in other words, that God did not know what wickedness the devil would put into man when man was made. Yours in hope of eternal life,

E. S. LEGGETT.

LITTLE ROCK, Ark., May 6, 1882.

R E P L Y .

The Scripture to which our brother has referred reads thus: "And God saw that the wickedness of man (was) great in the earth, and that every imagination of the thoughts of his heart (was) only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

My dear brother, not only the Hagarites, but many other "ites," have been trying to prove for thousands of years that the God of heaven and earth, the sole Arbiter of all events, is one just like themselves, except that he has not quite so much power as they claim; but hear what Jehovah saith, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Enemies of God and his truth often refer to the Scripture now under consideration to prove that the Cause of all subsequent causes is a finite and changeable Being; but all the carnal ingenuity of mortal man cannot make that text prove any such heresy, and

a careful reading of it, by any one understanding the force of language, ought to satisfy that it has no such meaning. Before giving a brief elucidation of the text, some declarations of holy writ shall be produced to show the immutability of Jehovah. "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" "And also the Strength of Israel will not lie, nor repent; for he is not a man, that he should repent." "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed." "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Much more Scripture testimony might be adduced to show forth the glorious truth of God's immutability, but the preceding quotations are sufficient.

As to the first verse our brother calls attention to, in the articles on the "Atonement," recently published in the SIGNS, that was quoted as conclusive evidence of man's total depravity; and it would seem as though little need be said here concerning that, more than the awful truth that God saw not only the outward creation, but man's carnal imagination, and that nothing was hidden from the all-penetrating eye of Jehovah. The enemies of the truth, or Hagarites, as our brother calls them, thousands of times have referred to the sixth verse of the text to show that Jehovah is finite, and that many matters have come to pass new and strange to the infinite Spirit; and the presumption is, that is the portion that they are still harping upon to sustain their abominable heresy.

"And it repented the Lord that he had made man on the earth." Not a solitary word in this clause shows that anything had come to pass unexpectedly to the infinite mind, or that Jehovah had repented; but, in his providential dealings with the creature man, that there was soon to be a display of divine vengeance in the destruction of the race of man by the flood, except Noah and his family. How careful we should be in handling this subject. The little word "it" is the subject; and instead of its saying the Lord repented, it reads, "and it repented the Lord." This language comes right down to our experience and nature, as it were; for such a display as is soon to take place in man's destruction, would clearly and plainly indicate that the long-suffering of our God had ceased towards man. The original Hebrew word is *yesh*, meaning the subject involved in the word it; and certainly, if mortals read carefully and understandingly, they must see that instead of the Lord's repenting, there was such a manifestation of his power as to show that sin and iniquity should be punished according to his will, and that the wickedness of man had culminated in such a course of abomination that it should be known that the time had come, in the pur-

pose of the just and holy God, to make known his almighty power in their destruction by "a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." Such a scene did transpire; and what mortal can read that description, and not see a change in the providential dealings of our God with the creature man here on the earth? Not a change in his purpose, for that is eternal; but in the manifestation here on earth.

"And it grieved him at his heart." The same word, "it," with precisely the same meaning, is in this clause of the verse as in the other, showing forth clearly the same awful truth concerning fallen, depraved man, as in the preceding clause; and as has been already stated, not a word in either shows that our God repented or changed his purpose. And the construction of the language, as rendered from the original, does not allow any such thing; and how shortsighted and distorted that vision must be, to undertake to make out of this text that our God is a mutable Being, when such a host of Scripture testimony stands diametrically opposed to their carnal notions. But none can see and understand these important truths, unless our God reveals them by his Spirit.

My dear brother, excuse the brevity, for I have so much writing on hand now, that I am compelled to be brief.

WM. J. PURINGTON.

HOPEWELL, N. J., May 10, 1882.

THE EVERLASTING TASK FOR ARMINIANS.

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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APPOINTMENTS.

DEAR BRETHREN:—Please publish for me the following list of appointments in the SIGNS:

Second Sunday in June, Baltimore.
Monday p. m., Cow Marsh.
Tuesday p. m., Broad Creek.
Wednesday night, Berlin.
Thursday a. m., Indian Town.
Friday a. m., Nasaongo.
Saturday p. m., and third Sunday, Salisbury.
Monday a. m., Rewastico.
Tuesday, (as the brethren may arrange), Delmar.
Wednesday, Smith's Mills.
Thursday p. m., Bryn Zion.
Friday p. m., Welsh Tract.
Saturday a. m., London Tract.
Fourth Sunday a. m., Baltimore.
Fourth Sunday p. m., Washington.
As ever, your brother in hope,

F. A. CHICK.

REISTERSTOWN, Md., May 12, 1882.

SPIRITUAL EDUCATION

We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

A. B. BRES,
Spencerville, Allen Co., Ohio, or this office.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1882.

AM I DECEIVED?

On page 138 is a letter of inquiry over the signature of "A Poor Sinner," the burden of whose trouble is expressed in the above question. The same point engages the serious reflections of many other trembling ones in this wilderness, where the subjects of salvation wander in mazes of bewildering doubts and anxious fears. Whether the three men referred to, Balaam, king Saul, and Judas Iscariot, were or were not truly partakers of divine grace, is not the essential point with all these troubled ones. Each is vitally interested individually in the question as above stated; and the tempter has resorted to the cases cited, in order to assail and shake the faith of the dear saints by taking advantage of these instances as proving that one may know the truth and yet not be in possession of eternal life. The carnal mind of the christian is ever ready to accept the argument of the tempter; and reason urges its correctness as attested by the evidence of things which are seen in the daily experience of the tried child, who has to confess that "The good that I would, I do not; but the evil which I would not, that I do." Beset with painfully perplexing doubts of the reality of that revelation of divine grace on which his hope rests, the anxious mind of the dear child is prone to resort to reason for support; and looking at the things which are seen, the evidence is all against him. He sees in himself no good thing; his best obedience is a robe of filthy rags; his very prayers seem so full of sin and self that he turns from them in disgust and hopeless despondency. In this extremity, the adversary assails him with fiery darts of unbelief, and denial of the truth in which he has rested. When he would remember the works of the Lord in past experience, his wonders of old, when at his voice the mountains of condemnation were removed, and the light of life was sweetly poured forth in his heart, the bold accuser is ready to challenge the truth of that which the tried one has actually known and felt. Then, the evidence of the knowledge of God, and that salvation which is revealed in Christ Jesus, is the fortress where the tempted one would find comforting assurance. Here, also, the enemy assails him with the cruel suggestion that this knowledge is not conclusive evidence; and this assault is sustained by carnal reason, citing these three instances to prove that this knowledge may be attained by those who have no part in the grace of God that bringeth salvation. In this extremity, the questions submitted by our unknown friend become painfully important to the doubting one.

That the three men referred to, spoke some words which were words of truth, is indisputable; but it does not necessarily follow that they even knew the truth which they uttered,

much less that they loved the doctrine of salvation by the sovereign grace of God. In the display of his infinite power, it has been the pleasure of the Almighty to use the wicked for the accomplishment of his purpose, whether in the chastening of his own chosen people, or in their service; and when his righteous will is subverted by them, he will visit them with just condemnation. This was manifested in the cases of Pharaoh and the Egyptians, of Cyrus, and other instances recorded in the Scriptures. The objection is suggested by finite reason, saying, "Why doth he yet find fault? For who hath resisted his will?" This argument is forever refuted by the inspired reply, as recorded Romans ix. 21-25. So that when opposers of this truth resort to this mode of reasoning, they unwillingly bear testimony that the doctrine they oppose is the same truth declared by the inspired apostle. The absolute sovereignty of God is clearly asserted in all the Scriptures, as well as in the experience of every saint. Pilate, with the whole Roman empire to sustain him, could have no power against Jesus, except it were given him from above.—John xix. 11. Yet the murder of the Lord was not the less wicked on his part. The judgment of God is not like that of man confined to the actions of men. The secret thoughts of the heart are open before his all-discerning eye. The emotion of anger in the heart, which may be expressed neither in word nor deed, yet furnishes convicting evidence before God that the sin of murder is there; and the grief for sin, which burdens the conscious sinner, needs not the expression of eloquent language to show in his sight that the love of righteousness is there in the secret depth of the heart.

Whether any or all of these three men were subjects of the salvation of God, no mortal is called to decide. Indeed, it is not for us to determine this question with reference to any of our fellow-sinners. On this important point judgment is only to be rendered by the omniscient Judge, as he has declared.—John v. 22. While it might gratify our natural mind to know the destiny of these, or others, the fact that God has not revealed the determined purpose of his will in this matter, forbids all speculation on the subject. And knowing that the Judge of quick and dead will surely do right, it becomes us to be still, and know that he is God. So far as the evidence is left on record in the case of each of them we are authorized to decide that their conduct was wicked, and is presented in the Scriptures, not as examples for our imitation, but as warnings for our admonition. Our eternal salvation is perfect in our great Redeemer, "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." In this salvation our obedience or good works availed no more than our disobedience or evil works;

for the grace of God alone bringeth this salvation. In that salvation which consists in the felt sense of the approval of our Lord, which saves us from suffering the condemnation of conscious rebellion against his commandments, our own obedience must be the channel through which we receive the answer of a good conscience toward God, by which we assure our hearts before him. This is that rest which is only found in taking the yoke of Jesus, and learning of him.

In the case of none of the men named by our inquiring brother, have we any reason to suppose that the subject of their own character, as being under the just condemnation of the righteous Judge, ever gave them any anxiety. Balaam prayed not to be made free from sin, but "Let me die the death of the righteous, and let my last end be like his." There is no record of any desire on his part to live the life of the righteous, or to suffer affliction with the people of God, as was the choice of Moses by faith. Seeing the triumphant power of divine grace in giving to the righteous the victory over death in the power of their strong Redeemer, as it was evidently shown him by the special manifestation of God, his natural selfishness might have well been excited to desire such a death. This is the prominent point exemplified in his case, and left on record for our instruction. It was this covetousness which caused him to seek the reward of divination offered by Balak.—See 2 Peter ii. 15, 16; Jude 11. Even the subjects of grace do not differ in their natural mind from others of the sinful race of mankind; hence, the cases cited may well serve as warnings to us all to be not high-minded, but fear.

In the case of Saul, who was rejected from being king, as he had been anointed by the command of the Lord, while his sin did not consist in seeking gain in the same manner in which Balaam had done, yet his rejection from being king resulted from that self-confidence which led him to rebel against the command of the Lord, and rely upon his own mind for guidance. Essentially this rebellion, with its accompanying stubbornness, is said to be as the sin of witchcraft, iniquity and idolatry. In this sin also, selfishness is the prominent motive manifested, and therefore it is identified with covetousness, as idolatry. It is strange that the saints, whose only hope is in the grace of God, should be liable to fall into this gross and ungrateful sin; yet there is such a possibility, or there would have been no need of the apostolic injunctions, "My dearly beloved, flee from idolatry," and, "Little children, keep yourselves from idols."—1 Cor. x. 14; 1 John v. 21. So that while from the record it is clear that Saul was signally punished for his rebellion against the command of the Lord, and finally died ignominiously by his own hand, even that fact does not authorize us to say that he was not a subject of the salvation of God by the blood of Jesus. He is indeed

a fearfully striking illustration of the severity of the judgment of God, who said by his prophet to the children of Israel, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos iii. 2. But who that has hoped for salvation by the grace of God, shall dare to limit the infinite virtue of that precious blood of Jesus Christ which "cleanseth us from all sin?" The saving power of that blood was effectual in translating the dying thief from the cross of Calvary into the paradise of God; it is the only hope in which our own guilty conscience can rest; and it is able to save to the uttermost all that come unto God by Jesus, even the black with the stain of covetousness and idolatry. The sovereign Judge alone knows the boundary of his infinite grace; it is neither our duty nor privilege to seek that knowledge. His Spirit and his revealed directions instruct us as to the manifest fruits, by which we are to be guided in holding in fellowship those whom he has led to hope in his salvation. Without the requisite conformity to this rule we cannot receive any, even though we may have reason to believe them subjects of his saving grace. In disregarding his law, we are guilty of the same sin of rebellion against God, for which the kingdom was rent from Saul and his house, and they were cut off. How important it is, then, that we heed the inspired 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 then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."—Hebrews xii. 25, 26.

In regard to Judas Iscariot, the only instruction to be gathered from his miserable character, leaves no intimation that he was ever in an experimental sense a lover of the truth and righteousness of the Lord. While he was numbered among the disciples as one of the twelve chosen apostles, his awful character had been recorded by the inspired psalmist a thousand years before he developed his iniquity in betraying the Lord Jesus. The fearful imprecation, Psalm cix. 6-20, was terribly fulfilled in his case personally, and his memory is a reproach forever. The curse upon his children rests not upon his natural descendants, of whom we have no account, but upon that generation of vipers who prove themselves to be of their father the devil, by doing his murderous lusts and speaking his lies. It is written of these, that "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."—1 John ii. 19. The conduct of all such as depart from the law of the Lord witnesses against them that they do not love the Lord, and that they are not

his friends.—John xv. 14. We dare not limit the power of the sovereign grace of God, by deciding that none of these are redeemed by the blood of Jesus Christ which cleanseth from all sin; but we are commanded to withdraw ourselves from all who walk in such disorder. Failure to obey this command involves us in their disorder, and convicts us of the same contempt of the law of Christ in which they are involved. In this we are not at liberty to use our own discretion. The law is absolute. Yet, we are not to be led by a fault-finding spirit to seek occasion of offense against one another. The love of God in our own heart will always lead us to walk in love one to another, to endeavor to keep the unity of the Spirit in the bond of peace, and to bear one another's burdens, and so fulfill the law of Christ. Led by the Spirit of Christ, our object will ever be to save instead of to destroy the erring one; while the final cutting off of such as cannot be reclaimed will cause us pain instead of exultation. Horror of Judas should never lead us in the way of Cain, to that murderous desire which seeks to destroy those with whom we are associated, and is gratified in their overthrow. Genuine love of the truth will ever prompt the prayer of our great Example, "Father, forgive them; for they know not what they do." It is inconsistent with the spirit of this prayer to seek to destroy those who oppose or injure us.

The base covetousness of Judas, which could sell the Lord for thirty pieces of silver, is shocking to the mind of every lover of Jesus. It would horrify us to think of partaking in his treachery; but are we quite sure that we have never endorsed that crime by our own conduct? Disobedience to his word is practically selling him as our Lord, and in this way it may well be feared that we have been partakers of the ungrateful crime of Judas; if not by denying him in words, with Peter, yet not less effectually saying by our actions that we do not love him. For the comfort of those who feel to mourn their rebellion in this view of themselves, it is written that the risen Lord received gifts for the rebellious also; and he has given consolation to us even when condemned by our own heart or conscience.—See Psalm lxxviii. 18; 1 John iii. 18-21. Since Christians are still subject to the vanity of the natural mind, it is very needful that they be watchful of themselves, examining with jealous care the motives prevailing in their own hearts. Such is the deceitfulness of sin, that they are liable to mistake the insidious promptings of carnal presumption for zealous desire to seek the glory of their Lord. Therefore they are admonished to "Believe not every spirit, but try the spirits whether they are of God." The true and reliable test is furnished in the inspired record; and every witness is to be rejected which is not approved by that rule. These false spirits bear various testimony, some denying the justice of God in con-

demning the sinner, some claiming that God is not faithful to his promise in saving sinners, and some charging the tried saint with having been deceived in the whole matter of his experience. But none of these confess that the Anointed Savior is come in the flesh, and that he has saved his people from their sins. Another spirit of error says that if the saints are saved by grace, they may continue in sin that grace may abound, and on this is founded the fallacy that it is not important for those who hope in the salvation of God to walk in obedience to the commandment of the Lord Jesus. All these spirits are included in the inspired judgment of the apostle as that spirit of antichrist which should come, and which even in the time of John was already in the world. This faithful saying of Paul will expose this last mentioned error, "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Good works for believers in God are works of obedience to the injunctions of the King of the spiritual Israel. He commissioned his apostles to baptize believers, "teaching them to observe all things whatsoever I have commanded you." These things are all the good works authorized by him. Any departure from this rule is contempt of his divine authority; any additional teaching is presumption and stubborn rebellion, witchcraft and idolatry. May the grace of our Lord Jesus Christ keep back his people from all such presumptuous sins.

SELECTED.

CHRIST'S RIGHTEOUSNESS LIKE THE GREAT MOUNTAINS.

"Thy righteousness is like the great mountains."—Psalm xxxvi. 6.

My text is a very important and a very solemn one; it contains truths exceedingly precious to those who have an interest in the great God our Savior. When the psalmist compares the righteousness of God to the great mountains, these mountains are used in Scripture figuratively to express eminence, strength, stability, and firmness. Babylon, which was raised to such a high pitch of grandeur and power, is called a great mountain; and frequently the heads of nations, who are by the providence of God raised so much higher than others, are compared to mountains. But that which I believe to be meant by the psalmist in my text, is the strength, stability, firmness, &c., of the righteousness of God. In Psalm cxxv. it is said, "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever;" and, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever." Yet the Lord says that these mountains, notwithstanding their firmness and stability, shall be removed; but though this shall be so, "though the mountains depart and the hills be removed," yet "my kind-

ness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Hence the psalmist here compares the righteousness of God to the great mountains, to show the firmness, stability and immutability of it. The righteousness of God respects the perfect holiness, purity and justice of his nature; but there are several acts of righteousness which flow from that perfection of the divine nature, which are called the righteousness of God, because those righteous acts manifest the righteous nature of God. And I believe the psalmist more respects those righteous acts than that perfection of the divine nature, although that is principally mentioned; because all his righteous acts flow from his perfect holiness, purity and truth. To make this as plain as I can, I will endeavor to show what other Scriptures say of his righteousness; for though I often take my texts from the Old Testament, I get my discourses principally from the New Testament, because that is as a key to unlock the treasures contained in the Old Testament.

The apostle Paul, in his epistle to the Romans, ascribes righteousness to the sovereign acts of almighty God, which are his own perfect right, as Creator and Lord over all his creatures; they being all his work, must all be subjects to his dominion, for him to do what seemeth good in his sight with them. The apostle treats of this in Romans ix., where he shows that though the greater part of the Jews rejected Christ and his gospel, yet there was a remnant among them, according to the election of grace, who were children of the living God by eternal predestination; and in consequence of that eternal determination of Jehovah they were redeemed from under the law by the blood of Christ, that they might receive the adoption of sons, and they were favored by God with the spirit of adoption, to witness to them that they were interested in such a great, perfect and almighty Savior.

Although the Jews were privileged with the oracles, the prophets, and the service of God, and though of them "Christ came who is over all, God blessed forever," yet the apostle knew that this objection would be raised. How is it that this so highly favored people should now be despisers and rejecters of the gospel, and Messiah the subject of the gospel? Well, says he, "They are not all Israel that are of Israel, neither because they are the seed of Abraham are they all children." I mean that the children of the flesh, the lineal descendants of Abraham, "these are not the children of God: but the children of the promise are counted for the seed." For this is the word of promise: "At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election

might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Now mind: "What shall we say then? Is there unrighteousness with God?" Why, Paul, there are thousands of preachers, and tens of thousands of professors, now-a-days, who would tell thee that there is unrighteousness with God. If God, foreseeing neither their good nor bad works, as the cause of love to the one or hatred of the other, it is tyranny, partiality, injustice, not giving all a chance. All this has been said, and it is in print. But Paul asks, "Is there unrighteousness with God?" Hear his answer: "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." The inference he draws from the whole is, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Here the apostle is ascribing righteousness to the Most High, who is the Creator of heaven and earth, and therefore has dominion over all the works of his hands, and a right to do with them what seems good to himself. God has left these truths upon record in his word, in order that they might be made known; and those preachers who profess to believe them, and do not preach them, for fear of their doing harm, are guilty of almost as great a sin as it is possible for them to commit; for it is setting up their wisdom, holiness and goodness above those glorious attributes of the eternal Jehovah, as if the omniscient God could not foresee the consequences of publishing and making known these solemn truths. But if the truths I have mentioned be the word of God, then how awful that the God of heaven should publish a truth that his poor, blind creatures, who in their own eyes are so wise, so holy, and have such regard for the honor of God, that they should think it right to smuggle it up and not preach it. Surely this is an awful sin, and shows their ignorance of it, their disbelief of it, or their dislike of it, as it prevents them having a large congregation to get them a good living; for such is the awful pride of man that he cannot submit to be at the disposal of the almighty God.

But whether they will have this truth or not, it stands fast as the mountains, and to this day the Lord has some of his own sent servants who publish it; and facts also loudly proclaim it, for how many of the great and learned and wise of this world are left in nature's blindness, darkness and death; while God will take some of the scum of mankind, some of the vilest sinners, and at once put a stop to their evil course, the blessed Spirit working in them, until he brings them humble penitents to the feet of Jesus, true believers in his name, unfeigned lovers of God, heartily devoted to his cause, and glorifying his blessed name by thanking him with all their powers of heart

and soul for the grace with which he has been pleased to favor them.

The Most High God has a supreme right to do with his creatures as seemeth good to himself, however unseemly it may, through the ignorance and pride of fallen man, seem in his sight. It was the Holy Ghost, the Spirit of wisdom, who directed the apostle to leave this solemn truth on record; for he did not write it as a fallible man, who might be mistaken, but as an amanuensis of the Holy Spirit, as a pen in the Spirit's hand. Of the Corinthians Paul says, "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart." This, blessed be God, some of us are witnesses of to this day, for at times we sit and hear the preacher just like a person who has a pen in his hand, but without ink: he writes, but it leaves no impression; but when the blessed Spirit is pleased to take the pen in his hand, and accompany the preaching of his truth with his blessed teaching, it leaves such an impression upon the heart that with the mouth we make confession unto salvation. Every scholar in the school of Christ is an epistle of Christ, known and read of all men; but, then, all men here must be rightly understood, or facts would contradict Scripture, and Scripture cannot contradict facts. They are known and read of all those who are capable of reading, all who have been taught to read by the blessed Spirit. You must not think I mean to read letters. "The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them." "He that is spiritual judgeth all things." If you put these passages together, and do not limit all to those taught by the Holy Spirit to read, you will cause the two passages to clash. The carnal man knows not the things of the Spirit, neither can he know them; therefore the spiritual man cannot be judged by him. Words cannot be plainer. Hence the poison of the serpent has been employed, with all the sophistry possible, to soften the truth, and make it palatable to the natural mind; but all this will not do. God will not have a proud, empty creature to regulate his truth. I say the words are direct, that as those two "children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." If election were of works, it would make it uncertain, our enemies themselves being judges, for by their scheme it is uncertain who will believe or who will not; and even after some did believe, they may not hold out to the end, for they may make shipwreck of their faith at the last. Therefore it must be uncertain, to God as well as man, for even God could not know a thing certainly, unless that thing certainly

takes place; but to ascribe want of knowledge to the infinitely wise Jehovah, is dreadful blasphemy. The words are plain, that as it is from first to last the work of God to fulfill the eternal counsel of his will, this makes his choice as stable as the great mountains. If the accomplishment of his everlasting appointment of his people to salvation depends upon Jehovah himself, he being almighty, it is impossible it can fail. If God from eternity determined, in the fullness of time, to send his Son to die for his people, to bear the punishment of their sins, to redeem them from under the law, from death, and from the wrath to come, and the Son perfectly accomplished this his Father's will, this makes their salvation sure and certain. In addition to this, that his people might be brought to the knowledge and experience of these covenant blessings, God's providence, and God's Spirit and grace, go hand in hand in causing them to hear and know the joyful sound, to know it by his operation, to have faith wrought in their hearts to receive it, to love it, and to embrace it in their affection; for he circumcises the heart to love him, with the circumcision not made with hands. "He is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." "In whom [Christ] ye are circumcised with the circumcision made without hands." If God thus breaks up the fallow ground of the heart, circumcises the heart to love him, gives the Spirit as a Comforter to abide with him forever, to incline and enable him to worship God, who is a Spirit, in spirit and in truth, to love God, to trust in him, to pray to and praise God, to be dependent upon God for everything, both in providence and in grace, and to abide in him, to preserve him in all opposition from the powers of the world, the flesh and the devil, until the whole work is completed, the body raised, and fashioned like unto the glorious body of Christ, and soul and body are presented blameless before the Lord, without spot, or wrinkle, or any such thing, this causes that glorious act of divine sovereignty, which Jehovah has a right to put forth, to be like the great mountains, which cannot be moved. That sweet passage of Scripture of which we have heard, (for sweet it is to the children of God,) however grating it be to the children of the flesh, yet did men feel it and enjoy it, they could not spit out their venom against such blessed truth, but they would be singing the high praises of God, crying with humility of soul, "O Lord, why me, why me? Whyever has thy love reached such a vile rebel as I? Only because for so it seemed good in thy sight." The Savior expresses the same acts of divine sovereignty, not in a murmuring, but grateful way. "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;" and this "because it seemed good in thy sight." O how blessed are those

souls who are thus favored with this revelation! They have cause to bless God for humbling their hearts, not only to submit to, but to delight in this glorious truth, for they find all their salvation depends upon it. The ever-blessed Spirit, being perfect in knowledge, foresaw all the objections that would be raised by proud mortals against the truth; therefore he inspired the blessed apostle to show that God's love was not fixed upon us on account of our works, but according to his own purpose and grace, which was given us in Christ before the world began, and also that his purpose according to election might stand, that all those might be saved whom he chose to salvation. It is true, works are spoken of. Isaiah the prophet speaks of them; he says, "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us." But these are works of God's grace; not the cause of his choice, but the effects of it. These works are wrought in his people that his purpose might stand, that all those whom he hath appointed to salvation might be saved. This is all of grace; for all the good wrought in us and done by us, it is the blessed Spirit and the grace of God that is the cause of all, and these works are the effects of his grace. This being the case, it makes it an undoubted right of Jehovah to do what he may please with his creatures. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." And that "he showeth mercy to whom he will show mercy, and whom he will he hardeneth." This is what God reveals that is to be believed, for what comes from God must be truth. Of all the truths in the word of God, none can be more comforting or soul-establishing than this to a poor, humble sinner, who is enabled by God to venture his all upon the mercy of God through Christ. Jehovah himself says, "My counsel shall stand, and I will do all my pleasure;" and, "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." What a sweet, condescending description is this of those interested in his counsel! They are poor, sensibly wretched sinners, in danger of God's wrath. God's voice comes to them, "Flee from the wrath to come!" But ah, Lord, whither shall we flee? Flee to the Savior of sinners, who bore your sins in his own body on the tree, he who has procured pardon and peace for the ungodly, for those who are without strength, for those who are enemies to God, and rebel against the Majesty of heaven. Hearing of this sovereign grace, for sovereign it is, for God was by no means bound to send his Son to die for such wretches; but these poor sinners, hearing of this sovereign grace, they are enabled by the blessed Spirit to betake themselves to this Rock for

shelter. These are the heirs of promise, which they became by an eternal act of predestinating grace. God has promised to teach these heirs of promise, to clothe them, to feed them, to chastise them, to put their feet in the way of peace, to preserve them in it, and finally to bring them to the inheritance prepared for them of old. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In consequence of God's everlasting decree, they become heirs of promise; but until it pleases God to regenerate us, we are totally ignorant of this, unconcerned about it, callous in heart, and thoughtless about it. But when it pleases God to give us light in our understanding, when he quickens and puts life into our souls, and causes us to hear, and to know the joyful sound of a free, full, perfect and everlasting salvation, to every sinner who is enabled to come to God by Jesus Christ, the blessed Spirit causes the soul to flee to that almighty refuge. When it pleases the good Lord to break the hard heart, to humble the proud spirit, to quicken the dead soul, to give sight to the blind eyes, to enlighten those who sit in darkness, to show them their danger, and the awful storm that hangs over their head, the blessed Spirit enables them to flee to the hope set before them, even Christ and him crucified, for he is the hope of Israel.

This is, I think, a real Scriptural account of the righteousness of God, in his dealings with his rebellious creatures; for in disposing of their eternal state the apostle asks, "Is there unrighteousness with God?" Some would reply, "If you say that God foresaw that Jacob would be good, and Esau bad, therefore he loved the one and hated the other, there could be no unrighteousness with him; but if you say, without consideration of this goodness or vileness, God manifested a right to do as the potter, of one piece of clay to make one vessel to honor and another to dishonor, there is unrighteousness with him; it is partiality, injustice." And shall a poor worm of the earth have this right, and a proud, rebellious wretch dare to deny the Lord over all the right he has over his lumps of clay? For we are nothing else, formed by the Creator out of the dust of the ground. "What shall we say then? Is there unrighteousness with God?" Yes, say thousands, there evidently is. God ought to deal with men as they are. If they do good, let them be rewarded, and punished if they do evil. But here is the grand point. Who makes the good good? I have labored to control my thoughts, to get rid of evil thoughts, and have my mind set upon good ones; but unless God stays my mind, I cannot continue to fix my thoughts for ten minutes together. Particularly at night, I have tried to keep my mind upon spiritual things, but in spite of all my endeavors it has wandered to vain thoughts; I could not keep it stayed upon good things. I may be weaker and viler than others; but

when I go to the Scriptures I find I am like Paul, not sufficient to think a good thought. "When I would do good, evil is present with me. The good that I would, I do not; but the evil that I hate, that do I." That God has a right to dispose of his creatures as seemeth good in his sight, the word of God is plain, and what he does must be righteous. Well, then, blessed are those who are enabled to take the consolation of this glorious truth; for to those whom he hath appointed to salvation, and whom he brings into the way of salvation, that he might manifest to them that he has not appointed them to wrath, what can be more comforting, more supporting, or more soul-establishing, than that the purpose of God is stable, fixed and immutable, like the great mountains? I believe I never had a more humble spirit, never more abhorred myself, never more dearly loved my God, my thanks to him never were warmer, or my soul more comforted, than under this consideration, that the good Lord had revealed his purpose concerning me in this passage, "I will not turn away from thee to do thee good." At times, notwithstanding all my cries, tears, and diligence in his ways, he has kept me at a distance from him. At other times, when I have expected some rod for my wandering from him, to my surprise he has spoken pardon and peace to my soul, and caused me to weep with tears of joy and gratitude that, in spite of all my rebellion against him, and my hard thoughts of him on the one hand, and on the other my cries and tears, the good Lord has gone on doing me good, and he will not turn away from it. This is a sovereign act of God, entirely of his own good pleasure; hence he says, "Not for your sakes do I this, be it known unto you, but for my own name's sake." It is for my own sake that I save you, that I may to eternity manifest all my glorious perfections in your everlasting salvation. This is such a stable revelation of God's righteousness, that it is for the strong consolation of every soul who has been enabled to flee with wings of God's gift to the refuge set before them. Thy righteousness is like the great mountains, fixed firm and stable, and, says God, I will not remove it, and man cannot.

God bless what has been spoken, for Jesus' sake.

[The foregoing notes on a sermon preached "by the late Mr. Samuel Turner, September first, 1850, at Sunderland, England," we copy from the *Gospel Standard* for February, 1852, by request of Elder F. A. Chick and other brethren of Black Rock Church, Maryland.—Ed.]

INFORMATION WANTED.

Any one knowing the whereabouts or present post-office address of the following persons will confer a favor by sending the same to this office:

T. J. Thompson, formerly of Barrow, Ill.
Wm. T. Pool, formerly of 23d Ward, Frankford, Philadelphia, Pa.
Susie Hilton, formerly of Osborn Hollow, N. Y.
Mrs. G. T. Carpenter, formerly of Pueblo, Colorado.
J. N. Brightman, formerly of Clarksville, Iowa.
Samuel McClinton, formerly of Logan, Ill.
A. Dumas, formerly of Cove, Texas.
Virginia Whaloy, formerly of Bethel, Ky.

OBITUARY NOTICES.

DEAR EDITORS:—With sorrowful feelings I inform you of the death of our dear sister, **Marianne Murray**, which occurred at 5 p. m., yesterday. The funeral is appointed for Monday at 3 p. m.

Hastily yours,
JAMES C. BEARD.
ATHENS, Pa., May 20, 1882.

ANOTHER dear and faithful soldier of the cross has been called from time, to join the heavenly host, where sorrow and pain are not feared or felt.

Deacon N. P. Beamon was born May 9th, 1826, and was married to Bettie Day, January 12th, 1859. He obtained a hope in Christ some years after his marriage, but as the church near him was not supplied, (as it had been without a pastor about seventeen years,) he had no opportunity of manifesting his faith in the Lord Jesus until the year 1877. I moved to this county (Yazoo), and began to have appointments at the old Union Church, when he and his beloved companion, in the fall of 1877, presented themselves to the church, and were baptized in a stream near their residence, the same evening, by the writer. Coming up out of the water, his cup seemed to be full.

Brother Beamon was truly an Old School Baptist. As he had learned Christ, so did he walk in him. He was a great sufferer the last ten years of his life, being afflicted with chronic hemorrhage of the bowels, and often spoke of death, and of his resignation to the Lord's will. In May last he had a surgical operation performed, and was gaining in health, so that he had a great hope of being cured, being so restored that he was able to work some; and being a man of very industrious habits, he could not be idle. He was doing some work on the top of his gin-house, on the 13th of September, from which he fell to the ground, a distance of eighteen feet, and was almost crushed by the fall. He lay almost helpless for ten weeks, a patient sufferer, and so far recovered from his fall as to be able to walk about and use his broken arms some, and attended to his business until November 20th, when he was suddenly taken ill, and lived until the 21st, when he fell asleep in Jesus. In his death his wife, our dear sister, has lost a fond, affectionate, trustful companion, the dear children an affectionate father, the community one of its most worthy citizens, beloved and highly esteemed by all who knew him, and the little church has lost one of its brightest stars. He was ordained to the office of Deacon in the spring of 1878, which he filled to the full satisfaction of all the church as long as he lived. Although we mourn our loss, we sorrow not as those who have no hope, for we feel sure that our loss is his eternal gain.

His funeral will be preached, according to his request, on the second Sunday in July, 1882, at Union Church.

We would say to our dear sister Beamon, and to the dear children, (three daughters and one son,) and to all who mourn his departure, he has gone to his rest, and we should all be comforted with the reflection, that as salvation by grace was his theme and his delight while here, so now, free from the shackles of mortality, in company with the blood-washed throng, he can sweetly praise the riches of that grace which alone can save sinners.

"Far from this world of toil and strife,
He's present with the Lord;
The labors of his mortal life
End in a large reward."

ALSO,

By request, I send for publication a notice of the death of a dear mother in Israel, **Mattilda Ball**. She was born November 15th, 1799, and died November 14th, 1881, aged 82 years. For half a century she was a consistent and faithful member of the Primitive Baptist church, and for several years the only surviving member of old Union Church. Though left without preaching at the church, and it appeared, as she said to me, that she was surrounded by temptation, and filled with fears, still she felt confident that God was able to revive the church, and she lived to have her cup of joy filled to overflowing, in seeing the old church arise, from one almost

worn out Gentile sinner, to seventeen live, active members, received into the fellowship of the church. She lost her husband about the close of the war, who was also a member of old Union Church. She then lived with her youngest daughter, Mrs Mary Hart, up to the time of her death. The dear Lord blessed her in her last days, although she was a cripple, from a fall she received in 1865, and was almost helpless at times, and a great sufferer; but she bore it all with patience, ever rejoicing in tribulation. She was carried to meeting by her son-in-law and daughter, as long as she was able to be conveyed. In July, 1881, she became bed-ridden, from which she never arose. She was a patient sufferer until the day of her death, and fell asleep in Jesus. On the 15th day of November her remains were conveyed to the meeting house, and by request of her children the writer spoke from the words, "Blessed are the dead which die in the Lord," after which her body was consigned to its last resting place, to await the morning of the resurrection.

We say to the sorrowing children and relatives, grieve not for her, for she is done with the trouble of this world, and is forever at rest, realizing the fullness of that joy which she hoped for, through the blood of the Lamb.

"O stay thy tears, for they are blest
Whose days are past, whose toil is done;
Here midnight cares disturb our rest,
Here sorrows dim the noontide sun.

"O stay thy tears; the blest above
Have hailed a spirit's happy birth,
And sing a song of joy and love;
Then why should anguish reign on earth?"

J. E. KNIGHTEN.

DEASONVILLE, Yazoo Co., Miss.

DEAR BRETHREN BEEBE:—Will you please publish the following obituaries? **Mrs. Esther McCarter**, late of the town of Wawayanda, Orange County, N. Y., died at the residence of her son-in-law, Mr. John W. Ellis, near Bullville, in said county, March 23d, 1882, aged 86 years. Her daughter, the wife of Mr. Ellis, with whom she had her home, being a member of the Brookfield Church, the Old School Baptists and especially their ministers were always warmly welcomed at their hospitable mansion. I had many opportunities of seeing and conversing with her for several years past. She was very free to talk upon religious topics, and I think could both speak and understand the language of Canaan. However, she never made a public profession of her faith in Christ, but I have for years had a full assurance that she was a firm believer in him and the truth of his gospel. Her health was uniformly good, and continued so until within a few days of her death, when she contracted a severe cold, which soon assumed alarming symptoms. Although her sufferings were great, she bore them with fortitude and resignation, and calmly fell asleep. Her funeral was held in the Baptist Meeting House in Roberts Street, Middletown, when by request of the family I preached from Romans ———.

ALSO,

John Stickney, youngest son of Erastus Stickney, Esq., of Slate Hill, Orange County, N. Y., died on Friday, May 5th, 1882, at his father's house, after a lingering and painful illness, aged 28 years. Intelligent, industrious, remarkably steady, and temperate in his habits, of a mild disposition, and possessing fine social qualities, he was esteemed and respected by all; and the morning of life which dawned so promisingly, gave assurance of an honored and useful meridian. But alas! the fond hopes of parents, brother and sisters were destined to be blighted, and the fell destroyer, consumption, gradually undermined his constitution, and wasted his strength, until it was evident to the eye of affection that a fatal termination must ensue. His mother and beloved sister being members of the Brookfield Church, I saw him a number of times during his illness, and had repeated conversations with him upon heavenly subjects. He was conscious of the serious nature of his sickness, and listened with interest and attention, and expressed an earnest desire that he might know these things experimentally, and receive a full assurance of an interest in Christ before he

should be called away. The last interview I had with him was a very satisfactory one. He was calm, resigned, and expressed himself with much freedom of mind. The evening before his death he seemed to be in less pain, and spoke more hopefully of his being spared yet for some time, but said, "Whatever may be the result, all will be well." The family not anticipating any serious change, retired. About midnight his mother, hearing a groan, almost immediately succeeded by another, hastened to his bedside, and saw the hand of death was upon him. He was conscious, but unable to speak articulately, and in about ten hours his spirit returned to God who gave it. His aged parents, a brother and two sisters mourn an affectionate and dutiful son, and beloved brother, but not as those who mourn without hope. His funeral was attended at his father's house in the village of Brookfield. I preached to a numerous audience, composed largely of his young companions, who listened with deep attention, but with sad countenances, and many with weeping eyes.

WILLIAM L. BENEDICT.

WARWICK, N. Y., May 14, 1882.

ELDER G. BEEBE'S SONS:—DEAR BRETHREN:—Please publish in the SIGNS, the death of our dear sister **Harriet Roads**, who died of consumption, March 19th, 1882, aged 40 years, 2 months and 15 days. She was the daughter of Deacon David Trumbo. She was married to our esteemed friend, Lewis Roads, May 17th, 1881. Our dear sister, I was told, bore her sufferings with great patience and resignation to God's will, waiting for the change to come, and died in the triumphs of living faith in Christ. O that it may be ours so to depart and be with Christ. As she lived, so she died.

"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."

The deceased united with the Predestinarian Baptist Church called Pleasant Hill, in the fall of 1874, having been baptized by the unworthy writer, the pastor of said church, July 19th, 1874, on the profession of her faith in Christ, in the presence of a number of brethren. Her baptism, to me, was the most emblematic I ever witnessed. She was dressed in pure white, reminding me of that pure and white linen, which is the emblem of the righteousness of Jesus Christ, the pure and spotless robe that Jesus wrought out for all his people, in which all his saints shall stand full and complete in that day when the church is all taken home to the full enjoyment of that rest that remains to the people of God. Our dear sister was enabled to always prove herself a worthy member of the church, and nothing seemed to be so dear to her as the church, and she was equally near and dear to the church. She willed quite a gift to the church; but the will not being legally made, it will be now optional with the relatives whether the church receives it or not. I have conversed with a number of them, who say they want the will carried out. The church will take the will for the deed if we get nothing, and appreciate it as her gift. In her death the church has lost a worthy member, her husband an estimable companion and lady, the dear mother and family a dear child and sister. But, thank God, we believe our loss is her eternal gain. On the third Sunday in April, by her request, I tried to preach a sermon, called her funeral sermon, to a large and attentive congregation of friends and sorrowing relatives, from Phil. iii. 20, 21.

Yours in love,

J. H. BIGGS.

LEONARDSBURGH, Ohio, April 19, 1882.

WITH a sad heart I announce the death of my dear sister, **Lucy Bell Crossfield**, which occurred February 20, 1882, aged 27 years, 6 months and 20 days. She was the daughter of Woodford and Amanda Crossfield. Her disease was bronchitis, from which she suffered a great deal. She had not been well for more than five years, but was confined to her room only one year, and to her bed just eight weeks. She bore her sickness with much patience. She would often tell us that

she could not get well, but was getting weaker every day. She was not a member of the church, but had long been a believer in the Old School Baptist doctrine. She told us not to grieve after her, and that she was willing to die at any time. She was rational to the last, but did not talk much. Her last request was that Mr. Newkirk should preach at her funeral.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Though our affliction is deep and grievous, we take comfort in the assurance of faith that our beloved sister is at rest, that her toil is ended, her warfare is over, and she is realizing the bright glories of the mansion on high, the delights of her Father's house, in whose presence is fullness of joy, and at whose right hand are pleasures for evermore.

In the prime of life she was called away. About the last words she spoke distinctly were, "I am easy," and without a struggle or frown her breath ceased. She leaves a kind father and mother, five sisters and three brothers, besides a number of other relatives to mourn their loss.

"O may we humbly pray
Submission to God's will,
And in our inmost spirit say,
The Lord is righteous still."

MATTIE S. CROSSFIELD.

LAWRENCEVILLE, Ky.

DEPARTED this life on Thursday evening, April 27th, 1882, at ten minutes past seven, at my residence in Tyler County, Texas, **Martina Asaline Neal**, aged 12 years and 2 months. The physician called her disease at first, chlorosis, which terminated in something like dropsy. She has been in bad health for nearly 3 years, but not confined to her rocking chair (for she could not lie but little) until about a month before her death. She bore her sufferings with great patience, though a child, and manifested a desire for the welfare of Zion, even to the shedding of tears. She said all the time that she could never get well, and at one time, when suffering greatly, she called for help, and when I could not help her, she looked at me and said, "I know you and ma cannot," which proved that she was calling upon that power greater than man's power. The night before she died, she smiled the most beautifully, leaving us to guess, from previous signs, at the glorious beauty that appeared to her enraptured vision. But let this suffice. The Lord giveth, and the Lord taketh away. Bless the Lord, O my soul.

T. M. NEAL.

DIED:—In Halcott, Green County, May 10th, 1882, of consumption, **Mrs. Mary**, wife of Willis Keator, and daughter of G. W. Garrison, aged 28 years, 7 months and 3 days. She united with the Second Baptist Church of Roxbury, in 1876, and was baptized by the writer of this notice. Sister Mary was considered a worthy member. I was called to preach on the occasion to the sorrowing friends, and used for a text Psalm cxvi. 15. May the Lord comfort the bereaved husband and sorrowing friends, and suffer them not to mourn as those that have no hope; for if we believe that Jesus died and rose again, those that sleep in Jesus will God bring with him.

ISAAC HEWITT.

HALCOTTSVILLE, N. Y., May 16, 1882.

YEARLY MEETINGS.

The Old School Baptist Church of Middleburgh, N. Y., have appointed their yearly meeting to be held at their house of meeting on the fourth Saturday and Sunday in June, (24th and 25) 1882, at ten o'clock A. M. An invitation is extended to all lovers of the truth to attend with us.

By order of the church,
G. J. BORTHWICK, Clerk.

RECEIVED FOR THE CHURCH HISTORY.

J R Crain 2, R M Lemmon 2, James Hammar 2, Eld Jacob Gander 6, Chas W Clore 2, James Evans 2, J R Copeland 2, John Bilberry 2, Mrs Ann B Parker 2, W A Chester 2, Eld T J McBride 10, Geo R Girard 2, Sarah Osborn 2 25, R Eaton Jr 2, Wm Jackson 2, J Watkins 2, Eld J B Hardy 2, J F T Bradley 2, Tull Thompson 2, David Russell 2, G D Staton 2, John Montgomery 4, Henry Reel 4, Dr E Duke 2, E D Petty 2, O C Davis 2, Daniel Westall 2.—Total \$70.25.

ASSOCIATIONAL.

THE Warwick Old School Baptist Association will convene, by divine permission, with the church at Warwick, Orange Co., N. Y., on Wednesday before the second Sunday in June, (June 7th), 1882, and continue the two succeeding days.

Our brethren and friends coming by the "Erie" road, east and west, will change cars at Greycourt, for Warwick, (eleven miles distant) where they will be cordially met by brethren and friends, Tuesday afternoon previous to the meeting. A general invitation is extended.

GEO. D. CONKLIN, Church Clerk.

THE Chemung Old School Baptist Association will meet, providence permitting, with the church at Waverly, Tioga Co., N. Y., on Wednesday before the third Sunday in June, (14th), 1882, and continue in session three days.

Those coming previous to the first day of the meeting, via L. V. R. R., will stop at Athens and inquire for either sisters Murray or Overton or Jas. C. Beard. Those coming via the N. Y., L. E. & W., or N. Y., L. & W., will inquire at Waverly for brother Daniel Vail or Elder Marvin Vail. Those coming via G. I. & S. R. R. will stop at East Waverly and inquire for Dea. James Harding or Elder Marvin Vail.

We will be glad to see as many of the ministering brethren and friends as can come.

JAS. C. BEARD.

THE Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., commencing on the third Sunday in June, at 10 o'clock. Brethren and sisters are cordially invited to attend, and will be met at Blood's Station on the Erie Road, on Saturday before the meeting, and conveyed to places of entertainment.

By order of the church,
GEORGE WELD, Clerk.

THE Sandusky O. S. Baptist Association will meet with the church at Van Buren, Hancock Co., Ohio, on Friday, June 9, 1882. Those who come to Findlay on the cars will be met at brother J. Behm's lunch room on Main Street. Those who come from the west on the B. & O. R. R. will be met at Baltimore; those from the east at Bairdstown; and those who stop at Arcadia, on the L. E. & W. R. R. will be cared for. All should arrive on Thursday, June 8. A cordial invitation is extended to all our faith and order, and especially to brethren in the ministry.

By order of the church,
J. P. CONAWAY.

THE Old School Predestinarian Baptist Association called Turkey River, will be held with the Turkey River Church, four miles north of Fayette, Fayette Co., Iowa, commencing on Saturday before the first Sunday in June, 1882, at the house of brother Thomas Gill. Those coming from the east on the Illinois Central R. R., or south-east on the Davenport & St. Paul R. R., will be met at Fayette. Those coming from the west and south, at Randalia. Any wishing to get off at West Union will be met there—all on Friday before the meeting. We hope to see many of our ministering brethren present, and all who wish to participate in the meeting.

S. P. MOSHIER, Clerk.

THE Old School Predestinarian Baptist Association called Siloam, will convene with Siloam Church at Bosh, Mercer Co., Mo., 11 miles east of Princeton, on the first Saturday in September. Those coming by rail will be met at Princeton on Friday, at 11 o'clock a. m. We cordially invite all, especially ministers.

J. M. STOUT.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 13.

CORRESPONDENCE.

Scio, Linn Co., Ore., April 27, 1882.

DEAR BRETHREN BEEBE:—I received a request from brother S. P. Burrell, of Moro, Lee County, Arkansas, December 22d, 1881, for my views on Hebrews vii. 1-3, which I have never as yet answered, in consequence of being very far behind in letter writing. I hope brother Burrell will pardon my seeming negligence.

The proposed text reads thus, "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." The first Scriptural account given concerning Melchisedec is Genesis xiv. 18. When Abraham and his nephew Lot separated their flocks and herds, Lot dwelled in Sodom; and four kings made war against the kings of Sodom and Gomorrah, and three other kings. "And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre," &c. "And when Abram heard that his brother [nephew] was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them," &c. "And he brought back all the goods, and also brought again his brother Lot, and his goods," &c. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." The next place we hear his name mentioned is Psalm cx. 4: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he

saith also in another place, Thou art a priest forever after the order of Melchisedec."—Heb. v. 5, 6. Again, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."—Hebrews vi. 19, 20. "Called of God an high priest after the order of Melchisedec."—Heb. v. 10. Now, there is a difference of opinion relative to the person of Melchisedec among professed Christians, and even by Primitive Baptists. Some contend that he was verily and truly the identical Lord Jesus Christ, the Son of God; while others contend that he was a good man and nothing more, and that he was also a priest of the most high God, and also that he and his priesthood were types and shadows of Christ and his priesthood. The latter position I think the Scriptures clearly set forth. Now let us come to the text: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him." Here we have no account when his kingdom began, or his priesthood commenced, but I suppose they were coeval with each other; neither have we any account when his kingdom or priesthood ended. Hence, in the person of Melchisedec, so far as a Scriptural knowledge is concerned, we have a king and priest without beginning and without end. But the apostle continues, "To whom also Abraham gave a tenth part of all; first being by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace; without father, without mother, without descent, [or pedigree, margin,] having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." We should bear in mind that the book called Hebrews was written to believing Jews, whom the apostle addressed as "Holy brethren, partakers of the heavenly calling."—See chapter iii. 1. A people who were well acquainted with, and knew everything pertaining to, the Levitical priesthood, and perhaps they understood it better than they did the priesthood of Christ, for they were slow of learning spiritual things. From the beginning to the end of this epistle the apostle appears to be contrasting the priesthood of Christ with that of Aaron; and in order to illustrate and make the subject of Christ's priesthood as plain as possible to the understanding of his brethren,

he brings forward the priesthood of Melchisedec as a comparison. Now concerning the Levitical priesthood, we can trace the first priest, also his priesthood, to their origins. In Exodus ii. 1 we read, "And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son," &c. This son was Moses, and Aaron was his brother, and they from both father and mother were of the tribe of Levi. Thus we have the descent and origin of all the priests pertaining to the Levitical priesthood. Next concerning the priesthood: "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons," &c. —Exodus xxviii. 1. Thus we have a Scriptural account also of the origin of the Levitical priesthood. Christ was not a high priest after this order, for then he must of necessity have had a beginning and an ending. He must have had an earthly father, and his priesthood must also have had a beginning and an ending. The apostle asks an important question: "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" It appears that God had a purpose in withholding from us a knowledge of the lineage, the beginning and the ending of the life and priesthood of Melchisedec, that he might thereby be a more bright and lively type of the Lord Jesus Christ than was Aaron. The apostle says of Melchisedec, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually;" i. e., so far as a revelation is made to us. Now, lest I should be misunderstood, I will qualify my expression. Melchisedec was thus only in a typical form; but the Lord Jesus Christ, the Son of God, the Antitype, was really and truly so. From everlasting to everlasting, "the same yesterday, and to-day, and forever."—Heb. xiii. 8. So far as things pertaining to this world are concerned, he was verily and truly without father, without mother, without descent, having neither beginning of days, nor end of life. But I may be asked, Had he not an earthly mother? It is true, as regards his fleshly relationship to his people, he was the Son of Mary;

but as regards his identity with his heavenly Father, he was not, for his being born of a woman did not constitute or make him the Son of God, for he was that before. He was the Son of God from the ancients of eternity, he was the Son of God when born of Mary, and he will be the Son of God to all eternity. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. i. 8. Again, "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."—Verses 17 and 18. And his priesthood is coeternal with his existence. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he [Christ] was made priest: (for those priests [pertaining to the Levitical priesthood] were made without an oath; but this [that is, Christ] with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest forever after the order of Melchisedec:) by so much was Jesus made a surety of a better testament. And they [that is, of the order of Aaron] truly were many priests, because they were not suffered to continue by reason of death: but this man [Christ Jesus], because he continueth ever, *hath an unchangeable priesthood*. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," &c.—Hebrews vii. 19-26. Herein is a great contrast between the priesthood of Christ and that of Aaron, as Watts beautifully sings, "Their priesthood ran through several hands, For mortal was their race; Thy never-changing office stands, Eternal as thy days." "Jesus, the King of glory, reigns On Zion's heavenly hill; Looks like a Lamb that has been slain, And wears his priesthood still." "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them [that is, from the sons of Levi] received tithes of Abraham, and blessed him that had the promises."—Heb. vii. 5, 6. So

then Melchisedec was not the identical Christ, but only a type of Christ; neither was his priesthood identically Christ's priesthood, but only a type of Christ's priesthood. If otherwise, Christ must have been identically Melchisedec, and consequently could not be a priest after the order of Melchisedec. The apostle nowhere says that Christ was Melchisedec, but oftentimes that he was a priest forever after the order of Melchisedec, and not after the order of Aaron. "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, [not the same priest,] who is made, not after the law of a carnal commandment, but after the power of an endless life."—Verses 15 and 16.

The foregoing, brethren Beebe, is at your disposal, and if published, for the perusal of all the readers of the SIGNS OF THE TIMES, and especially for brother S. P. Burrell.

Yours affectionately,

JOHN STIPP.

"WHAT IS TRUTH?"

A FEW weeks ago I heard a young brother speak from the above text. His discourse, to me, was very interesting. I had never heard it spoken from before, and the subject has been on my mind ever since. In closing, he remarked that he felt he had only glanced over the subject, yet he set forth nourishing truths which we could rest upon. But I thought, should he labor from dawn to darkness, he would fail to set forth the whole truth of Jesus. The question, you know, was asked by Pilate, when Jesus said, "Every one that is of the truth heareth my voice." Pilate said, "What is truth?"—John xviii. 38. I believe we have no reason to think that Pilate was an inquirer after the truth, yet he evidently did not know. It was a subject that did not interest him; therefore rather from surprise or curiosity he asks what truth is. How different the manner in which this governor questioned his subject, from that of the quickened sinner, who, finding himself in gross error every way he turns, is finally forced to bow to the God of the universe, humbly asking to be led in the truth. Brethren and sisters, do we know the truth? I think we cannot say that we do not, though at times fog obscures the light. Let us for a few moments follow a little child wandering away from home, forgetful of her kind, indulgent parent, who has bestowed every earthly comfort on the child he loves since her infancy. But she is not like her father. She has a rebellious, deceitful nature, wilful and disobedient. She goes away, seeking her own pleasure. She is well and satisfied, happy and content, running the downward road to destruction, seeing no danger nigh. Though the father's eye is watching that little one, she knows it not, is blind to danger, deaf to warning, and rushes on. But the loving father restrains her, and guides her footsteps. She is awakened to see the awful abyss below, though she sees not her father's hand. She knows she is

lost, sinking in the mire. Darkness sets in, and dangers surround her. O could she go to her father! But she cannot, for she knows not the way. She realizes how wicked she has been to run contrary to his will, and she merits the most severe punishment. She feels that his wrath is upon her, and that he is stern and just. What must she do? She tries to run this way and that, but feels that every step takes her further away, and to more certain destruction. She is weary, starving and helpless. Exhausted, she sinks, and gloom like the chill of death settles upon her, and clouds of terror hang overhead. The father is waiting in the shadow; he wishes his child to fully realize the danger, to feel his absence, to hunger, thirst, get homesick and utterly hopeless, that she may more fully appreciate the blessings she receives at his hand. So he still hides his face, while she loathes her condition, and laments her unworthiness to ever approach that father who, though stern in wrath, is honorable, kind and just, while she is in every respect so far away. But to whom else can she go? In her wretchedness she cries piteously for her father. The father comes forth, raises up his little one, and speaks words of comfort, that he has come to save her, to bring her home, and she falls weeping into his arms. He carries her in his bosom, (she is his child still,) telling her to fear not, for he will be with her always. Does she for a moment doubt his word? No; she hears his voice, and knows what he tells her is the truth. While she rests her weary weight upon him, she looks back over the path she has trodden. It is morning now, bright and beautiful, and she sees what a crooked, thorny way it was, and realizes that in all her tiresome wanderings her father was with her, guarding her footsteps, though she knew it not, until his own set time to reveal the truth of his presence and love, which she so gratefully receives. She loves him because he first loved her.

Dear brethren and sisters, have we too been wandering away, and been led like a little child to receive this truth spiritually? Did our heavenly Father open our blind eyes to see utter destruction staring us in the face, when there was no eye to pity, no arm to save? Did he come to our rescue, enlighten our understanding, make darkness light, make the hidden plain, and carry us as lambs in his bosom to the fold, teaching us that he is God, and beside him there is no Savior? Then, dear brother or sister, wherever you are, you have been brought to the knowledge of the truth, to his banqueting house, and his banner over you is love. We may have seasons of gloom, and feel our unworthiness, our empty nothingness, and that we are undeserving of the least notice of our Maker, or even of our brethren and sisters; yet when we hear the truth set forth, let it be in palace, cot or hovel, we know the joyful sound. We have known the poor, trembling soul so wrought upon that he knows not what to do. He

thinks there is none like him in all the land, none so vile, so wicked at heart. He has tried to pray, but felt justly condemned by God's holy law. There is no escape; his sentence is sealed. In his distress he feels drawn toward us, and pours forth his grief. We, knowing the cry of the sin-sick soul, rejoice rather than mourn. Having been through the same paths he is traveling, we know by the landmarks he points out just where he is on the way, and that deliverance is nigh. We know his feelings, and that he is being brought to the knowledge of the truth. We take him by the hand, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If we can testify to the truth from the lips or pen of others, we must know that we too have been brought to a knowledge of the same. Unworthy though I feel, I would fain throw in my feeble testimony, if by so doing a word of encouragement might be received by the weak and weary of the flock.

Dear brethren in the ministry, yours is a noble calling, to feed the sheep. You set forth that which is given you, truth alone; and ignorant though they be, they hunger and thirst for that truth which is the bread of life. They know the voice of their Shepherd; he has spoken peace to their soul. They rejoice at his word, let the sound come from whence it may. All clouds disappear, and they quaff the cooling streams of life, refreshed and satisfied.

This being the first that I have made bold to send for publication, I would say, if it be at all worthy your notice, sift it well. I have long been a reader of the SIGNS, and hope I am one of the redeemed family; therefore I gladly greet you all, acknowledging myself your unworthy sister.

M. R. LAWSHE.

STOCKTON, N. J., May 10, 1882.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. iii. 1-3.

TO MY DEAR BRETHREN AND SISTERS IN CHRIST:—If we be risen with Christ, of all readings we cannot hope to be so fully instructed as to what the mind and will of God is as in the inspired word. The Scriptures we may indeed consider as the fountain, the writings of God by persons under the blessing of God, the Holy Ghost, as rivulets or streams proceeding from that fountain. Every experienced christian knows too well that "to be carnally minded is death," death to all spiritual enjoyment. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." After the apostle, in the third chapter of his epistle to the Colossians, enumerates the works of the flesh, "for which things' sake the wrath of God cometh on the children of disobedience," he goes on to say, "Lie not one to another, seeing that ye have put off the old man with his

deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." "But if ye through the Spirit [mark the capital letter in the word Spirit, showing that it is God the Spirit, who worketh all our works in us] do mortify the deeds of the body, ye shall live." Not a word of man's efficiency is once mentioned. God is too wise to err, too good to be unkind. "I will not give my glory to another, nor my praise to graven images." Does one who can live in habitual sin give any Scriptural evidence that he has been born of the Spirit? "For how can they who are dead to sin, live any longer therein?" Some good writer makes this remark, "Christians do not make a business of sinning." Yet some of us have been painfully taught that we cannot stand a single moment but by the power of God. Those who are made spiritually alive have a conscience toward God, and their judgment is set up in this life. A light and trifling spirit has sometimes brought death, a felt death, into the soul. Then what begging and pleading at the throne of grace, that God would for the sake of Jesus Christ enable us to walk in his fear all the day long. Now are we not, as children of God, stewards, in a way of any gift or gifts, as well as in all temporal things that we may possess, as to the right disposal of them? I feel that we are. Only yesterday I took a day to myself to make some purchases. After buying some things that I felt I rather needed, I spent almost as much money in something which I could have well done without. This occasioned considerable uneasiness in the mind; so much so, that I felt to beg the Lord not to be angry with me. I awoke in the night season, and still thought of it. I fell asleep again, and when I awoke early this morning, this Scripture almost immediately came with such sweet comfort, "Little children, sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." I could not help thanking the Lord for such condescending care toward me. And while I write of this circumstance, the silent and uncontrollable tear comes trickling down, as it were a witness of the fact; for all guilt was gone when the above cited very suitable Scripture was given. That precious hymn of Newton's, on "Faith's View," suits me well. Please excuse me if I give it in full.

"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.

"Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believ'd.

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

"Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess within the veil
A life of joy and peace!

"The earth shall soon dissolve like snow,
The sun forbear to shine;

But God, who call'd me here below,
Will be forever mine!"

What a holy caution the apostle gives in his epistle to the Colossians, (and no less so to the manifest children of God at the present time, since it is written, "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"): "Lie not one to another, [the reason given,] seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." We should say there is something cowardly and mean for a carnal person even to tell a falsehood. God's dear children have a carnal nature too, as well as a spiritual nature. The carnal nature in the saints of God is ever, after they are quickened into spiritual life, kept in subjection, even until they shall have put off this body of sin and death. When through the Spirit of God we are enabled to mortify the deeds of the body, at such times sin in us lies dormant, as it were, but it is not dead, (though we are dead to it, because we are not under the law, if we are led by the Spirit). Read the psalmist's prayer, cxix. 29: "Remove from me the way of lying: and grant me thy law graciously." Thus, "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." Many years ago I knew a person who was young in the christian life, and knew but little of the deceitfulness of sin, or of her own natural weakness. On one occasion, when trying to give an evasive answer, she fell into a lie, and it was sealed home to her conscience as such. God will not let his children sin cheap, as the sequel in this case will show. There was a strong presentiment that the first time she partook of food she would be choked; and she resolved in her mind to take extra care when eating, so that she would not choke. That child of God afterwards learned the meaning of this Scripture, with many other portions of God's word of like import: "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." As before stated, still resolving not to choke, with all carefulness did she try to eat; but as soon as she attempted to swallow, the food lodged in her throat, and would not come up nor go down. Strangulation soon commenced, when she mentally cried unto the Lord, much like poor Jonah did, and the Lord delivered her out of her trouble, and that too before she had become unconscious. And why was she spared? Because it was a seed to serve him. Her life was hid with Christ in God. "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit."—Isa. xlviii. 17. "By terrible things in righteousness wilt thou answer us, O

God of our salvation."—Psalm lxxv. 5. Now what followed? "Godly sorrow worketh repentance to salvation not to be repented of." "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!"—2 Cor. vii. 10, 11. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Mal. iii. 6.

Yours in love,

R. H. BODMAN.

NAUGATUCK, Conn., April 14, 1882.

ALDIE, Loudoun Co., Va., April 10, 1882.

DEAR BRETHREN BEEBE:—I have felt for some time that I would like to write to tell some of the Lord's dealings with me, but feeling so unworthy I have delayed it; but thinking it will be a relief to my mind, I will try to tell something, if it is the Lord's will.

I lost a brother about nine years ago. I think that was the first time I ever thought about religion. I heard him tell my mother of his experience, one day. O how I did weep. I wondered what would become of me. I thought then I would stop dancing and try and be better. I did not dance any more for a long time, but at last parties came into the neighborhood again, and I thought as I was young, I had time enough to get religion, and I would wait till I got older. I thought like all Arminians, if I would go to work and be good, I could soon get religion. In 1875 I was married. I then thought I would go to work and get religion. I would get down on my knees and try to pray; but the more I worked, the worse I got. Everything I had done in my life seemed to come before me, and I was made to cry out, "O Lord what a sinner I have been!" I have wept many times until I have made myself sick. I would try to throw my burden off and get rid of it, but I could not get rid of it. I kept getting worse. My mother was an Old School Baptist, and my husband believed the Old School Baptist doctrine, so I got to hear them every month. I believed they were the right people, and thought they were so good I never could be like them. I would see them go forward and tell their experiences, and O how I would weep, and wish I could be like them. I saw I was nothing but a poor helpless sinner, I would cry and beg of the Lord to have mercy on me. O how I did love to get the SIGNS, for they afforded me great comfort in reading the experiences. I could see where other people had been delivered from their burden, but it seemed to me I was so much worse than anybody else. I had committed sin upon sin, and there was no hope for me. I would think if I could get to some secluded place and be by myself, I would beg the Lord to have mercy on me. I thought I could listen to Elder Badger's preaching forever, and never get tired. He could tell my expe-

rience a great deal better than I can tell you. I would think, "I will tell my mother when she comes;" but when she came I would think I am deceived and have nothing to tell. I never told my husband. He has called me many a time, and I have had to dry the tears before I could go to him. Even the children would look at me, and ask me what was the matter. I felt just as helpless as a little babe. I could do nothing more. I knew it would take a higher power than man to save me. I thought it would be just and right if God did not save me; it was no more than I deserved, such a sinful being as I was. I got so I could not eat nor sleep, but wept from morning till night. One night I thought, surely I could not stand it; there was no hope for me. I was afraid to go to sleep; I thought I would awake in torment. At last I cried myself to sleep. I dreamed the Savior appeared to me, and I said, "I have been mourning and weeping for you all this time, and you have come to forgive my sins." And he said he had. O, I thought I was the happiest person in the world. I awoke and found it was a dream. I then thought it was nothing. I kept begging the Lord to show me that my sins were forgiven. On the fourth Saturday in June, 1881, it was our meeting at Mt. Zion. I thought such a sinner as I was, was not fit to go to meeting. Everybody seemed to be so happy, and I was so miserable. All at once these words appeared to me, "Did not the Savior appear to you? did he not die to save sinners?" and I felt that he would save me. I thought I could go to meeting then. I felt as if I could praise God. I went to meeting, and went forward, and my feelings were so overcome it seems to me I did not say anything. I was received, and baptized the next day by Elder Joseph N. Badger. I felt when I came out of the water, so happy, and everything seemed to be rejoicing. Brother Badger took for his text that day Ecclesiastes xii. 1. It seemed to me that I never enjoyed a sermon as I did that day. I thought surely my troubles were all over then; but alas! I have been low down in the valley since, and think there is no one like me; for the good that I would, I do not; but the evil which I would not, that I do. And I know that if I am saved, it is by grace, through faith, and not of works, or anything that I can do. As the apostle John says, "We know we have passed from death unto life, because we love the brethren." Sometimes I think that is all I do know. And this portion of the Scripture often comforts me, "If in this life only we have hope in Christ, we are of all men most miserable." I feel the least and most unworthy of all saints, if one at all.

Brethren Beebe, do with this as you think best; if it is worth a place in your valuable paper, you can publish it; if not, all will be right with me. I will not weary your patience any longer. Your unworthy sister,
IDA R. NORMAN.

P. S.—Since I began writing this, our dear and beloved sister Helen Badger, gently fell asleep, as we hope, to be with Christ which is far better. She was a wonderfully patient sufferer with that dread disease, consumption. I was in and out during her sickness. She would meet me with a smile every time I went to see her. She was ready, willing and waiting to go and be at rest. She was sensible and talked to the very last. We sympathize deeply with the dear family. May the Lord comfort them in their deep affliction.

I. R. N.

STATE OF VIRGINIA.

ELDER G. BEEBE'S SONS:—For some time I have thought of writing an account of some of my travels, although it is a task I cannot fully accomplish; but I will do the best I can.

When about eighteen years of age, I began to think about my condition, and thought I would try and do something toward my salvation. My father was a good Old Baptist, and I always had a great deal of confidence in what he said. I had often heard him say that the prayers of the wicked are an abomination to the Lord, and that sinners in a state of nature have eyes and see not, ears and hear not, hearts and understand not. I wanted to pray, but was afraid to try, for I knew I was a sinner. I thought over a prayer for some time; and after a while I got so that I whispered it to myself, and then would think that I had committed a great sin, although I was not in very much trouble at that time. But I wanted to be saved, and to love the Lord, and I thought I did love him. When asked if I loved him, I would say I did, although I knew I did not, if the Scriptures were true; for I was not willing to forsake sin for him. My father bought me a piece of land and a house, and I quit my serious ways, and was filled with evil, and lived in sin and the love of it for about twelve months. I was a great sinner, and certainly loved sin. Thus time passed on until I became afflicted, and then my trouble came upon me again, about as much as I could bear. I read the Bible quite regularly, and prayed that I might quit sin, and that the Lord would forgive what I had done. I made promises to him that if he would forgive my past sins, I would never commit those sins again; but it seemed that the firmer I made the promises, the sooner I broke them, and did worse than ever before. I went on in this way for some time, and my trouble increased, so that I roamed about, praying and groaning, although I could not shed a tear. I thought I was going to die in a short time. Although my friends seemed lively and talkative, I could neither talk nor laugh, and to keep them from observing me I would go from them into some secluded place, where I would try to pray, for I viewed myself as the worst sinner in the world. I sometimes thought I might be in trouble on account of my sins, but

this thought remained with me but a few seconds at a time; yet I prayed that it might be so, although I thought if it should be so, my ways and actions would cause it to leave me, and it would not amount to anything. I was troubled because I did not know what to do. I thought if it were not for the way I did, the Lord might change me. But I was trying my best to do his will, and was praying day and night, and trying to hide my condition from every person. I was in great trouble. I would go to hear preaching, thinking it might do me some good, but generally returned home in greater trouble. I thought if I should ever be changed, it would be the greatest experience in the world, for I thought I was the greatest sinner. I thought I should be looking for the change, and that something would speak to me, or some great light would appear around me; so every time I prayed and cried, and was in great trouble, I was looking for some light or an angel to appear. I remembered my father's experience, that his deliverance came at an unexpected time. I continued in this way for some time, until I was married, and my trouble still remained with me. I told my wife of my trouble, for as I felt quite certain of my death, I thought it might give her some hope of me after I was dead. I prayed and asked her to pray for me, until about midnight. I continued in this state about two weeks longer, and it appeared to me that I should choke to death while eating my bread. By this time I had learned that I could not save myself, and all my hope of salvation was in the Lord, that he would not deal with me according to my sins, but have mercy upon me, a poor sinner. One day I started for my cow, in about as much trouble as I thought I could bear. I knelt down to pray, but felt that there was no hope for me, for the Lord had turned a deaf ear to me, and I was ready to go into the grave, and appear before the great God to be judged, who would say unto me, "Depart from me, for I never knew you." I thought that my effort to pray was a great sin. I laid down upon the ground, and begged the Lord to have mercy upon me, a poor, helpless sinner. And I believe the Lord heard my cry, for I found myself upon my knees, praising God, and my heart was filled with love. Then I could shed tears for joy. Yet I did not take this for a hope, until I heard the preaching of an Old Baptist, and then I began to see it as such.

But I suppose I have written too much. I do not belong to any church, but I find myself at times crying out, "Blessed be God," and feel like clapping my hands for joy. I love the Old Baptists, and I desire the prayers of all the brethren. May God bless them all. I will sign myself

A LOVER OF THE BAPTISTS.

BATAVIA, N. Y., May 14, 1882.

DEAR BROTHER IN CHRIST:—Your editorial in the SIGNS of May 1st, was so comforting and edifying

to me, in spirit, that I felt constrained to write a few words and assure you that your labor has not been in vain in my case. I doubt not that many of the Lord's people have been strengthened and nourished in reading it, for therein is the name of Jesus Christ magnified, and all who have the Comforter dwelling in them will feel their hearts glow with unspeakable love whenever the name of our Lord is honored and glorified. I was hungry, and I feasted upon it, and then I praised God in spirit for his faithfulness in raising you up to take your father's place; and in reading that editorial, it seemed to me as if his mantle had fallen upon you. I am confident that you will be cherished in the hearts of them who are born of God, with unfeigned love which is in Christ Jesus.

A man from the vicinity of Binghampton, who is sojourning in our midst, a scoffer, inquired very particularly of my son concerning the belief of his parents. After learning what he could, and that there were churches that held the same doctrine not far from his home, he said it was very strange that he had never heard of them. He wanted to know what made them so shut up, and so private. Was it some old-fashioned doctrine, nearly extinct, that they were ashamed of? My son told him that he would not think they were ashamed of the doctrine, if he could hear them talk. Well, then, he said, it must be a secret society. He was right, for none can ever speak the mystery of the gospel to the Gentiles, "which is Christ in you the hope of glory," unless God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father. As you said in your editorial, they cannot tell it to any in whom he has not revealed it; so the secret ever remains with them that fear him. A New School Baptist minister comes occasionally to talk with us, and endeavors to convince us that if we will come to their meetings there will be no trouble, for he does not consider that there is any fundamental difference between us; and then he attempts to imitate our language; but I find that in trying to utter this mystery, he makes many slips. He will talk of the influences of the Spirit around us, but he seems to know nothing of our precious hope, even Christ in us the hope of glory.

I am led to rejoice daily, that in Jesus Christ have I righteousness and strength, for I know that in me, that is, in my flesh, dwelleth no good thing. As expressed in the characteristic letter of Joseph L. Purington, in the SIGNS of May 1st, "I am experiencing almost constantly the struggle of two opposing elements, or antagonistic powers, in myself, namely, Adam and Christ; or, in other words, the old man and the new man; the flesh and the spirit; the outward man and the inward man."

I did not intend to intrude so long upon your time. Hoping that God will bless you according to your needs, I humbly trust that I am your sister in Jesus Christ,

JENNIE C. HAMILTON.

26 N. MAIN ST., PATERSON, N. J., May 14, 1882.

DEAR KINDRED:—I desire to inform you through the columns of our family paper, that I have reason to hope there are scattered in this city, Paterson, some of the Lord's people, who desire to hear the same precious doctrine preached that they see advocated in the SIGNS; and I hope that the Lord may move the hearts of some one of you to take up your abode in this place, that we may be assisted and encouraged to ask our ministering brethren occasionally to visit us. I trust I desire to have entire acquiescence in the Lord's will in this, as in all things, fully realizing that whatsoever is of the Lord will prosper; and, if of man, it will come to naught. But it seems left to me to introduce this; and having so long desired it for my own sake, I gladly undertake the agreeable task. I am surrounded, as most of us are, with Calvinists and Arminians, but there are a few who want to be taught as were the disciples, or as they taught, and would fain hear no more "teaching for doctrines the commandments of men." One good, honest neighbor remarked to me that he attended the "Seceders" meetings, and assisted them, for they were nearest the truth he could find; that he believed in immersion, but had learned that the Old School Baptists were "pretty well died out," and could scarcely credit me when I informed him I had met fully thirty preachers of that faith and order quite lately. I called on a couple, recently: your father's memory is dear to them, for the unaffected humility, the cheering hope, and the strong faith he possessed; (I believe he was the first one, brethren Beebe, that your father baptized,) and how gladly they seconded my proposal to have preaching, offered their house, and would entertain the preacher, but they are at quite an inconvenient distance. They had one of our Hymn Books on their table, which they highly prize, and say they cannot attend any other meeting "but our own." There are two sisters here, one of whom said to me, "I feel so discouraged; seven years I have lived here, and have never found the preaching I long to hear." She enjoys the SIGNS, but has met with many reverses lately, and is not prepared to subscribe for them. She has made no profession, but her sister has, and gives me good evidence that she not only knows, but loves the truth. Then I find two more, one of whom takes the SIGNS, and the other one's parents were Old School Baptists. She attends the "Seceder" meetings. I will explain that these so-called "Seceders" are those who separated from the "Reformed Dutch Church," more than fifty years ago, and they hold their meetings here every other Sunday evening. They hire a small, convenient meeting-house, belonging to the Swedenborgians, who occupy it only during the day, and Wednesday evening, and she wished to be informed if we met, as she would like to attend. Now, these whom I have mentioned would attend, I believe, expecting

and desiring to hear the truth, and not as the Athenians, to hear some new thing; and may we not hope there are others of our Father's family here, who are carried away by false teachings, and desire to "show themselves to be on the Lord's side," and who in their ignorance, and through fear, dare not question the truth or veracity of their "Reverends and Divines?" O may the Lord prosper Zion; may we, who have named his name, walk as the children of light, ever ready to give a reason for the hope that is within us, ever abounding in the work of the Lord, which is the only work he requires of us, and which will yield the peaceable fruits of righteousness, for we must needs be exercised thereby, for the love of Christ will constrain us, if we believe that his counsel shall stand, &c. O how applicable in this day when it is so respectable to be religious (?), denying God's sovereignty, and filled with creature righteousness, are the words of Holy Writ, "Ye thought I was altogether such a one as yourselves." May the Lord keep his dear children, and lead them into all truth.

Yours in hope,

MARIA HELLINGS.

P. S.—I wish to add the remaining lines of the poem sent by O. Myers, a brother whose candid expressions are very refreshing to me; and this article, though lengthy, was such a favorite of my mother, I will write out the conclusion of it.

"That he can, I do not doubt,
Be it but his pleasure;
Though it be not done throughout,
May it not in measure?
When that measure, far from great,
Still shall seem decreasing;
Faint not then, but pray and wait,
Never, never ceasing.
What when prayer meets no regard?
Still repeat it often;
'But I feel myself so hard,'
Jesus will thee soften:
'But my enemies make me head,'
Let them closer drive thee,
'But I'm cold, I'm dark, I'm dead,'
Jesus will revive thee."

M. H.

MAY 21, 1882.

DEAR BRETHREN BEEBE:—The inclosed letter from our esteemed sister, Etta McIntyre, was received and read at our last covenant meeting, April 22d, and is now forwarded to you for publication, by order of the church.

With the desire to see the same appear, as soon as convenient to you, in the columns of your highly prized paper, the SIGNS OF THE TIMES, I remain unworthily yours in hope,

JAMES C. BEARD.

TAMPA, Fla., April 14, 1882.

TO THE CHURCH AT WAVERLY—MY DEAR BRETHREN AND SISTERS—If I may address you thus:—My mind has been with you all so much of late, and I feel that it would be such a blessed privilege were I permitted to meet with you all once more in this life. As another month is passing rapidly away, and I know the time is approaching for our regular meeting, I cannot but feel sad,

although I wish to be made to feel reconciled to the will of the Lord in this as in all trials through which I may be called to pass in this life. Since he has seen best to remove me so far from all that is most dear, I feel there still is much to be thankful for. Although we cannot see each other face to face, we can communicate one with another, if it is only a few words on paper; and in this way, I feel a desire to speak once more to the dear ones of the church. Not that I have any very important news or good tidings of self to communicate. No, I am still the same poor, weak creature, blundering and stumbling through this life, a mystery to myself, and a plague to all mankind, it seems to me. How constantly I am made to mourn on account of my many shortcomings and wanderings; and in me, that is, in my flesh, there dwells no good thing. Surely if there ever is salvation for me, it is for no merit of my own, but "by grace are ye saved, through faith: and that not of yourselves: it is the gift of God." How thankful I am that I was ever brought to hear those words, and to feel my entire dependence on One, who can work, and none can hinder. How often my mind is carried back to a time when I felt that I was made to stand still and see the salvation of the Lord, and how often do I regret that I have been such a slow traveler. Really I seem to know so much less every day of the things of the kingdom, and need so much care, and so many trials to keep me in the way, while all the rest of you seem to be so far in advance. I often think if I could only be or do one half as well as my brethren and sisters, I should be satisfied. However, I hope I do not wish for notoriety, or anything of that sort. I trust you will understand me, for surely this is the only people whose experience I can understand or feel a love for. Sometimes this has been a great comfort for me; I mean this knowledge of a love for the brethren. If only I am ever permitted to occupy the lowest seat with the saints, no matter how humble, I feel there would be no language to express my delight; for it is so much more than I deserve. Now, if it will not be asking too much, please read or sing for me the 716th hymn, found on page 428.

With much love to all, I will close this imperfect scribble. Your unworthy sister,

ETTA MCINTYRE.

[The following letter is published in compliance with the request at the close of the obituary of sister Murray, on page 155.—ED.]

DEAR BRETHREN AND SISTERS WHO MAY BE ASSEMBLED IN CONFERENCE, FEBRUARY 25TH, 1882:—In much weakness I attempt to write a few lines. Though it is not my privilege to be present, still my mind is with you, while I hope and trust you may enjoy the presence of the dear Redeemer, whose gracious words seem very precious to me as I tremblingly pen them, "Where two or three are gathered together in my

name, there am I in the midst of them."—Matt. xviii. 20. Surely if Christ Jesus, the Lord of heaven and earth, condescends to be in the midst of you, you will indeed be blessed, comforted and strengthened. While some are enfeebled with the infirmities of age, others are scattered too far to meet in conference, and some are sick. The faithful few who forsake not the assembling of themselves together, may for a moment become discouraged by the way; but what are our Savior's words? "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." During my sickness I have thought much of the precious promises that are laid up for "that nation which is not reckoned with the nations of the earth," that seed which should serve the Lord, that remnant which should not bow down the knee to Baal, of which national Israel was a type; and yesterday my eyes rested on these words, found in Deuteronomy vii. 6-8, "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hands of Pharaoh king of Egypt."

Dear brethren, my heart seems all melted down at the thought that the dear little flock at Waverly may be identified with the special people (spiritual Israel) whom the Lord of life and glory hath taken unto himself. In view of such wonderful love and special favor, what manner of persons ought we to be in our walk and conversation before the gainsaying nations of the earth? How careful should we be that we become not ensnared with their graven images. While Moses exhorted national Israel to obedience, and forbade communion with the surrounding nations, he said, "The graven images of their gods ye shall burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing." Are not these graven images (the work of men's hands) types of missionary schemes, and all the man-worshipping idolatry which infests the surrounding nations? May the Lord be with each member of this little branch, and may we strive to walk in his fear, as little children, heeding his admonitions, and seeking his counsel in all our walk through this wilderness; and as we approach the deepening shadows of the night of death, may we lean upon the sustaining arm of the Lord, and pass the river telling the triumphs of our King. In sweet fellowship,

MARIANNE MURRAY.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1882.

ROMANS II. 12; V. 13.

"FOR as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law."

"For until the law sin was in the world: but sin is not imputed when there is no law."

It is not without hesitancy that we attempt to comply with the request of our esteemed brother, Elder I. N. Vanmeter, in presenting our views of these two verses. Certainly we have not the presumption to expect to be able to give a more clear elucidation of the subject than might be expected from his gifted pen. Such views as we have, however, are at the service of the brethren; and any additional light on this or any subject on which we at any time may write, will ever be thankfully received, either from him, or any one by whose hand the Lord will send it. For since his saints are called in one hope of their calling, they are members one of another; it is still the pleasure of the Lord to enable them by love to serve one another in speaking his truth; and in the perfect fraternity which he has ordained, even the least has no reason to fear to speak to the greatest of the children of Israel. Still it is consistent to inquire for the word of the Lord committed to his servants, as was done by the eunuch who asked instruction of Philip, by Cornelius, of Peter, and many other examples in the record.

In the two passages cited by Elder V., it is not understood that he supposes any real discrepancy to exist. If there seems to be a lack of harmony between them, it must be that the error is in our misapprehension of their true import. The word law, which is found in both passages, is applicable to any rule which is asserted authoritatively, whether moral or material, as the law of gravitation, the law of morality, &c. Its precise meaning must always be determined by the connection in which it is used. In the quotation from the second chapter, the subject spoken of is the peculiarly distinguishing law given to the nation of Israel. This law was never given to any Gentile nation; consequently none of them could sin by transgressing its precepts. While the Jews to whom it was given were condemned by its just judgment, and in them sin appeared exceeding sinful, the law no more caused the sin, than the light of God shining in the heart of the sinner causes the awful corruption it exposes, or the formless chaos of earth was produced by the light which "was" at the command of God. The inspired apostle has demonstrated incontrovertibly that sin was in the world before the law was given by the hand of Moses; and not only that it existed, but that it was also imputed and its penalty was visited upon sinners, in that death reigned from Adam to Moses. This could not have been the case without sin, by which alone death entered the world. And as "sin is

the transgression of the law," (1 John iii. 4,) it necessarily follows that there was a law under which that condemnation was justly visited upon the world. It is not written in the Scriptures that any law had been given to the world forbidding murder when Cain slew his brother; but the sin and crime was justly visited upon the murderer. This is the argument in the fifth chapter. The condemnation of the human race does not come from the law given on Sinai, although that law manifests the justice of that condemnation by showing the exceeding sinfulness of sin, which entered into the world by one man, by whose offense judgment came upon all men to condemnation. The individual actions of every sinner exhibit the fact that he is sinful, and therefore condemned; but the sin which those actions develop is inseparable from that existence which identifies all our race in the first transgression. In the judgment of God, no sinner can make himself righteous, since his whole being is polluted by the first sin. No created being can bring a clean thing out of an unclean; so, no power of fallen man can cleanse the pollution of that sin which contaminated all our race in the one transgression of our original head in whom we all had our earthly existence.

The fact that condemnation and death had already passed upon all men before the law was given by Moses, conclusively proves that the transgression which incurred that penalty is older than the giving of that law. And as that law could not give life, it could not remove the curse of sin and death. So, it is said, in the first text quoted, that both classes of sinners are judged alike to perish. And that judgment is alike just in either case. That is, it does not affect the justice of the judgment of God, whether the exceeding sinfulness of sin has been manifested by the addition of that law, or not. God has righteously pronounced the judgment of death upon all. And this is revealed in the conscience of every sinner in whose heart God has shined. None can plead injustice in that judgment, either having the law of Sinai, or without it. The piercing eye of infinite holiness discloses the fountain of sin in the heart, compelling the guilty transgressor to confess the righteousness of his own condemnation, and to bear witness of his deep rebellion against the perfect law of God.

In the verse quoted from the fifth chapter, both the law given to Israel and the older law of sin and death are mentioned. Before any law was given, sin could have no existence, as it is impossible that a law should be violated when the law itself is not in existence. This is the point to which the argument of the apostle is devoted in the whole connection of the text. The universal reign of death before the law was given from Sinai, established the fact that sin was then in the world; and the existence of sin proved that there was then a law which had been transgressed. Not even perfect obedience to the Sinaitic

law could justify a sinner who was already condemned before that law was given to Israel. So, there was no promise of eternal life in that covenant. The blessings of obedience, and the curses on the transgressor, all pertained to this world, and were fulfilled in the natural existence of the nation to whom that covenant was given. Until life and immortality was brought to light in the revelation of the glorious gospel of Jesus Christ, no law was given which could give life. All the impressively majestic revelation from Sinai was but a shadow of things to come, but the body is of Christ. The law of the Spirit of life in Christ Jesus differs from all other laws, in being the only law in which there is life. Being put in the heart of the chosen Israelites, their delight is in this perfect law of liberty, and they experience the great reward which is found in the keeping of the statutes and judgments of the Lord.

Observing that this expression is introduced by the apostle as an explanation, including the thirteenth to the end of the seventeenth verse of this chapter, it will be seen that this parenthesis should be taken together, as explaining the argument summed up in the twelfth and eighteenth verses, in which the condemnation of all the human race is clearly traced to the offense of their one embodiment in the disobedience of Adam in the garden. It is not by the transfer of his sin to his posterity, but by their sin in Adam, that all men have incurred this judgment. The individual sins of the children of this fallen sinner, do not cause them to be sinners, but by them it is manifested that sin reigns in them, as the Lord has said, "Whosoever committeth sin is the servant of sin."—John viii. 34. Cain was a murderer, and therefore he slew his brother. Without the sinful principle in the heart, the hand would not have committed the crime. This principle is applicable to all the actions of men, and is recognized by the holy judgment of God; who is not like man confined to the developed evidence of actions, but who sees the hidden evil in the heart. Therefore, "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Much confusion results from misapprehending the law spoken of in the particular case of each portion of Scripture. What is said of the law of Moses, is not applicable to the law of the Spirit of life in Christ Jesus; and what is said of this last named law, does not apply to the law of sin and death. It is therefore always important that the subject under discussion by the inspired writer should be carefully considered. In the text from the second chapter, the law mentioned is evidently the Mosaic law, which is also the law first named in the other text cited. But the law last referred to is that which was from the beginning the inflexible standard of righteousness, by which the sin of Cain was exposed and condemned.

As justice is an attribute of God,

in that sense it is the immutable law of righteousness, by which all sin is detected and exposed. This attribute is eternal as the God in whom it is displayed, and no obligation compelled our God ever to reveal to creatures the requirements of this perfect law. The cause of its being given can be traced no further than to the good pleasure of the sovereign will of God. If it had pleased him to condemn sinners without revealing the standard of righteousness, who could have challenged his right? But in the manifestation of the holy law his justice appears clearly revealed, while heaven and earth with amazement and adoration behold his love and mercy in that glorious grace which reigns through righteousness unto eternal life by Jesus Christ our Lord.

In these remarks we have briefly presented some thoughts on the texts submitted, hoping that our dear brother will feel to show also his own views.

ASSOCIATIONAL MEETINGS.

At Frying Pan Church, in Virginia, we were privileged to attend a three days' meeting, May 13-15, in company with Elders J. M. Theobald, of Kentucky, A. B. Francis, and the pastor, Elder E. V. White. Thence, with Elders Theobald and Francis, we went to the Baltimore Association, where we heard preaching from Elders W. M. Smoot, of Virginia, Theobald, B. Jenkins, of New York, E. Rittenhouse, of Delaware, S. H. Durand, of Pennsylvania, and Francis. The first two days of the Delaware we heard from Elders Francis, Jenkins and Theobald. Having to return here on Friday, we could not remain to the close of that meeting. Besides those who preached, the Elders belonging to these two associations, William Grafton and F. A. Chick of the Baltimore, and E. Rittenhouse and J. L. Staton of the Delaware, afforded much comfort and instruction in private conversation. At the Delaware River, in addition to those visiting the preceding meetings, we heard Elders J. N. Badger, of Virginia, and B. Bundy, of New York, and were much profited by the company of our highly esteemed brethren, Elders W. Housel and W. J. Purington, and licentiate G. M. Fetter, of that association. At the Warwick, in addition to those before mentioned, we heard Elders William Quint, of Maine, I. Hewitt and J. D. Hubbell, of the Lexington, and M. Vail, of the Chemung Association.

These servants of the Lord, coming from the four different directions, were enabled by the grace given them to testify the one truth of God, that Salvation is of the Lord. And they who know the Lord, could witness that their heart burned within them in hearing the grace of God magnified in the truth proclaimed.

NOTE.—The request of brother R. P. Helm for the views of Elder Chick on John xiii. 10-14, which was inserted in No. 8, current volume, would reopen the discussion of that subject, which was closed by our lamented father, as tending to irritate rather than comfort the saints. It is due to our dear brother Chick that we should inform brother Helm of his willingness to comply with his request, if it had been expedient to reopen that discussion.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, convened with the church at Warren, Baltimore County, Md., May 17th, 18th and 19th, 1882, to the several churches of which she is composed, sends christian greeting.

Another year, with its mingled freight of hopes and fears, joys and sorrows, deep mysteries and divine revelations, inscrutable providences and gracious kindnesses, has passed from the future to the present, and from the present to the past; and at its end, upon our accustomed annual gathering, we desire to send you another letter of love and fellowship. And in it we would stir you up to the remembrance and practice of some things which are revealed in the gospel.

First. There are many motives held out in the gospel by which the believer may be stirred up to obedience and love. The Lord has done great things for him. Though made upright, man had sought out many evil inventions. He had fallen from his high estate of innocency and converse with God, and had become a rebel in heart and practice, and is a stranger to God and the covenant of promise. There is nothing good in this man thus fallen, to call for favor and pardon, or to lift him up toward God. In this his fallen state he is a child of wrath, exposed to all the vengeance due to sin. The law of God, holy and unchangeable, declares him an alien and an outcast, and thunders vengeance upon his guilty head. The God of heaven has in his law declared that he must die. This law is holy and just, the expression of the will of God, and its claims can never be the less upon him. But in his fallen condition, man can see nothing lovely in this law. It seems to him like a cruel master, that only threatens him when he would disobey its requirements. He is described in the Bible as a hater of God, and a lover of what God forbids. He has gone astray from the womb, speaking lies. He is dead in trespasses and sins. His every desire is earthly. Consequently, the sword of Justice and his own desires also are agreed. Both shut him out from all hope of righteousness and peace. This is the pit into which he has plunged; this is the ruin which he has brought upon himself. But mercy and grace have sought him out and rescued him. That God against whom he has sinned so long, has looked with sweetest compassion upon him, and has provided the way, and has brought him along that way, to be an heir of glory. Away back in the eternity of his own existence, God had purposed the redemption of some of the fallen race of Adam. All were alike fallen, all alike sinful, all alike lost, all alike undeserving of any favor. But because God would exalt his mercy and grace, he purposed to save some of mankind; and in sovereign right he chose Paul, and Peter, and Enoch, and Abraham, and David, and Elijah, and all whom he would, to be recipients of his grace, and to be heirs of

glory. This was the eternal purpose which he purposed with himself, ere any other being had existence. The end from the beginning stood mapped out in his omniscient mind while as yet he had created nothing. In his all-embracing will he had determined to save every one whom he had chosen while as yet there was none of them. In the performance of this purpose of love and mercy, God made revelations of himself through prophets and holy men of old until Christ came. Jesus came in the flesh to die, the just for the unjust, that he might redeem his chosen unto God. To gain some conception of the infinite love and compassion of Jehovah to us lost sinners, we must contrast the enormity of our sins on the one hand, with the greatness of the gift bestowed upon the other.

"What was there in us that could merit esteem,
Or give the Creator delight?
'Twas even so, Father, we ever must say,
Because it seemed good in thy sight."

The everlasting love of God is that from which all blessings flow. And this love furnishes the highest motive for us who believe to inquire, "What does the Lord require at our hands?" and to strive with every power to obey.

But besides this great gift of his dear Son, God has also given the Holy Spirit to quicken, instruct and guide us into all truth. By the operation of this Spirit of life, these chosen people of God are quickened or made alive unto God. They are the recipients of a life which they did not possess before. From this life within them spring up all heavenly desires, and all obedience to the truth. By it they enter into a new relation to God, that of sons, and are privileged to call him Abba, Father. Once strangers, they are now at home. Once dead, they are now alive. Once loving this world supremely, they have come to love God and truth. Once blind and deaf and dumb, they now see and hear and speak. Once senseless, now they feel. Once seeking the applause of men, now above all things they desire the favor of God. Once at home in the ball-room, the bar-room, the halls of revelry, the homes of folly and vice, now they visit the sanctuary. Once satisfied if they had lovers of self and pleasure for company, now they entreat to go with the people who serve God. Once prayerless and praiseless, behold! now they praise and pray. What a wonder is this, that a poor, vile sinner should be brought into this land of corn and wine, and should be privileged to commune with God, and to hide in the secret of his presence from the strife of tongues! What a wonderful change! A sinner astray, afar from God, loving the sin of his heart, now a saint, returned to the Shepherd and Bishop of his soul, loving all truth and righteousness, and seeking peace and pursuing it. This, brethren, is your heritage, which nothing shall take from you forever. Does not all this engage the believer to honor and glorify God, who has done so much for him?

Second. Many great consolations are given to encourage and strengthen the child of God. He is assured of daily victory over his inward and outward foes, and of final triumph after the warfare of this life is over. Suppose a commander had it in his power to assure his soldiers before joining battle with the foe that not a man of them should fall or suffer harm from the foe; what calmness and courage would be infused into them, and how cheerfully would they fight in this sure prospect of victory. Now, this is just what the Leader of Israel's hosts has promised to every man of them. Not one shall perish. None shall pluck them out of his hand. The spoils of victory are sure. What animation this imparts! How much we may be encouraged to fight on, since the end is sure. Besides, the riches promised are so vast. Eye hath not seen, nor ear heard, neither have entered the heart of man, the things God hath prepared for them that love him; but he hath revealed them unto us by his Spirit. And this treasure is compared 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 time. It is a heavenly, not an earthly inheritance. Its author is God, and not man. Its nature is holy, not unholy. Its duration is eternity. And they for whom this treasure is laid up are called heirs of God, and joint heirs with Jesus Christ. They are entitled to all the privileges of heirship and joint heirship. Till Jesus can lose his inheritance, it is safe to all the redeemed. The believer is safe here, and sure of glory hereafter. He need have no fears. It is not in the power of anything in all the universe to take away the treasure, or to keep the christian out of heaven. Again, the christian is assured that God himself is his defense, his helper, his guide, his all. If God be for him, who can be against him? All things must work together for his good. In the presence of the God of love, all losses and crosses and trials are turned into blessing. The losses of earth but bring him nearer to him who is his reward, his everlasting gain. Seeing then, beloved brethren, that we have such exceeding great and precious promises, what manner of persons ought we to be in all holy conversation and godliness?

Third. There is need of a continual watch and ward, for the foes of the christian are many and subtle and wary. The world, the flesh and the devil wage constant warfare against him, and dispute every step of his progress, and enter the citadel at every unguarded spot. And among them all, this traitor in the camp is the worst. The world and Satan in vain strive to harm, till the flesh opens the gates and invites them in. Seeing then that we have such deadly foes within and without, there is much necessity of watching unto prayer, lest we enter into temptation. The christian's chief warfare is

against that which he finds in his own breast. Envy, jealousy, pride, love of the world, irreconciliation to God's will, are but different manifestations of the flesh in the christian. His warfare is against these indwelling foes. He finds a law in his members that wars against the law of his mind, and brings him into captivity to the law of sin in his members. Against this law of his members he must fight. It prevents him from doing the good that he would, and so he must strive to keep it in subjection. O how gladly he would cast out this foe if he could! The strong man of sin in him has been bound, and his goods spoiled or captured, but he is not yet cast out. Cast down he is, but not out. The stronger man has come in, and abides and has dominion, but all things are not put under him. The flesh still is active and rebellious. Christ now reigns, but yet the old man still is near at hand, and makes a constant opposition. God has given this dead sinner life, but the ceremonies of the grave still cling to him. Because this is so, there is a constant need of watching, lest we enter into temptation.

Fourth. But the Lord Jesus, our Friend and Brother, knows the christian's every temptation and trial, and goes with him every step of the way. The life which he has received is Christ. His hope is Christ within him. The way in which he walks is Christ. The truth which he believes is Christ. He has Jesus, and therefore he has life from the dead; and as Jesus lives, so shall he also. O what a most wonderful mystery, that an alien and a stranger should now have Jesus as his constant and abiding friend! Once he could do nothing pleasing to God, for he was without Christ; now he can do all things through Christ which strengthens him. Once adversity crushed and overwhelmed him, or else he hardened himself against it; now, since Christ is his, he has an eternal Rock on which to rest in peace, whose foundation cannot be shaken. This, then, he has for his portion, that Christ is with him and in him, and by his Spirit and word guides him along all the thorny path safely to the heavenly home. What one of you, dear brethren, through midday toil and midnight watching, has failed to prove this Friend, that he is true and tried, and faithful to all his engagements?

"Yes, we have proved his love and power To guard in every trying hour."

And this, too, animates our flagging zeal. It also urges us on to inquire what the will of the Lord is concerning us.

Fifth. Besides the above considerations, let us remember that we have been permitted to be associated together in churches and congregations, that we may be helpers of each other's joy. We might have had our lot in the world alone, but God has seen fit to put his children in companies. The object of all christian companionship here on earth is that they may help each other, and glorify God together. They are to watch over each

other; not as judges, to condemn, but as brothers, to hold one another up. The discipline of the church is not designed for selfish ends. The query is not to be, How shall we save ourselves from the disgrace of a brother's wrong, or from the burden of his weakness? This would be the acme of selfishness. It would be to turn the grace of Christ and the law of Zion into a minister to our pride and self-esteem. But the query should be, How shall we save him? how shall we bear his burdens? Look not every man upon his own things, but upon the things of others, is the substance of the law of Zion. How sweet it is when brethren dwell together in unity! God commands that we should strive for the things that make for peace, and for each other's edification. It is said that parties of tourists crossing the Alps are at dangerous places tied together by a long rope, one after another, and one guide in front and one in the rear, fastened to the same rope, accompany them. In this way, if one falls and perishes, all must share his fate. But the design is, that if one by any means shall fall, the others shall hold him up and save him, and so all will pass in security over the dangerous way. Like these tourists, the people of God are traveling over a mountainous and dangerous road. They, too, have a leader and guide, who is their front guard and rearward. They, too, are commanded to walk united, fastened together by the three fold cord of love. And when love reigns in the heart, and each one is bound to the other in the order of God's house, they can and do hold each other up, and help each other on in the way. Let us, brethren, all and always remember that it is our high and happy privilege to walk in love to God, to his people, to his truth, and in kindness and helpfulness to all.

May the Lord stir us up to a sense of what we ought to be and do, and help us to obey in all things, is our prayer for Jesus' sake.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, in session with the Bryn Zion Church, Kent Co., Delaware, May 24th, 25th and 26th, 1882, to the several churches of which she is composed, sends christian salutation.

BELoved BRETHREN:—We trust that we are gathered in the name of our heavenly King, to enjoy the light of his countenance, and to hold sweet communion together. We desire to hear of the welfare of Zion and to know that we are built up in the most holy faith. What a delightful privilege it is for the saints of God to sit down under the shadow of his wing, and to drink freely of the water of life. Christ Jesus is the Rock and Fountain from which this living water flows, and they that are so blessed as to drink of the water that Jesus gives, shall never thirst; for it is in them a well of water springing up into everlasting life.

We will, as it is our annual custom,

address you with a Circular Letter, and as it is customary to take some portion of God's word as a foundation from which to write, we have been impressed to use the words recorded Colossians ii. 6, 7, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." There is a fullness in the words here written, and it is important that we should consider them well, and heed the exhortation of the apostle, as they are addressed to the saints. He was speaking of the conflict he had for them, desiring that their hearts might be comforted, "being knit 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." Furthermore he says, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." For this reason he saw the necessity of admonishing and exhorting them to continue in the faith as they had been taught; and as they had received Christ Jesus as their life and salvation, and were complete in him, so they were to continue to walk in him, as in him are hid all the treasures of wisdom and knowledge, and in him dwells all the fullness of the Godhead bodily. All inspired Scripture that was written aforetime, was written for our learning, and 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. We are to take it as the man of our counsel, as the word of God, which is able to make us wise unto salvation. We are to bear in mind the words quoted above. It is a part of the "all Scripture" that is profitable to the man of God, and is written for our learning. The language of the apostle Paul writing to the saints at Ephesus is appropriate, "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: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he has 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 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." What consolation there is in this declaration made by the apostle. It belongs even unto us, if so be that we have received the Spirit of Christ. But if we have not the Spirit of Christ, we are none of his. But we have reason to believe the Lord has done great things for us, whereof we are glad, and rejoice in hope of the glory of God, and can say with the apostle, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." While we were without hope and without God in the world, he so loved us that he gave his only begotten Son, that he might redeem us unto himself; and in Christ Jesus, we who were far off, are made nigh by the blood of Christ, who is our peace, and has 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. Therefore we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. And as we have received Christ Jesus in the forgiveness of sins, so we are to walk in him. We have, by a public profession, confessed him as the Captain of our salvation, and claim to be his followers. We have put him on by baptism. "Know ye not that so 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; knowing this, that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin; for he that is dead 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 has no more dominion over him. For in that he died, he died unto sin; 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." Christ is our life, and is in us the hope of glory. Jesus says, "I am the bread of life." This is the bread which came down from heaven, that a man may eat thereof and not die. He says, "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." "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." It is by eating his flesh and drinking his blood, that we have received him as our life. And for this reason we are to walk in him. He is the door by which God's people do enter into the eternal city. He is called "the way, the truth and the life." In this way, and in this truth, we go into the gospel field, and find rest, and hear the joyful tidings of the Son of God. The Word was made flesh, and dwelt among us; and this Word is the gospel which is preached unto us, and is meat indeed and drink indeed. This is a new life which we enjoy. Then we are to "walk in newness of life." The life which we are to live now, is by the faith of the Son of God. Old things have passed away, and all things have become new. We are no longer under the law, but under grace; and being dead to sin, we are to live no longer therein. We are to put off the old man with his deeds, and let not sin reign in our mortal bodies, that we should obey it in the lusts thereof, but are to put on the new man, which after God is created in righteousness and true holiness. "There is therefore now no condemnation to them which 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." They who live after the flesh shall die; but they who through the Spirit do mortify the deeds of the body, shall live. We cannot serve both God and mammon. To whom we yield ourselves servants to obey, his servants we are to whom we obey; whether of sin unto death, or of obedience unto righteousness. Jesus says, "If ye love me, keep my commandments." "Deny yourself, take up the cross and follow me." To walk in him, we are to follow him through evil as well as good report. If we keep his commandments, we shall abide in his love; and they are not grievous, but joyous. It is through much tribulation that we enter the kingdom. If God be for us who can be against us? He is all in all. Let us walk worthy of the vocation wherewith we are called, pressing toward the mark for the prize of our high calling of God in Christ Jesus; looking unto him as the author and finisher of our faith. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." "Put on therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye.

And above all things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts." Let the word of Christ dwell in you richly, in all wisdom, and walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light. May our conversation be in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. Let us love one another, as we are commanded, with a pure heart fervently, and mind the things of the Spirit. Let us speak often one to another of the things of the kingdom, and be ready always to give an answer to every one that asketh the reason of the hope that is in us, with meekness and fear. Faith without works is dead, even as the body without the spirit is dead. We are to let our light so shine that it may be seen of them that are in the house, and show our faith by our works. We are to purge ourselves from dead works, to serve the living God. If we have but one talent, we are commanded to use it, and not do as the slothful servant, whose lord took that he had given him, because he did not do as he had bidden him, but went and buried it in the earth. We are to use the one talent, and speak with such ability as God has given, and provoke each other to good works. In this way we become rooted and built up in him, (Christ Jesus), and stablished in the faith. "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." And this is to be affirmed constantly, that they which believe in God may be careful to maintain good works. These things are good and profitable unto men. 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.

Grace be with all them that love our Lord Jesus Christ in sincerity.

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

The Elders and messengers of the Delaware River Association of Primitive Baptists, in session with the church at Washington, South River, Middlesex Co., N. J., May 31st, June 1st and 2d, 1882, to the churches composing this association, whose messengers we are, send christian salutation.

DEAR AND BELOVED IN THE LORD:—Through the long-suffering and faithfulness of our covenant-keeping God we are permitted once more to

meet in our accustomed way; and as we have from year to year been in the habit of addressing you in the form of a Circular Letter, we would again present for your consideration, instruction and encouragement some general thoughts in relation to the kingdom of God.

The Lord by the mouth of Daniel the prophet said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people." In contemplating this glorious event we are led to the Spirit and word of God, as spoken by his servants of old, by virtue of the inspiration of the Holy Ghost. A kingdom must have a king to rule and reign, and subjects to reign over. As concerns the King of Zion, his goings forth were from of old, or ever the world was, being set up from everlasting. His subjects, his people, or church, were chosen in him before the foundation of the world, that they should be holy and without blame before him in love, being predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; wherein he hath made us accepted in the Beloved. In the fullness of time Christ was manifested, being made of a woman, made under the law, that he should redeem them that were under the law, and in due time bring them from under the law, into the liberty of the sons of God, by a heavenly birth; not of flesh, nor of blood, nor of man, but of God. In this birth they are manifested as spiritual and heaven-born subjects, made to love holiness and hate sin, to regard Christ as their Savior, King and Law-giver, desiring to forsake the world and follow Christ. This position subjected the primitive saints to the derision, opposition and persecution of the world; but the Savior had apprised them of all this, assuring them that they who will live godly in Christ Jesus shall suffer persecution. But he was careful to say for their comfort, "Be of good cheer; I have overcome the world." Thus supported and comforted by their Head and King, they were enabled to endure hardness as good soldiers of the cross, esteeming the reproach of Christ greater riches than the treasures, applause and fellowship of antichrist and the world; and looking unto Jesus, the author and finisher of their faith, they were enabled to stem the tide of opposition, and to finish their course with joy. The kingdom or church of Christ is a kingdom standing alone, and separate from all the nations and kingdoms of this world. Israel of old was not allowed to form a confederacy with any of the nations around them. They were a type of the church of Christ. The church of God has always been a separate and peculiar people. Though through their weakness they have sometimes received among them and into the church those who said they were Jews, and were not, the result has always been trouble. For this cause God has sometimes cast his children into a

bed of affliction with Jezebel's children. We have not forgotten the deep waters we were called to pass through some forty years ago. All this was the result of being too credulous. There were some faithful watchmen then on Zion's walls, who did not hold their peace, but gave the alarm, and finally a separation took place. Those that were valiant soldiers then, are nearly all gone to their final home; and while but few that were in that struggle remain on the shores of time, we cannot forget the faithfulness of our fathers then. But where are they? Gone to receive their crowns. But few now in the ministry know anything of that conflict by experience. Brethren, where are we to-day? What are the signs of the times? Do not things look somewhat gloomy? When we look around, we cannot but see that iniquity abounds in the world, the allurements are great, and Satan would deceive the very elect, if possible. Brethren, be not deceived; it is a day of darkness. Let us, as ministers of Christ, examine ourselves. Are we faithful? Are we showing a broad front to the enemy? Are we wrestling against principalities, and powers, and spiritual wickedness in high places? Are we observing the precepts and examples of Christ and the apostles? These are grave matters for us to consider. O that we may remember that it is required of a steward that he be found faithful. God help us to follow in the way of Christ and the apostles, in feeding the church, warning and rebuking, with all long-suffering and doctrine. And what shall we say to you, brethren and sisters? Seek to adorn the doctrine of God your Savior, by a well-ordered life and godly conversation. Be not conformed to this world, but transformed, by the renewing of your mind. Remember our fathers and mothers who have gone to receive their crowns; examine the record which God has given us concerning the faith and order observed by his church in apostolic times; remember that the Master has told us that we shall be hated of all men for his name's sake; and he that would save his life, shall lose it; and he that would lose his life for Jesus' sake, and the gospel, shall find it. Be not deceived; he that is not for us, is against us; and he that gathereth not with us, scattereth abroad.

We commend you to God and the word of his grace, who is able to keep you from falling, and to present you without blemish in the great and final day, when we shall see as we are seen, and know as we are known.

WILSON HOUSEL, Mod.
G. M. FETTER, Clerk.

A FIVE DAYS DEBATE ON CHURCH IDENTITY.

We have now a fresh supply of the books of the above title and are prepared to fill orders for the same. For styles of binding and prices, as well as any other particulars, see advertisement on last page. Address either this office, or Elder J. B. Hardy, Salem, Livingston Co., Ky.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the church called Warren, Baltimore Co., Md., May 17th, 18th and 19th, 1882, to the several associations with whom we correspond, sends greeting.

BELOVED IN THE LORD:—Again we address you in this our Corresponding Letter. It has again been our high and holy privilege to assemble together, and our hearts have been made glad by the coming together of so many of the Lord's believing children, and especially of a goodly number of faithful ministers of the New Testament. The whole theme of the preaching has been Christ in all his fullness, Christ the first, Christ the last, and Christ all and in all. If we know our hearts, we trust that we feel thankful for the blessed privilege we have enjoyed. We have been made to feel, while together, what a wonderful thing it is to be bound together with that three fold cord of love; and if the streams be so sweet here, what will it be when we shall all be permitted to bathe in the full ocean of God's love? O that peace and love may continue to abide with us!

The letters from the different churches report peace and harmony in their borders, with some ingathering of the lambs of Christ. Although we have been so highly favored, yet there is a feeling of sadness when we think of so many, who have usually attended our meeting, whose faces we shall see no more in the flesh. And while our spiritual appetites have been so well satisfied with gospel food, our temporal wants have been provided for by kind and loving hands.

Our next meeting has been appointed to be held with the Black Rock Church, Baltimore County, Maryland, to begin on Wednesday before the third Sunday in May, 1883, when and where we hope again to meet your messengers and messages in the love and fellowship of the gospel.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The Delaware Association, in session with the Bryn Zion Church, Kent County, Delaware, May 24th, 25th and 26th, 1882, to the several associations, with whom we correspond, sends assurance of remembrance and christian love.

BELOVED BRETHREN:—We have received letters from nearly all of the many associations and corresponding meetings with whom we stand thus connected, each and every one of them showing steadfastness in the truth, the maintenance of gospel order, and general peace, spiritual comfort and prosperity, and continued gospel fellowship. A few of those who were named as appointed to visit us have been here, and their testimony has been very refreshing. The exhibition of Christ and his salvation has been in power, and in demonstration of the Spirit, and has evidently been received with joy and gladness

by a waiting people. The ministers of the word have come together from distant states, and the bearers have also come together from long distances, to dwell together in the sweetest communion, and for a time to have all things common, feeling that the Lord had indeed brought us to a banqueting house. Love and comfort, joy and fellowship have abounded. No sound of discord has been heard. We wish still to be remembered; and as much as in us lies we feel disposed to show our consciousness of favors received by reciprocating with ministers and messengers to you.

Our next session is appointed to be held with the church at Welsh Tract, New Castle County, Delaware, commencing on Wednesday before the fourth Sunday in May, 1883, when and where we hope to meet many of you again.

E. RITTENHOUSE, Mod.
B. C. CUBBAGE, Clerk.

The Delaware River Old School Baptist Association, in session with the church at Washington, South River, Middlesex Co., N. J., May 31st, June 1st and 2d, 1882, to all associations and meetings with whom she corresponds, sendeth love and fellowship in the Lord.

BELOVED BRETHREN:—The season of our annual meeting has brought with it the blessing of the assembling of the churches of this association. We feel that your ministers and messengers who sat in council with us can bear testimony that it is with comfort we have received your communications. The correspondence of believers is not alone a formal declaration, but a living principle; fellowship must accompany our expressions. We ask that you continue your correspondence. Send your ministers and messengers, for we delight to welcome them to our homes. It is good to be in their company. We as an association have much for which we should give thanks. May he who keeps Israel grant us the spirit of gratitude, that we may walk humbly in the faith and practice of the primitive saints, and confess it in our lives by manifesting love and mercy, and striving for peace among ourselves. Our meeting has been one of harmony, and the preaching has been yea and amen to the glory of God by them.

Our next meeting is appointed to be held with the First Baptist Church at Hopewell, Mercer County, New Jersey, to begin on Wednesday before the first Sunday in June, 1883, when and where we hope to receive your ministers and messengers in the love and fellowship of the gospel.

May grace, mercy and peace be with you. Amen.

WILSON HOUSEL, Mod.
G. M. FETTER, Clerk.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

CHURCH LETTERS.

The Black Rock Old School Baptist Church, to the Baltimore Baptist Association, appointed to be held with the sister church at Warren, Baltimore Co., Md., May 17, 1882, sendeth love and christian fellowship.

DEAR BRETHREN:—It has been a source of much pleasure and spiritual enjoyment to the people of God, in all ages of the world, and amidst all the various worldly surroundings, whether in joy or in sorrow, whether in times of persecution, or of comparative peace and prosperity, if possible to do so, to meet together for the worship of God and to communicate with each other by written communications; to hear each of the others' welfare, and to be glad with them; to hear each of the others' rejoicing, and to rejoice with them; or, if in mourning and distress, to weep with them; for is it not a truth that their fears and hopes and joys are one, their comforts and their cares? And we feel, beloved brethren, like claiming a relationship with that people, for we know that often for them flows the sympathizing tear. And, brethren, at this time we feel that we have no other theme upon which to dwell, than the one grand and glorious theme which has been the joy and rejoicing of God's dear people at all times and in all ages. "Salvation is of the Lord." How often do we hear David, the sweet singer of Israel, in language like this, "Let all those that put their trust in thee rejoice; let them ever shout for joy; because thou defendest them. Let them also that love thy name be joyful in thee." And again, "Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name." And again, "My lips shall greatly rejoice when I sing unto thee, and my soul which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long." And again, after declaring that all the gods of the nations are but idols, but the Lord that made the heavens, hear him exclaim, "Honor and majesty are before him; strength and beauty are in his sanctuary." Then he breaks out in the exhortation, "Give unto the Lord glory and strength: give unto the Lord the glory due unto his name: bring an offering and come into his court; O worship the Lord in the beauty of holiness." And Paul's theme, too, was the same of joy and rejoicing in this "salvation of the Lord." Hear him: "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." And of our blessed Redeemer it is said, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that 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." Brethren, are we to-day rejoicing in "so great salvation?" If so, perhaps the question

may come up, what shall we render unto the Lord for all his benefits towards us? And can we say, we will offer thee the sacrifice of thanksgiving, and will call upon the name of the Lord, and pay our vows unto the Lord, in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord. King Solomon, the son of David, says, "Honor the Lord with thy substance, and with the first fruits of all thine increase." So we, beloved, ought to consider that all we have and all we are belongs to the Lord, and that we should present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service. When God by his servant Moses, was about to bring his chosen people Israel out from under the Egyptian yoke, into a land flowing with milk and honey, that his almighty power might be displayed in their deliverance, the heart of Pharaoh was hardened, that he would not let them go; but after plague upon plague had been sent upon him, he at last called unto Moses, and offering to compromise, said, "Go ye, serve the Lord: only let your flocks and your herds be stayed." But Moses said, "Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind; for thereof must we take to serve the Lord our God: and we know not with what we must serve the Lord until we come thither." Pharaoh cared nothing for Israel's God, or his chosen people, except so far as they were of profit or worldly advantage to him. So we find it in this our day, when the Lord is about to bring out any of his dear, chosen people from under the Egyptian yoke, their task-masters will offer to compromise, and if they are the fortunate possessors of flocks or herds, will be very loth to let them go, and will say, "You may serve the Lord in your own way; you may be immersed, sprinkled or poured upon, and call it baptism; you may even believe in the sovereignty of your God in the election of his people, in his calling them out of nature's darkness into the light and liberty of the sons of God, in their final perseverance through grace to glory; all this you may believe, but don't preach it too openly; but your flocks and herds are ours; you must contribute of your means to our many institutions which we have invented for the conversion of the world; we have our mite societies, and our more mighty societies; these are our gods; these are our joy and rejoicing; these are our dependence for the conversion of the world to Christ. So your cattle and your herds, and all your worldly substance, belong to us."

But the Lord brought out Israel, and gave them the land he promised them. So he brings out his own spiritual Israel, and gives them an inheritance in the land of gospel blessing and privileges, and dwells with them, and he is their God and they are his people.

Dear brethren, to come directly to our own local affairs, as a little church, (as we hope) of the Lord's own planting, we can but say that the year that has just past has been as those preceding it, bringing to us a mixture of joy and sorrow, gladness and rejoicing, and pleasure mixed with pain. For several years past it has been our painful task each year to record the death of one or more of our little number, of those we looked upon as pillars in the church; and this year again we are called to mourn the departure of a dear brother, who for about half a century has been so closely identified with all that concerned the best interest of the church, and was so dearly loved by all, that it seemed our loss was almost more than we could bear; but though the loss to us is great, the gain to our brother is far greater. Once during the year our hearts were made to rejoice by the coming into the fold of one who through faith was made to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of this vain and wicked world.

Our dear pastor, Elder F. A. Chick, still comes to us regularly, with messages of love and comfort, for which we ought to be very thankful—perhaps more so than we are. How we should appreciate being thus so highly favored of the Lord: more so than many others, more deserving of the favors than we are. About fourteen years ago our dear brother came among us, preaching the gospel of the Son of God, and was soon called to the pastoral care of our little church, numbering then but a score of members, one-half of whom have been called to lay their armor by and dwell with Christ at home; and of some of the other half it will soon be said, They, too, are gone. But blessed be the name of our God, he has continued to add to our number of such as we hope he will have to be saved. We now have in our fellowship more than double the number there were when our dear brother took the oversight of the flock, and we see indications around us that there are some others not far from the kingdom, who have not yet put on Christ by an open profession. May the Lord constrain them by the sweet power of love divine to come into the fold, and find a hearty welcome, and make glad the hearts of his children.

We desire and ask for the association to be held with us next year. We long for the coming of those seasons, which usually bring together so many of the dear brethren and sisters in Christ, and we are mutually built up and edified together under the droppings of the sanctuary.

Finally, brethren, we hope you may have a joyful sitting together in heavenly places in Christ Jesus the Lord; and when done with meeting and greeting each other here below, may we have a more glorious meeting in that eternal world of happiness unalloyed, where sin can never enter,

consequently where sickness, sorrow, pain and death are felt and feared no more.

"A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again."

THOMAS H. SCOTT, Clerk.

MEMORIALS.

(By the Delaware River Association.)

AS OUR God, in his inscrutable providence, has called our highly respected and dearly beloved brother and father in Israel, Elder JOHN F. JOHNSON, of Kentucky, from his labors here on earth, to his heavenly home, we as an association would offer this tribute to his memory, and desire to thus openly give expression to the feelings of our hearts in connection with the sad dispensation. While with sorrowful hearts we contemplate the work of death, we would not murmur nor repine, but bow in submission to the will of our God. Our dear brother has gone from the scenes of earth, and no more shall we listen to the melting strains of gospel truth falling from his lips, comforting the tried and weak children of God, warning the unruly, and exposing the machinations of the man of sin. We know that the malignant darts of the enemy can no more reach him, nor the treachery of professed friends wound his heart, for he is beyond the reach of every foe; and it certainly can be said of him in deed and in truth, that "He fought a good fight: he kept the faith."

We tender to his dear family, now in sorrow, to the churches of his late charge, and to our sister association (the Licking), our heartfelt sympathy, for he was a faithful member of that association for many years.

May the God of all grace sanctify this dispensation of his providence to the good of all; and while we mourn the loss of such a dear, faithful fellow-soldier and fellow-laborer in the gospel, we would rest assured that our God reigns, and according to his will reconciles us to his purpose, and that he will raise up others to declare his truth, in his own time, for the comfort and edification of his church and his people.

(By the Warwick Association.)

WE are again called upon to record in our Minutes the removal from the scenes of his labors, and from the church which he served so long and so well, another faithful and devoted servant of God and of our Lord Jesus Christ. Our beloved brother, Elder JOHN F. JOHNSON, has laid his armor by, and has entered into rest. He had been a frequent visitor at the meetings of our association, and was for a period of time pastor of the church with which we are now assembled, and he was the worthy yoke-fellow of our beloved brother Beebe. Alike in age, alike in faith, alike in their love for the truth, and fellow-sufferers in those bitter persecutions which they suffered, and which all who live godly in Christ Jesus must endure, it may be said of them in the language of David, They were lovely and pleasant in their lives, and in death they were not long divided. May the Lord comfort the bereaved family of our dear brother, and in his own time supply the churches, who have suffered the loss of his loving and valuable labors, with one who shall serve them as lovingly, and as much to their comfort and edification, as did his dear servant whom he caused to enter into the joy of his Lord.

OBITUARY NOTICES.

DEAR BRETHREN AND SISTERS:—With a sorrowful heart I now attempt to write of the protracted illness and death of our highly esteemed sister, **Marriamne Murray**, who gently fell asleep in the slumber that knows no waking, at five o'clock on the evening of the 19th of May, at her home in Athens, Pa. Her disease was inward cancer, which caused the most intense suffering much of the time for more than four months. Our dear sister was a daughter of Thomas and Anne Page, and was born at Brinton, Norfolk County, England, November 5th, 1825. She came with her parents to America when she was seven years of age, and was united in marriage with Mr. Edward Murray, June 17th, 1846, with whom she lived very happily until the summer of 1864, when he was removed by death, leaving her with three sons and two daughters to look after, and the management of the estate. She has ever been a prudent wife, a dear loving mother, and a kind, faithful friend to all with whom she had to do. I feel insufficient to speak of her great worth: but all with whom she had acquaintance through her life, well knew of her many excellent traits of character, and how circumspectly she walked before the Lord. Her christian deportment was much to be desired, and her life visibly manifested the beautiful christian graces, faith, hope and charity, and the sweet humility which caused her to sit at her Master's feet and learn of him; and to esteem her dear kindred in Christ better than herself, and to exclaim, "All my worthiness is in Christ." She was firm in contending for the truth, yet very gentle in expression. I need not speak further of her life, except to say, those who had not known her personally, very well know of her rare gift in writing to the comfort and edifying of the scattered flock. And God's gift to her has not only been of value to the dear readers of the SIGNS, but especially so to the little church at Waverly, with which she has walked in sweet fellowship for forty years, never failing to be present at the meetings of the church when circumstances made it possible, being prompted by love as well as duty to forsake not the assembling together of the saints. About the first of January, our dear sister seemed to have taken cold, which indicated nothing more than an epidemic prevalent in this locality at the time. After two weeks she supposed she was able to come to our home; but the day being very cold, together with a sad occurrence on her return home, a slip or misstep, by which she strained her side, which was in a weak condition, proved more than nature could bear, and from that day, the fourteenth of January, until her death, she was not out of the house except once, when she was placed in a close, easy carriage for the purpose of removing her from her old home to one that she had recently purchased as a home for herself and her two daughters, in Athens Village.

During the first two weeks of her sickness she spoke frequently to us of an unreconciled mind, saying, "I never before felt unresigned to the will of the Lord in laying me upon a bed of sickness. There is such need of my help in preparing for housekeeping after boarding for four years." Her symptoms seemed only rheumatic, and she seemed hopeful of recovery. She would grow stronger at times, then would follow a relapse, and each one took firmer hold upon her, until she was no longer able to sit up. She continued to assist her dear daughters by directing them as to how things should be done, until within about five weeks of her death, I think, when a change took place which made her know that her days were about numbered. While she expressed such a feeling of unreconciliation to the will of God, she passed through sore trials of mind, wholly tired and sick of self and every work of her own, no light or comfort, and mourned her absent Lord. She said she was almost ready to give up to doubts of her acceptance in the Beloved, when she was made to rejoice with joy unspeakable and full of glory by the sweet words of the Psalmist being applied with much comfort and power to her soul. "For thou, Lord, hast made me glad through thy work; I will triumph in the

works of thy hands."—Psalm xcii. 4. These beautiful words comforted and soothed her during the rest of her life. She would say, "It is enough. The sweet words in Psalms are better than anything else. They cover the whole ground, and what more can I ask?" Twice she said, "O for a brighter manifestation of his love!" and once, that though she was without trials and temptations, she was not quite satisfied. When she felt that nature's powers were failing, that natural ties were being severed, she would long for patience, and desire that she might bear with christian fortitude all pain and affliction; and while her dear frame was being racked with agony, she would clasp her hands, and exclaim in broken accents, "All the days of my appointed time will I wait till my change come." She repeated portions of several hymns at different times, and among them were the 1234th, 1245th, and 1259th, which were very precious to her. Several times she desired singing, and once she joined me in singing, "It is not death to die," &c., following me through all except the last verse, when her strength failed. That verse being a choice one to her, I repeated it, and she seemed to feed upon it and rest sweetly in it, repeating it over and again. Also, "When we've been there ten thousand years," &c. At one time, after talking of the precious hope she enjoyed, she said, "And why am I given such a precious hope in Christ, while others are in nature's darkness?" She then burst into tears, and said, "But it is of grace, all of grace, and nothing that I have done. These are tears of joy, and not of sorrow." Then with great earnestness, "Talk of helping that great God, who is all wisdom, power and might, who appoints and accomplishes, who is all glory and majesty. Yes, there are lords and gods many, but none but the God of love and power can do me good. All of grace; saved by the blood of a crucified Savior. The world is receding from my view. These are the flickering shadows about me, and the natural powers fail. But the everlasting arms of that dear Savior are underneath me to bear me up. Some have been reanimated after sickness like this, but I do not wish it. I am ready to go when God calls me home. Yes, all is well." Once, after talking of the manifest presence of her dear Savior, she said, "And I am so worthless." Then, turning her eyes so pitifully upon my face, she said, "O, I did not want to talk about self any more, but I have yet the natural body." Speaking of the church, she said, "May we be a blessed company, serving the Lord with full purpose of heart, giving no heed to the tempter. We cannot serve God and mammon. Live in peace, and the God of peace be with you. I was made glad through the work of the Lord on September third, 1842, at baptism, and triumphed in the works of his hands for a month previous; and now in 1882, I am triumphing through sickness, suffering and death. Yes, I feel to say death. The shadows are deepening." She would always welcome with a smile, those who assisted in caring for her to her bedside, and her eyes would follow us lovingly when we would leave her. She rejoiced greatly to see those of her friends who could see her, and was very thoughtful of us all. Dear sister Bessie Durand came and spent a few days with her, which, she said, did her a great deal of good. And to her she said, "O that I had wings like a dove! Then would I fly away and be at rest. What would I do without faith in the crucified One?" In speaking of her departure, she said, "As for myself, I would rather go." Then her eyes filled with tears. "I think I shall not be here a week from this time. You are all so good and patient to bear with me." Of her grandchildren she said, "Like vines they cling around my heart." On the morning of the eighth of May, she said, "Do you think I will be released to-day? It may be he thinks best to spare me a little longer to suffer." Afterward, "O my Redeemer! come and waft me to the skies. I want to praise his name, who orders all things after the counsel of his own will. He has done such wonderful things for me. He brought me to his feet at the age of seventeen, and caused me to rejoice in his name; and he has led me all the way till now. True, there have been some lions and

tigers in the way, but the Lord has triumphed, bless his holy name. He has said that all things work together for good to them that love God; yes, all things." At three one morning she said, "The birds are singing, but they cannot praise; no they cannot praise him, for they know not a Savior's love." The following morning, at two o'clock, she said, "O happy, happy; I am so happy, so joyful. He will raise me above everything; but I cannot speak it." She then put her arms about Bessie's neck, and said, My dear sister, my precious ones in this sacred tie, brethren Durand and Vail, I leave in the Lord's care; he will bless them and uphold them." She said, "The Lord will take care of my dear children, my stricken ones; I leave them with him." Through all her intense suffering we never heard a complaint, but in every look she expressed,

"What my Father wills is best; I would know no will but his."

Four days before death she sank into an unconscious state, from which she did not rally, and he gave his beloved sleep. Her grief-stricken children all stood around her bedside as she was released from the fetters of nature that bound her to earth, and by her intense suffering through her long illness, they were made willing to see her set free, much as they loved her. The dear orphan children, though they are now men and women, will sadly miss dear mother's love and counsel; her brothers, sisters and friends will mourn for her; and the church will deeply feel the vacancy her death has made. But we know that what God appoints is best. May we submissively bow to the wise counsel of our God.

Her funeral took place at her residence, May 22d, with very appropriate remarks by brother Silas H. Durand, from Psalm xcii. 4, and prayer by brother M. Vail, as she requested them both to be present at that time. The inclosed letter written to the church at Waverly, was her last work of any kind. I shall be glad to see it published in connection with this writing, as I feel that it will be of great interest to all.

(See letter on page 149.)

ALSO,

DIED—Of valvular disease of the heart and erysipelas, January 12th, 1882, at the home of her grandson, James C. Beard, Mrs. **Lorena Beard**, wife of James C. Beard, Sr., and daughter of Jonathan and Polly Rundle, at the advanced age of 79 years, 5 months, and 24 days. Her aged companion, with whom she had walked for more than sixty years, and four grandchildren, survive her they having buried their son and daughter many years ago. He is made lonely indeed by the separation, but feels to say, The Lord's will be done.

The burial services were held January 14th, with a discourse by brother M. Vail, from the words, "Be still, and know that I am God."

Unworthily your sister,
WATIE A. BEARD.

DIED—At the residence of her son, Richard I. Shaddock, near Hallville, Texas, September 30th, 1882, sister **Martha Shaddock**, widow of Deacon Benjamin Shaddock, who preceded her to the grave a little over twenty years, having died on the 22d of September, 1861.

Aunt Patsy, as she was familiarly called, was born in South Carolina, January 11th, 1800. She moved to Alabama in 1816, and in 1831, united with the Old School Baptist Church called Mulberry, in Perry County, but afterwards removed her membership to Elim Church. About the year 1840, they removed to the state of Mississippi, where she and her husband joined a Church called Union, where they remained eighteen years, when they moved to Arkansas, and on Saturday before the first Sunday in June, 1859, they joined the Chapel Hill Church, in Dallas County, where they continued faithful and orderly members till called away by death. After the death of her husband she was not able to attend very often at her church meeting, owing to the distance she lived from the church, and to bodily afflictions; but when she was able, it was her delight to be with us. Yet she often complained of harassing doubts and darkness of mind,

until the last two years of her life. Some time during the summer of 1879, while suffering under considerable bodily affliction, her mind was relieved of all fear, inasmuch that she asked her daughter, with whom she was living, to send for her son, brother James Shaddock, who was at work in his field about a mile from her. The following is what he relates to me, which I will give as nearly as I can in his own language. He says, "When I received the message, I left my horse and hastened to where she was. When I entered the house, she got up off the bed and said, 'My son, I fear I have alarmed you, but I just wanted to tell you what a glorious view I have had of the blessed Savior. I wish all my children were here, so I could tell them all. I have been much in the dark all my life until to day, but I now view the Savior in his humiliation as a whole sacrifice for sin. I now see clearly how we can pray the Father in his name, for it is all for the sake of Jesus.' She talked in a loud clear tone of voice, which seemed almost unnatural, and I think she was the happiest person I ever saw. I asked her to be calm and composed. She replied, 'I am calm, my son.' She seemed to have no fear, and I feel to realize the Scripture which says, Perfect love casteth out fear.' I could but feel, while hearing her talk, that it was none other than the house of God and the very gate of heaven. Language would utterly fail me, were I to attempt to speak of all she expressed."

In the fall of 1879, she became impressed with a desire to visit her children in Texas, from which no argument could dissuade her. Consequently her friends conveyed her there, where she remained till summoned home, where "sickness, sorrow, pain and death are felt and feared no more." Her son in Texas writes, that during her stay with them, she would often speak of her departed husband, saying, "He has now been at rest nearly twenty years. I wonder how long I shall have to remain in this old, troublesome world. But I will try to be reconciled to my Maker's will." She often spoke of death, but said she had no fear or dread save bodily suffering. She has left three sons and three daughters, quite a number of grand-children and other relatives, together with the church, to miss her, and to feel sad at the thought of meeting her no more in this life. Yet we should not grieve, as we feel assured that she has exchanged a life of weariness and pain for one of perfect rest in the peaceful presence of God, which is heaven in the full sense of the word.

THOMAS PETERSON.

HOLLY SPRINGS, Arkansas, May 9, 1882.

DEAR BRETHREN:—By request of the afflicted parents, I send for publication in the SIGNS, a notice of the death of **Miss Mary L. Matthews**. She died February 14th, aged about twenty-one years. Her father and mother are members of the church at Burdette, N. Y., and she generally attended the meetings with them. For the past two years I had noticed a more especial interest on her part in the preaching. In the beginning of her sickness she said she thought she should not recover. She told her mother it had been nearly two years since her mind began to be exercised on her condition as a sinner in the sight of the Lord. The nights had witnessed her tears on account of her sins, which she saw to be so great in his sight. After her trouble of mind had passed away, she spoke of having great enjoyment in reading the Scriptures and SIGNS OF THE TIMES, and also of hearing the word preached. She seemed to have a revelation of the true doctrine; and although she sometimes attended other meetings, she told her mother that she thought their doctrine so erroneous that she could enjoy none but the Old School Baptist preaching. "Her life was so changed," said her bereaved mother, "that had she never told me what she did, I should have been satisfied in my own mind that she had gone to rest." On Sunday, May 21st, I spoke at the Methodist Meeting-house in Logan, N. Y., to a large company of mourning relatives and sympathizing friends, from these words in Matt. vi: "Consider the lilies of the field, how they grow. They toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory

was not arrayed like one of these." "She was loved by all who knew her, and best by those who knew her best, and was the light of her home," said her mourning father. The 1290th hymn of Beebe's Collection was a favorite of hers, and her mother wishes it to be inserted, if you will, with the notice.

There is a land mine eye hath seen
In visions of enraptur'd thought;
So bright that all which spreads between
Is with its radiant glory fraught.

A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.

Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise,
To dissipate the gloom of night.

There sweeps no desolating wind
Across that calm, serene abode:
The wanderer there a home shall find,
Within the paradise of God.

Your brother in christian love,
SILAS H. DURAND.

DEPARTED this life at three o'clock a. m., May 20th, 1882, near Greenbush, Warren Co., Illinois, **Major John C. Bond**, in the 83d year of his age. Esquire Bond was a very prominent and widely known citizen of Warren County, and indeed throughout this part of the state. He was born in Tennessee, Dec. 25th, 1799, lived a while in Alabama, came to Morgan County, Illinois, in 1826, and to Warren County in 1834; since which time and up to the time of his death, he has almost continually held some civil office, and done county business of some kind to the satisfaction of his fellow citizens. He was a man of general intelligence, sound judgment and of unimpeachable integrity, and had the confidence of a wide community. Major Bond was three times married. His first wife was a Miss Grimsley, who bore him five children, four of whom are living. His second wife was a Miss Singleton, who bore him three children, who are all dead. His third wife, our dear sister Nancy G. Bond, survives him, is the mother of two children, who are both living. Sister Bond, the widow, who is a true and faithful member of the New Hope Church, at Greenbush, has in the providence of God, been compelled by duty, kindness and affection to take the care of about forty children during her life, the most of them being orphans thrown upon her hands for greater or less periods of time. Mr. Bond was not a member of the visible church, but attended our meetings with his wife till he lost his hearing, and as it became more and more defective he would draw nearer and nearer to the pulpit, trying to catch every word that fell from the lips of the speaker, and many of the Primitive Baptists will remember the hospitality shown them at the well-provided table of Major Bond and "Aunt Nancy." He claimed to be in principle a Predestinarian Baptist, and some time before he was taken sick instructed his wife to have me speak at his funeral. He died of congestion of the stomach and bowels, from which he suffered greatly from Monday afternoon till Saturday morning at three o'clock. He was buried the same evening in the Bond Graveyard, as his remains could not be kept over. On Sunday an immense concourse of his fellow-citizens convened in and around the Methodist Meetinghouse in Greenbush, and I spoke to them from Job xiv. 14, Elders B. Bradbury, W. J. Preston (of Kansas) and J. M. Brown being present, and taking part in the services. The community has lost a valuable, worthy and noble citizen. May the Lord sustain and comfort the bereaved.

Affectionately your brother,
I. N. VANMETER.

MACOMB, Ill., May 22, 1882.

DIED—Near Collins Depot, in Drew Co., Ark., on the 14th of May, 1882, of dropsy, sister **Cindarella Bulloch**. The subject of this notice was born in April, 1815, and was therefore 67 years and 1 month old. She was married on the 26th of October, 1831, to Henry Bulloch, who survives her. She joined the Baptist Church about 47 years ago, and lived an acceptable member of the Primitive Church (together with her husband)

until she was removed by death. She was married, baptized, and lived for many years in Merriwether County, Georgia. She was a kind and affectionate wife, a tender mother, and a good neighbor and friend, loved by all who knew her. She leaves an aged companion, many children and grandchildren, and numerous relatives and friends, to mourn their loss; but we grieve not as those who have no hope, for we believe that our loss is her great and eternal gain. May the kind hand which sustained her through life, bless and comfort the bereaved ones, and enable each of us to humbly say, "Thy will be done," and incline us all to imitate the many christian virtues of our dear departed sister.

A. TOMLIN.

LACY, Drew Co., Ark.

BRETHREN BEEBE:—By request of the widow of our late friend, Archibald Campbell, of Orford, Ontario, I send you this notice of his death, which to his family and friends was a sad event. May the Lord be the Father of the three little ones who are too young to know their loss; and also a Husband of the desolate widow, who is left to mourn the loss of a loving and beloved companion.

The subject of this notice departed this life January tenth, 1882, in the forty-second year of his age. He was a constant attendant at the meetings of the Old School Baptists, and a firm friend to the ministers and people of that denomination; and from his own statements on his dying bed, his family and friends are encouraged to hope that he is singing the praise of God in glory, which is better than groveling here below. He leaves a wife, three children, and an aged mother to mourn their loss, and also other relatives. He was a quiet, industrious man, a good neighbor, and an honest citizen.

WM. POLLARD.

RECEIVED FOR THE CHURCH HISTORY.

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Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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ON

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., JULY 15, 1882.

NO. 14.

POETRY.

A PRAYER.

O! my Father, lead me safely on,
And guide my faltering feet
Through all the cheerless night.
Let some radiance, falling from the sun,
My darkened eyes now greet,
The gloom dispersing quite.
Let thy presence be my staff and stay,
While still I onward toil
Along the weary road.
O! my Father, hear me while I pray,
Amid the earth's turmoil,
Crying to thee, my God.
O! thou Savior of the sons of men,
Thou guide to those who stray,
Thou keeper always near,
Do thou come and take my hand again,
And lead me on my way;
So shall I know no fear.
Siren voices fall upon my ear,
And would allure me back
Again to earthly things.
Make me, O Savior, thee alone to hear;
In thee there is no lack;
Thy voice good tidings brings.
Many foes concealed, my heart within,
Dispute thy sceptre, Lord,
Against thy word rebel.
Do thou reign, O Lord, subduing sin
By thy almighty word,
And all their powers repel.
Then peace within, flowing from thy throne,
Abiding, I shall have;
And love, the perfect bond.
In thy presence, Lord, in thee alone,
Is rest; for thou dost save,
And healest every wound.

F. A. CHICK.

MARCH 9, 1881.

CORRESPONDENCE.

PALESTINE, Anderson Co., Tex., May 19, 1882.

DEAR BRETHREN BEEBE:—I have had an abiding desire for months, to try to write to the dear little flock to whom it is the Father's good pleasure to give the kingdom; and when you look over this you will know what to do with it. Although my desire has been so great to correspond one time more with the dear ones, there appeared to be a dark cloud hanging over me. I felt so unworthy and realized fully my inadequacy, and could get no light or warmth. I also looked to the dear Lord, (or tried to) and also wrote some; but when I read it, it looked so much like myself, that I laid it aside. Our dear aged brother Cornelius Myers, in a private letter to me last year, seemed impressed with the thought that it was my duty to write; and lest either of us should be called hence before I discharged that duty, I am trying to do so, if the blessed Spirit will be pleased to guide me; for we are sure that without him we can do nothing; but when we realize our own weakness to perform a duty required of us by the laws of the kingdom, (not only weakness, but backwardness) Satan and our sinful nature would keep us

in disobedience, if not rebellion; but we need not be discouraged, thinking that we alone are in those straits, for blessed Paul found that in his flesh dwelt no good thing. The things that he would not, them he did; and the things that he would, them he did not. And because we are incapable of doing those things that we desire to, at times, our carnal nature and Satan are ready with the suggestion that we are all wrong; and unbelief, that enemy to our peace, comes in, saying, "Where now is thy God?" Hence arises doubts as to our acceptance in the Beloved. Therefore, dear children, we may not expect lasting peace during this warfare, which will be kept up while we remain in this tabernacle of clay. This poor, old writer, once fondly hoped that if I lived to be old, I should be stronger, that my sinful nature would be subdued, and that I should be like other Christians; but alas! now, after I have passed over sixty-two years since I received a blessed hope that the all-glorious Jesus was my Savior, I often in bitterness of soul cry, "O wretched one that I am!" For sins that had lain dormant, apparently, and which I was not aware of, now come up—pride, resentment, murmuring, fretfulness, and a host of enemies. A poet says,

"But let not this spoil our peace;
Christ will also conquer these:
Soon the joyful news will come,
Child, your Father calls you home."

I have been a great sufferer for many months, from an accident last June, from which I did not expect to recover; and after suffering much severe pain, I began to hope the dear Lord was going to take me away; but the thought came up, Am I only desirous to get away from pain and suffering? Who am I that I should be exempt from suffering? I tried to beg for patience and resignation, which I hope was granted; for I was brought into sweet submission to our Father's will, and had no choice whether to go or stay. O that he may keep me thus! This is why I could not write as I desired, being so nervous, together with other reasons already named. And now I desire to thank, praise and adore the matchless name of our covenant-keeping God, for his wonderful goodness and mercy to his people. When in affliction, trials, temptations and distresses, he sees us and upholds and sustains us, because all these things are working for our good. Good old David says, "Before I was afflicted, I went astray; but now have I kept thy word." Jeremiah says, "He doth not afflict willingly, nor grieve the children of

men." Those trials are needful. "Although for a season, if needs be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth." We need chastisement, else our Father would not lay it upon us. "Now, no chastisement for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby." His people he has not chastened in anger, but in love. The rod is as necessary as the staff. When his children are born of the Spirit, they receive the spirit of adoption, whereby they cry, "Abba, Father," who is well pleased with all who are in his dear Son, united by a living, vital faith; and they can go to him in humble confidence, and say, "Our Father." O how glorious is all this! Well, then, his people have nothing to fear from enemies without or foes within, for they are shielded by omnipotent power and love. The blessed Jesus has borne all their sins, having suffered in the gloomy garden more than finite mind can reach, when the bloody sweat issued from the pores of his body, falling to the ground; and on the cross he cried, "My God, my God, why hast thou forsaken me?" And then he said, "It is finished." Yes, it is a finished salvation, without the aid of means, or money, or man's work; for our dear Redeemer has conquered all his and their foes; for when he died for their sins, he also arose for their justification, and now is seated in the throne of his glory, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.—Eph. i. 21. He is a man of war against the powers of darkness, and all who are enlisted under his banner are sure of conquest through him. He is also the Prince of Peace. The spouse, when asked by the daughters of Jerusalem, "What is thy Beloved more than another beloved?" after enumerating many of his excellencies, says, "He is the chiefest among ten thousand; yea, he is altogether lovely. This is my Beloved, this is my Friend, O ye daughters of Jerusalem." Often when we get into darkness and gloom, through temptations and trials, coldness, barrenness and unfruitfulness ensues. Then we are apt to try to do something of ourselves, to extricate us from this condition, still clinging to the sentiment that we must do something. Ah, how futile are such thoughts, when

we know we are helpless to perform one good act, in and of ourselves. But "The Lord will ordain peace for us, for he has wrought all our works in us." Again, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." He is our strength, our life, our all and in all. To him we can go in times of trial, and his grace is sufficient to strengthen us, enabling us to endure and bear up under our sharpest conflicts, giving us sometimes a sweet and precious word of encouragement, applied by the blessed Comforter, and we have been made to rejoice with exceeding gladness. If we did not have those trials, we might not enjoy those consolations; but tribulation must first come, which worketh patience, experience, and hope, which maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. It is all given, from first to last; free, sovereign grace, given through the dear Redeemer, who was given to redeem and save his people from their sins. O the greatness of this unspeakable gift! Then let us endeavor to honor him, thank and praise him, for he is worthy of all adoration. But while we are here in the flesh, we are incapable of reaching that high and lofty theme; but when these corruptible bodies shall be changed, and be made like Christ's glorious body, then we shall be enabled to praise him as we ought. In and of ourselves, we are weak and helpless; but our exalted Redeemer is "of God made unto us wisdom, righteousness, sanctification and redemption." "And ye are complete in him, which is the head of all principality and power." "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." So, dear saints, you were saved before you were made manifest, and are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. What a great manifestation of God to his chosen flock, whom he had predestinated to be conformed to the image of his dear Son, who came into this sin-stricken world to redeem them from condemnation and death! Now we should love him, and obey all his commands; for he says, "If ye love me, keep my commandments." How can it be that any saved sinner who has received a hope of pardoned sins, through the atoning blood of the blessed Jesus, can keep from loving him, and

loving one another for his sake?
One says,

"How shall I my Savior set forth?
How shall I his beauties declare?
O how shall I speak of his worth,
Or what his chief dignities are?"

His angels can never express,
Nor saints that sit nearest the throne,
How rich are his treasures of grace;
No, this is a mystery unknown."

Dear children of the kingdom, your poor, old, unworthy correspondent lays aside her pen, for perhaps the last time. My age and infirmities (being in the seventy-eighth year of my pilgrimage) admonish me that I am nearing the river, and I desire to return thanks and praises to our God for sustaining me so long. I have passed through great tribulation, many and deep; but I want to tell you all that God's promises have never failed, for he never has forsaken me or left me. Strict justice to my short-comings might have cut me off, but he remembered mercy. May the great and good Shepherd be with all who love our Lord Jesus Christ in sincerity.

Your aged sister in tribulation and hope,

MAHALA SPURGIN.

FLAT TOP, Mercer Co., W. Va., June 23, 1892.

DEAR BRETHREN IN CHRIST:—I feel that I would like to say something to my brethren, if I were not so illiterate; but my education is so limited that I cannot express myself as I would like to. I love to read the consoling pieces written by our brethren in the SIGNS, though some of our brethren are opposed to such papers; but there is nothing more comforting to me than to read the views of my brethren on different portions of the Scriptures. When I read the views of brethren from different parts of America, and see their harmony, I am made to think that God has verified his promise, where he says, "All thy children shall be taught of the Lord." I have been away from home about four weeks, traveling through East Virginia, attending meetings most of the time. I have been made to rejoice since I have been in this country, to hear the old and young soldiers of the cross so earnestly contend for the faith once delivered to the saints. The brethren here appear to be sound and steadfast. I am but twenty-one years old, and have been trying to preach a little over two years. I have met with many trials and troubles since I first set out in the field, for the world is against me, because I try to defend the cause of truth and present God as all-wise, all-seeing, and all-powerful, who is from everlasting to everlasting, the same unchangeable being, who doeth his own will in the armies of heaven, and none can stay his hand or say, what doest thou? The Arminians used to say that the Old Baptist cause would soon go down, and they expected to preach the funeral of the last one; but we see they were false prophets, for God is raising up able young preachers all through this country, and the cause is prospering. I have heard old people say that there are more Old

Baptist preachers in America to-day than ever before, and it appears that there is a greater stir among the Primitive Baptist ministry to-day than ever before. They are traveling more, and are not afraid of the Old Baptist cause going down. There will be Old Baptists as long as time lasts, and when we pass away from time, we will find Old Baptists in heaven. Christ says, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Then it is founded on a firm foundation. This church was chosen in Christ before the foundation of the world.—Eph. i. 4. And it was predestinated.—Rom. viii. 29, 30. This church was viewed as a valley of dry bones, showing that they were depraved and had no life. By nature they were the children of wrath, even as others.—Ezek. xxxvii. Notwithstanding they were God's chosen people, yet they were sinners, and for the love that Christ had for them, he came and redeemed them with his own precious blood; and they were all he did redeem; for every one that he redeemed shall be saved, without the loss of one. Antichrist is very busy to-day, claiming that they are doing great things in the name of Jesus. They say in our country that they make more christians by their Sunday Schools, than the Holy Spirit does. It is a great stepping stone to their church, and they say the intention of a Sunday School is to bring the unconverted to Christ. There is no other name given under heaven whereby we must be saved, only by and through our Lord and Savior Jesus Christ, who says, "No man can come unto me except the Father which sent me draw him."—John vi. 44. Men get up and tell a lot of graveyard stories, and of the terrors of hell, and frighten people as bad as they can, and get them to the mourners' bench, (Aaron's calf) and then sing a few animating songs, and so wear the fright off, and then ask them if they do not feel better. O yes, of course they feel better than they did when they were nearly frightened to death, and they will say, "We feel better." "Well get up and shout; you have got religion." And they join the church on such a profession as that, knowing nothing of the grace of God. But God's people do not claim that they get religion; it is religion that gets them. They do not claim that they have come to Christ, but Christ has come to them. Do not the Scriptures say, "Come unto me, all ye that labor?" Yes, but the Scriptures also say that man is dead, not crippled; and you never saw a man labor while he was dead. There must be life before he can labor; and when that life is implanted in the sinner, then he will labor, and the world cannot keep him from it. Well, says one, do not the Scriptures say, "Choose ye this day whom ye will serve?" Yes, but does that prove the doctrine of free agency? No. "But if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods your fath-

ers served on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house, we will serve the Lord."—Josh. xxiv. 15. Now, if it seem evil for a people to serve the Lord, it matters not which of the idol gods they serve. It was to take the choice of the idol gods, not the true and living God, that Joshua spoke of. We must not disconnect the Scriptures, or we will destroy their meaning. That is the way the Arminian tries to prove his doctrine, by disconnecting the Scriptures. We can prove that it is right to steal, by thus disconnecting the Scriptures. Paul says, "Let him that stole, steal no more." I can prove that there is no God, by disconnecting the Scriptures. "The fool hath said in his heart, There is no God." Then we ought to be careful about disconnecting the Scriptures. Many are ready to make any change that can be made, to deceive the people. Beware, brethren, of this character, who is so smooth, trying every way to deceive. False christs are to come in the last times: they are crying, Lo, here, and, Lo, there; but go not after them. They would deceive the very elect, if it were possible. Paul says they "have a form of godliness, but deny the power thereof: from such turn away." It is nothing but a form that they have. Now, instead of turning away, we see some of the Primitive Baptists to-day brothering and preaching with this character. There are too many, I fear, among the Old Baptists, that are after popularity. But come out from them and be separate, and seek not to please men; for if I preach to please men, I cannot be a servant of Christ. Some are so afraid of offending the world, they try to mix grace and works, to please the carnal mind, which is enmity against God, not subject to the law of God.—Rom. viii. 7-9. Let us try to please God, no matter what the world may say against us. I hope I try to honor God. I love to give God all the glory, for to him it belongs. Salvation by grace is the theme I love; for God has to commence the work, and he has to finish it. Then, dear brethren, let us live in the discharge of every duty that is enjoined upon us, and strive to live in peace. We may have many hard sayings against us, but may it be God's will to enable us to endure all for the sake of Jesus. Though strangers in the flesh, I trust we are not strangers in the Spirit. If we never meet here, O may it be our happy lot to meet where partings are no more, and the weary are at rest, and all sorrow and tears are wiped away.

Yours in hope of eternal life,

LEE HANKS.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will inclose two letters which I received from sister Harriet E. Road, (formerly Trumbo) before she was married, and also before she was baptized. I think they contain good matter for the SIGNS OF

THE TIMES. Please publish them, as I believe they will be a great satisfaction to many.

J. H. BIGGS.

MAY 17, 1874.

DEAR FRIEND:—(For as such I esteem you) I have returned home from meeting, feeling gloomy and sad, O so sad; and why, I hardly know. I have lifted my pen, and perhaps I may write what I could never tell you personally. I have thought of writing to you for years, and longed to tell you my mind. But what have I to tell you? What a poor miserable, wretched sinner I feel myself to be; beneath your notice or God's care; guilty and condemned, in the presence of those whom I dearly love; and yet it is the sincere desire of my soul to be in hearing distance of God's dear children, for as such I look upon the Old Baptists. O the anguish of soul! How can I endure the thought of being forever banished from the presence of that God whom my soul loveth? Have I no right to the tree of life? Alas! I fear not. O God, forgive me, a sinner, and lead me where thou wilt have me go; for thou knowest my wayward feet, that I cannot do the things I would, for evil is always present; and what I would not, that I do. O wretched one that I am! Who shall deliver me from this body of death? None but the most high God, who has all power in heaven and on earth. I would give worlds of wealth, were they mine, could it atone for my sins. Sometimes I am soaring on the mountain tops, and feel my sins forgiven, and then again, I am down in the low grounds of sorrow, where it seems that hope and mercy can never reach me. But what am I, or what have I done to merit God's mercy? I have lived in open rebellion against him all my life. I feel that God would be just in cutting me off forever. If my soul is cast into the flame, surely I must praise his holy name. Praise the Lord, O my soul; praise his holy name; for he is good, his mercy endureth forever. I read the many precious promises on record, but dare not take them home to myself; they are not for such as me. Seven years ago the command came forcibly to my mind, "Deny thyself, take up the cross, and follow me; for I am meek and lowly. My yoke is easy, and my burden is light; and you shall find rest unto your soul." And ever since, there has been a calm, longing, hungering, thirsting after that rest which the world does not give. There is an aching void in my heart that nothing fills. Could I believe that my name is written in the Lamb's book of life, then would my joy be full. I would then feel that the Lord had done great things for me, whereof I am glad. You will think strange of my writing, but I feel that I must speak. I wanted to tell you, but had not courage to do so. But the question arises, what have you to tell? That is a hard question to answer. If I am not deceived; you know more than I could

tell. You have often told what a sinner I am. O pray for me, that I may be enabled to keep Jesus' commandments. I desire to, but fear it would be adding sin unto sin. Excuse me for intruding upon your time and patience, and I will close, for I fear I have already told a story.

HARRIET E. TRUMBO.

JULY 2, 1879.

DEAR FRIEND:—I received your unexpected, though wished for letter, and read it with a thankful heart, and realized my inability and ignorance in attempting to reply, for it seems that I know nothing as I ought. I fear you are deceived in me. You cannot see the wickedness of my heart, neither can you know the deceitfulness of my nature. I do not wish to deceive any one, to gain a name among those whom I hope I love, for what would it avail me in the final test. There is One that cannot be deceived. If I am ever saved, it will be through the mercy of God, and not for anything that I have ever done or can do, for there is no good in me. I feel that my every thought and act is sin, and I cannot live as I want to. It seems to me that if I have been called with a holy calling, I should not have so many doubts and fears; but it is a consolation to know that others are traveling the same dark and mysterious road, putting their trust in the Lord. O, if I dare not trust in his holy name, then am I undone, for I have no where else to go, neither have I any desire to know any save Jesus, as my all-sufficient Savior. You say you are sure I can call to mind the time when I did not feel so. Yes, I remember when I did not think of these things at all, but I cannot call to mind the time when I ever hated the Old Baptists as some can. I wish I could, for then I might have a brighter evidence that I now love them. "We know that we have passed from death unto life, because we love the brethren." But do I love them in the right way? I have always had a different feeling for the Old Baptists, that they were too good for me to be among, and I am always glad to see them. You wished to know my mind in regard to baptism. I have just to say, it has long been my desire, and still is. I feel it to be my duty, and if I could have the privilege of any choice, I should choose you to administer the ordinance; but O, I am so unworthy; it is too holy, too sacred for me; I cannot ask it of any one. I would be a disgrace to the church. But a still voice whispers, "I have called you with an holy calling." Also, "In my Father's house there 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 you may be also." O what a blessed promise for those to whom it belongs! O, shall I ever behold the Lord in his glory? Dear friend, I have tried to banish this subject from my mind and not think of it again, but could not; it would leave for a time, and then would return again

with more force than ever; even in the ball-room I was not free, for a still voice would whisper, "I am the way, the truth and the life." That would kill my enjoyment there, and I would resolve not to go any more. I can no longer take any pleasure in what I once enjoyed. I cannot say that I wish to unite with the church. I had better leave my case in other hands than mine, to judge me, for I know that I am very ignorant about church matters.

Excuse this imperfect scribble from your unworthy friend. Come and see us.

HARRIET E. TRUMBO.

24 MANDIVILLE ST., UTICA, N. Y., Feb. 28, 1882.

DEAR BRETHREN, EDITORS OF THE SIGNS OF THE TIMES:—I have often been asked by our dear ministering brethren and others to pen something for the SIGNS, and have as often felt my inability. I have for some time withheld, until again I feel a little stirred to write, and will leave it to your better judgement, to publish or not, as you may see fit, and all will be well. I feel admonished and instructed in reading of Jacob's journey to Padan-aram, and I will pen a few thoughts on the same. In that ever memorable 28th chapter of Genesis, is the expression of the blessing pronounced by Isaac, in the full assurance of that faith which had supported the dear old patriarch through all his pilgrimage, even down to this time of his last blessing upon his beloved, though treacherous, son, and his testimony of God's unfailing faithfulness to himself. In the first part of the 29th chapter are the words which more particularly arrested my attention. "Then Jacob went on his journey, and came into the land of the people of the east. And he looked." An indelible characteristic this of all the spiritually taught, that they are lookers, and have been such throughout the christian era; for we read the command to Abram, even before his name was changed, "Lift up now thine eyes, and look from the place where thou art," &c. Mark the expression, "From the place where thou art." Poor, weary, downcast soul, look not to the nest which thou hast made, not to the surroundings that make themselves so temptingly enviable to thy carnal mind; no, but look away from the place where thou art, even "to the hills from whence cometh our help." "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Am I a Jacob? Does this apply to me? Am I looking? Whither, and for what? Evidently he was weary, if not discouraged. The looking is expressive of desire for something not yet attained.

"And behold, a well in the field." Certainly, then, he was looking to, or in that field (the church), for the supplying of his present wants; remembering the command to his father, together with the confirmative blessing pronounced upon him by the eternal God, that in such obedience he would give him the land

whereon he lay; that he would spread him abroad to the west and to the east, to the north and to the south, and that in his seed all the families of the earth should be blessed. Furthermore, that he would keep him in all places whither he went by command, and would bring him again into that land; nor would he leave him until he had done that which he had spoken to him of. Now feeling the weariness of his own body, together with the uprisings of unbelief, (for he is Jacob yet) and the vivid recollection of his own vow, that if the Lord would thus bless him, the Lord should be his God, and he would surely give him the tenth of all he possessed, to say nothing of his intense desire to be led to some loved object of his choice; under all these circumstances, in connection with the guilt of a supplanter, and the fear of meeting his brother, do we wonder that he cast his eyes around and looked? What was the cause of this look? A feeling necessity. What was the result? An abundant supply. "And behold, a well in the field." Certainly, then, we may safely affirm that as it was with Jacob, our predecessor, so with all the poor, little, weak, feeble, fearing, trembling, halting Jacobs; their eyes are directed to the field, (church) for this well, which is of living water, distributed and dispersed by him who alone can roll away the stone, either by applying his precious promises directly to the heart by his Spirit, or by making use of his called and qualified servants to feed his sheep and lambs. Does not this teach us to lay our entire dependence on him who has said, speaking of this field, or church, that he will bless Zion's provisions, and satisfy her poor with bread?

Another pleasing feature in this interesting narrative strikes our eye, not less interesting than the former, which is, that Jacob beheld three flocks of sheep lying by the well; for out of that well they watered the flocks. A little further on we read, "Thither were all the flocks gathered." O what a pleasing sight, the like of which alone rests the weary body, comforts the anxious soul, strengthens the hands of the brethren, and places the crown upon the right head. How does this apply to us, dear, weary, fainting ones? Can it be said of us that through all the obstructions and difficulties of pressing toward the mark for the prize of our high calling, we are at every opportunity gathered at the well, waiting for the people of the east, servants of the living God, to roll away the stone, ever bearing in mind that from that well only, the fountain of gospel peace and truth, do all the graces flow, and from which if a man drink he shall never thirst, for it shall be in him a well of water springing up unto everlasting life, refreshing, comforting, instructing, and strengthening to pursue the journey, until like Jacob we meet the long sought object of our choice, are kissed by and embraced in the arms of our Beloved, and are brought

again to our own land, the church of the living God, saved in the Lord with an everlasting salvation, being redeemed by the precious blood of Christ? What a field and what a well is this! How unlike every other so-called holy ground. This field is of green pastures, agreeable with what David says, "He maketh me to lie down in green pastures; he leadeth me beside the still waters." Agreeing perfectly with Jacob's description of the flocks, that they were lying by the well; not remaining in the fold when the time of watering drew near; nor yet roaming about, as if dissatisfied with the proportions of the field and the productions thereof; for having pastured upon the riches of his grace, they were quietly and becomingly waiting to drink of the river of his pleasure. And O, dear ones, my Father's children, have we not also been favored to drink most freely there? Indeed, let me ask, have we ever got a sip elsewhere? Ah, no. "For without are dogs, and sorcerers, and whatsoever loveth and maketh a lie." But we will let these go their way, while we render the tenth of all we possess, saying, "Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen." We will crown him Lord of all.

And now, dear brethren editors, may the God of Abraham, Isaac and Jacob be and abide with you through all your arduous labors in publishing our family paper, so richly laden with the good things of the kingdom, and may he be your comfort and stay in the many afflictions through which you are being called to pass, is my desire, in which my husband joins me.

Yours in the fellowship of the gospel,

LYDIA ALEXANDER.

TIFFIN, Ohio, June 16, 1882.

ELDER G. BEEBE'S SONS.—Dear BRETHREN:—You will please insert a letter written by our much esteemed and afflicted sister Mary Parker. I feel as though it ought not to be kept back by me, but be published in your excellent paper, knowing that it will be interesting to those who have read her precious communications. May the Lord bless his poor and afflicted people, both in body and mind, as seemeth good in his sight, and enable his dear servants, whom he has sent, to preach his glorious gospel to the meek and broken-hearted.

Your unworthy sister, I hope, in the kingdom of our Lord and Savior Jesus Christ,

MATTIE S. DERR.

NEW HOLLAND, Ohio, May 29, 1882.

MY MUCH LOVED SISTER AND FRIEND:—How very kind you are, dear sister, to write letter after letter to poor, insignificant me; but O, Mattie, did you know my physical condition most of the time, you could not expect me to write. Besides, the great waves of affliction and sorrow that have washed their bitter surges

upon me, have so broken and crushed my heart that I really could not write. I was obliged to hush the terrible throbbings of my aching heart, instead of allowing my thoughts to dwell with me long enough to put them on paper. You no doubt think that my tried and weary spirit has gone to rest, and that my sorely afflicted tabernacle has long since fallen apart. Would to God that it were so; but it seems to be his infinite will that I should still remain here in this wilderness of woe for a time at least. Although my dropsical swelling in body and limbs is so great as to render walking impossible, still I am more free from intense pain than I have been at any previous time since the trouble came upon me. It is the most difficult thing I ever tried to reconcile myself to, to think that I must remain in this world, away from the people of God, deprived of all church privileges, and where I can very seldom speak with one who understands the language that contains so much sweet music to me, but which is foolishness to those who are unacquainted with it. I verily believe God has a purpose in all his dealings with his children; and if it is his will that I live thus isolated, have I any right to murmur at it? And if my life is to be spent in suffering and pain, deprived of seeing the beauties of nature, and all this beautiful world, should I not remember that it is his will, and that his will, not mine, must be done? O how greatly do I need the grace of God, that peace that passeth all understanding. I have certainly felt this peace sometimes; and when one storm after another have swept over the soul, leaving the heart barren and parched like the desert, then when this peace comes, flowing into the heart, hushing each wild outburst, does it not indeed pass all understanding? And this peace comes to us in the loneliness and quietude of our sick chamber, in the long and painful night watches, when no friend is near to console, no kind hand to soothe the aching brow. There is One who kindly makes all our bed in our sickness, and gives us the peace which the world can neither give nor take away. I wish I could see you, dear Mattie, and that the sweet communion and love we once felt for each other might be renewed. I seldom meet a Baptist, except brother Cole. He seems dear to me in that best of all kindredship, though I do not know that he has christian fellowship for me; for I feel so sinful, so entirely destitute of those qualities that would excite christian feeling or warmth for me. Since I commenced writing this letter, I have felt so unworthy, so far beneath you in spiritual mindedness, that I have felt I ought not to write to one so much better than myself, and with whom the dealings of the Lord are so plainly manifest; but I cannot help these things. I try to pray, and try, O so hard, to live nearer the blessed Savior; but my heart is so hard, and my whole being so full of darkness and sin, that I almost despair at

times. Remember me in love to all who inquire after me. If you see sister Kate Swartout, I want especially to be remembered to her. What a privilege you are blessed with, dear Mattie, of meeting with the people of God, of holding sweet communion with the saints, and of worshipping the blessed Master in his earthly courts. Should you not remember those who are deprived of this privilege, and pray that the divine Spirit may rest upon and comfort those who are shut out from his earthly courts? You will please excuse my pencil marks, as I am not strong enough to write with a pen. With much love, and hoping you will still cheer me with your messages of love, I am truly and affectionately your friend and sister,

MARY PARKER.

STONY-CREEK, Conn., June 18, 1882.

DEAR BRETHREN BEEBE:—While attending the late Warwick Association, I experienced so much comfort and satisfaction, that to pen a few words seems a privilege to me, who am so isolated from those who are in love and fellowship with the truth. As memory looks back, recalling the eighteenth anniversary of my membership with this peculiar people, truly I can say, it was not of myself, but a desire to be led in the right way, a way that seems indeed strange to those who are led after the fashions of this world. But there has been no time, however tried and tempest-tossed upon the dark and stormy sea of life, that I have lost the anchor, that hope which has been my stay and my shield against all the delusions and errors that have arrayed themselves from time to time against me. No, I cannot go back of that wonderful, mysterious way, and feel that I had any part or lot in the matter. Nay, my wonder is, why was I called to see the wonders of his grace and praise his holy name? I feel to rejoice that I have been so greatly blessed; for while listening to brother Purington's sermon, my experience was all found there, a commingling of joy and sorrow, and the unity of faith in the bond of peace. And then the dear and afflicted brother Badger followed, administering comforting words, from the depth of his sorrows, witnessing that the Lord had been very near to him, else the light would not seem so bright; for when this world fades away, the brighter will be the way to those whose trust is alone in God. Here we leave all our righteousness, and have no need of anything, for in him is fullness evermore. I think I would have been satisfied not to have heard any more preaching, after listening to those two sermons; yet as one after another of the able defenders of the gospel truth spoke words of wisdom, accompanied with so much power, I felt constrained to say, Wonderful! wonderful! are thy ways, thou King of kings and Lord of lords.

Then, on Sunday following, just one week ago to-day, it was my privilege to enjoy a "Sabbath" at Middelton, N. Y., which I cannot for-

get while memory lasts; the wonderful morning sermon by the pastor. To see one raised up to fill the place, so acceptably and well, of one whose departure is yet so fresh in our memory, is indeed wonderful to behold. Verily he was led to exclaim, in the words of Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." It is certainly very comforting to feel that the Lord has been so gracious, bestowing his gifts upon whomsoever he will. Then the baptism of four candidates in the afternoon, the order and fellowship of the church, with the preaching and communion that followed, was very impressive, as was also the evening conference, which was a rich feast for my soul. O, my dear brethren and sisters who were present, I cannot begin to tell you how charming and radiant your countenances all seemed to me. It was more like a returning or renewing of my first love of eighteen years ago. How vividly it all comes up before me, so bright and joyous; to find after so long searching, a company of experienced believers, whose God is the Lord; a visible church where I could find a home. And to leave them so soon, and be deprived of that blessed company, was a sore trial and grief; yet I have been permitted from time to time to go among them, to hear the welcome sound, and I truly feel like saying,

"Blest be the tie that binds
Our hearts in christian love."

I think I never before saw the church so clearly, or realized these words more fully, "Behold, how good it is for brethren to dwell together in unity." One by the blood of the everlasting covenant. How pleasant to feel that the natural heart cannot know or understand these things; only those to whom it has been revealed. To all such my heart goes out in warm love and sympathy.

Yours in a precious hope,

SARAH J. CLARK.

NEW INTEREST, West Virginia.

DEAR BRETHREN BEEBE:—Seeing but few letters from West Virginia, I feel as though I would like to speak a few words to the brethren and sisters, if it will not be imposing on your and their time, although I feel to be the least, if a saint at all. When I read the sweet letters published in the SIGNS, I feel that I have a few friends in this world, but they are scattered, east, west, north and south; yet they are the redeemed of the blessed Lord and Savior Jesus Christ, and they ascribe all glory to God and the Lamb. Those are my best friends who contend that by grace we are saved, through faith, and that not of ourselves, for 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. We are a chosen generation, a royal priesthood, a holy nation, a peculiar people. This people desire to know nothing among the

saints save Jesus Christ and him crucified, who is the way, the truth and the life. This people shall dwell in safety alone, and shall not be reckoned among the nations of the earth; nor are they, when led by the Spirit of the Lord. They are dead indeed unto sin, and experience a warfare all the time, except when the sweet Comforter comes and drives every enemy from their sight. Then they exclaim with David, "The Lord is my Shepherd, I shall not want." But shortly they are made again to say with Paul, "Who shall deliver me from the body of this death?" The flesh lusteth against the Spirit. So, dear ones, all who are born of the Spirit have this warfare to endure, and none others can know or feel it. We cannot think one good thought, nor perform one good deed, without the presence of the Lord. I believe that every gospel sermon and every effectual prayer comes immediately from the Lord, and will accomplish all that he desires and designs, and all the honor will be to God and the Lamb forever and ever. It requires every child of grace that has been, or ever shall be manifested, to complete the body of Christ, and when the last vessel of mercy shall be brought in, then will be heard the blessed voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The hope of every child of grace rest on what Jesus our Savior has done. Our life is hid with him in God; but when Christ, who is our life, shall appear, then shall we appear with him in glory, clothed in his righteousness. Blessed hope indeed, dear brethren and sisters, that we, poor and afflicted, shall dwell with God and the Lamb forever and ever. O what manner of persons ought we to be? May the Lord keep all his children at the feet of Jesus, and enable each to esteem other better than themselves, is my prayer for Jesus' sake.

JAMES MURPHY.

KAWKAWLIN, Bay Co., Mich., May, 1882.

DEAR BRETHREN BEEBE:—As I write on business, and feel myself alone, isolated from the brethren, and am surrounded by the "do and live" system, I will venture to write a few more lines. The SIGNS contain all the preaching I have, and I feel that I cannot well do without it. True, there are sometimes things written that I do not so understand, yet the writers may mean well. The editorials are good, and the experiences of the brethren and sisters often touch the heart. Often the little ones preach the best sermons.

The people here think me hard because I do not understand that Christ died for the world at large. Well, how can it be so? As man fell, he is wholly dead, without spiritual life or light, and cannot understand spiritual things. Being only natural, he only sees in nature, and the god he worships is carnal. But the true believer rests in the light of life, given by God the Father, the great source of power. Jesus, the

Son of God, was sent into the world to do the will of his Father; and he says, in his address to the Father, "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." I sometimes feel that there is no hope for me, yet when I look back over my life, can I deny that the love of Christ has been placed within me? There was a time when it seemed to me that my end was near, and I was in despair. I gave up all as lost, and in agony cried,

"Here, Lord, I give myself away,
'Tis all that I can do."

I felt that

"If my soul were sent to hell,
His righteous law approved it well."

Then something seemed to speak to my mind, which was almost audible, saying, "Thy sins are forgiven thee." O the love that followed! But O how often do I mourn on account of a life spent in vanity. I have lived to old age, and from my youth up I have been a subject of fear and hope. Often, while pondering over the goodness of God, something has seemed to revive me, and I have felt that he was mine, and that he loved me, although I was a sinner. Then again I have looked on the dark side, and it has seemed that I must give up, for it appeared impossible for that perfect Being to look with favor on such as I, so full of wrongs. Well, my journey is almost ended, and I desire to trust in that Power that doeth all things well, hoping that I may be led by the Spirit of truth into that life which can come alone from God.

I have not written this for publication, for I cannot write anything fit for the press; but being lonely, I wish to tell my story to some one. Do as you please with it. I want to talk long with the brethren.

Your unworthy friend and well wisher,

IRA PHELPS.

FRANKLIN COUNTY, Va., May 29, 1882.

DEAR BRETHREN BEEBE:—I often think of your vengrable father, and of the pleasant hours I spent with him, when he and brother Leachman visited our association in 1860. I then thought, and now think, that if I ever heard the glorious gospel of the blessed God preached in demonstration of the Spirit and of power, he and brother Leachman preached it then. I have been a subscriber of the SIGNS OF THE TIMES for some thirty years or upwards, and I presume I have read every number carefully, and have never been able to detect anything like heresy in any of your father's editorials, notwithstanding the heavy charges made against him, of Arianism and Two-seedism. None of these things have ever moved me. I loved him as a precious brother in Christ, and regarded him as an able minister of the New Testament; not of the letter, but of the spirit; sound in the faith and doctrine of God our Savior. When I received the intelligence of his death, a little over twelve months

ago, I thought it might be said in truth, as David said when he heard of the death of Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" And you, brethren, have my warmest sympathy in your sad bereavement; but let us not sorrow as those who 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.

I had not the pleasure of sister Beebe's acquaintance, but from reading her communications in the SIGNS, I am bound to believe that she was a subject of saving grace, and could say with the apostle, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

I am in my seventieth year, and have been trying to preach for nearly thirty-nine years; and the older I get the stronger I get, if anything, in the faith of God's elect.

Yours in christian love,

JOHN R. MARTIN.

MANCHESTER, Iowa, June 22, 1882.

BRETHREN BEEBE:—Please bear with me a little while I say a few words in behalf of our association. The last session was a season of refreshing, and will be remembered for a time by many of us, on account of new acquaintances, friendly greetings, christian fellowship, and oneness of soul and sentiment. O what joyful tears, and mingling and commingling of soul and spirit! Well may it be said, "See how these brethren love each other." "How good and pleasant it is for brethren to dwell together in unity." I think the apostolic injunction was truly fulfilled, to be of one heart and one mind, and all speak the same things. And although coming, as some did, a distance of hundreds of miles, yet the theme was one, all proclaiming salvation by grace, through Jesus Christ our Lord. The preaching was all of one piece, God's unchanging, sovereign and eternal love for his church, which was treasured up in Christ before the foundation of the world. As I intend to say but little, I will only mention one discourse, preached by Elder Smith Ketchum, on the funeral occasion of our much beloved and highly esteemed young sister, Ella Gest, on Sunday morning. It was one of the most solemn of discourses, and was so completely fitted to the occasion, that it will have an abiding impression on our hearts.

Dear brethren, please forward our Minutes to my address. We find that being noticed in the SIGNS, our association is increasing in interest as well as numbers.

Yours in hope of a blessed immortality,

S. P. MOSHIER.

BRETHREN BEEBE:—I have copied from the *Philadelphia Record* an item which I would suggest as worthy a place in the SIGNS. It is some satisfaction to know that there is now and then one among the professed ministers of our day who dares to speak

out on that subject. The sentiment quoted must, I think, meet a cordial response in the hearts of all right-minded, thinking men.

E. RITTENHOUSE.

"THE recent reprieve of thirty days granted two condemned murderers by Governor Cornell, of New York, 'to enable them to make religious preparation for death,' was made the subject of a practical discourse by the eminent Universalist clergyman, Rev. J. M. Pullman, at the Church of our Savior, in New York City, last Sunday. Contrary to the opinions generally expressed by clergymen, he considered reprieves a dangerous precedent, calculated to bring back the association between Church and State; in opposition to the claims of justice and morality; tending to the encouragement of an unhealthy sentimentality toward criminals, and to rob the law of retribution of half its terrors; to commit the State to the theory that dying-hour repentance can cancel the bad acts of a lifetime; and to bring into disrepute both the law and the church. Furthermore, he declared, it was not mercy to the criminal himself to delude him to expect immediate heaven at the end of the rope, and to teach him to believe that he would swing from the gallows into the arms of saints. The worthy Doctor added: 'I protest, as a citizen, against all theological interference with the administration of justice; it seems like an attempt to save theology at the expense of morality. As a minister, I protest against the Governor of this State assuming to grant the Holy Spirit thirty days grace in which to complete its work; and as a friend of humanity, I protest against this system of befooling with false hopes of an immediate heaven a wretched criminal under sentence of death. If reprieves are meant to prepare men for heaven, the respite is inadequate; if they are not meant for that, they are unnecessary.'"

SADIEVILLE, Ky., June 28, 1882.

G. BEEBE'S SONS—DEAR BRETHREN:—I promised some of our brethren to write a short article for the SIGNS OF THE TIMES, giving a brief sketch of our visit to the eastern associations.

On the eleventh day of May, sister Anlick, of the church at Sardis, Boone County, Kentucky, my wife and myself, took the B. & O. R. R. at Cincinnati for Washington City, and in that mercy of our God which endureth forever, we were blessed with the privilege to attend a three days meeting with our brethren at the Frying Pan meeting-house, in Fairfax Co., Va., where we met and formed acquaintance with many of the people of God, whose brotherly kindness we hope never to forget. After the close of the above named meeting, we proceeded on our way to attend the five associations, Baltimore, Delaware, Delaware River, Warwick and Che-mung, all of which were well attended, considerable numbers of the scattered saints being gathered, as

we trust, in the name of the Lord, and graciously realizing his divine presence. I do not deem it necessary to name the Elders with whom we met, and whom we were permitted to hear, some of them for the first time. Suffice it to say, that I was delighted to witness the general harmony, and the (to me) wonderful gifts that our God has bestowed upon his church. I felt, after listening to the old veterans and younger brethren in the ministry, that God yet remembers Zion.

After being blessed with the privilege of attending the associations and other meetings, and after receiving so many tokens of unmerited kindness, we were brought back in safety and usual health to our home in Kentucky, where we arrived on June 17th, and found our friends generally well.

May the blessing of the God of Jacob be upon you all, is my sincere prayer.

J. M. THEOBALD.

MENDON, Ohio, May 21, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The inclosed experience of Elder A. B. Brees was written at my request, and I send it to you for publication. As it has done me so much good, I have thought it might profit others also.

NANCY A. COVALT.

SPENCERVILLE, Ohio, May 2, 1882.

DEAR SISTER COVALT:—I was born December 30th, 1840, in Medina Township, Lenawee County, Michigan. My recollections only afford me evidence of my being very early in life a subject of condemnation, although I was not sensible of that fact as early in life as my present knowledge of all my life has since proved to me. I recall the necessity of being chastised, and my stubborn nature when only about three or four years old, and when not more than six or seven, my inclination to profanity; although my parents' watchfulness gave all the check it could to my petulant mind, and the pride of my heart forbade the use of profane words in the hearing of others. Yet the natural element of wickedness was only increased by this vanity, and gave me some room to boast of my goodness; and especially so, as I was often praised by others, and, I think, generally thought to be a very good boy, thus adding up the sum of my deceitfulness and wickedness of heart. These reflections of my earliest childhood are the picture of my nature in every age of my life, as I have been obliged to learn by bitter though irresistible experience. A few convincing lessons will be sufficient to illustrate this fact. About the age of ten or twelve, I think, was my first attendance at Sunday school, in company with my cousin, who was at that time some older, and a regular attendant. I remember that it was a very fine Sunday in spring or early summer, and as I returned home with the Sunday school book, I walked leisurely along the smooth and pleasant road, and read the book with interest, and felt a peculiar pride

over the thoughts it suggested to my mind. The subject was, like almost all religious novels, calculated to stimulate the ambition to a high degree, presenting in glowing colors the noble character of a boy who finally acquired a noble reward for every good quality of mind, while fame and heaven were pictured in it to me as obtainable by noble effort; and so my poor, proud heart, already full of such base and soulless logic, caught the lesson with avidity. I mused on future glory, praise, and heavenly honors, and even planned a course of diligence in such good (?) as would prepare me for the ministry, and pictured out a life so pure and ability so great that my name would be spoken of as far ahead of any of my relatives, and that I would be an ornament to the Brees name. But alas! words fail me when I would tell the deep depravity of the human heart, and even such bitter lessons failed to change it. This young man who led me first to Sunday school, also led me into my first lessons of other sins; and even the holy lessons of the Bible were so heartlessly presented, that even if the natural heart had been capable of understanding, there could have been no benefit derived from the hull or husk of such a spiritless performance, and I have since learned that such is the universal rule. But time passed on, and I attended that and other Sunday schools until my early manhood. But toward the close I became somehow changed in my theory of religion; for as I failed to acquire such excellence as I had pictured to myself, I thought that I was not the man to ever become so good or great. But still I retained all my former zeal for trying to overcome my disadvantages; and though I succeeded in pleasing many in our school rhetorical exercises, and was somewhat proud of my attainments, yet I saw so little excellence in it all that I finally concluded, as I told one of my cousins, "I am not cut out for anything great." Yet I took delight in the acts of progress, and employed my zeal in the effort to reform others, giving them such advice as I thought would help them to become the picture I had painted of my future self. At one time I went to a Methodist meeting, and at class meeting I was asked to say something; but I could only say, "When I look at the past, it is with trembling that I think of the future," such were the disappointments I had already begun to experience. With all the examples of failure that had been given me, I could not profit by the lesson they taught—my own weakness. I could not believe at this time in the doctrines taught in the Sunday schools and in the popular pulpits, for they did not seem to really profit those who advocated them, for those who advocated good works (so-called) did not really appear to be any better than others; and even this was not sufficient to effectually teach me more than the theory of truth. Alas! how stupid indeed is the natural mind! how deceitful the treacherous, carnal heart! Theoretically applying truth to oth-

ers, but finding no real place at home for the real convictions of total dependence and total depravity. Such, in spite of all the evidences of my own corruption, were the early leadings of my mind, and the failures and follies of others and of myself were not sufficient to effect a radical cure for the vanities of my presumption, nor to prevent me from clinging to my first-formed resolves for excellence. Nay, they only stimulated me to renewed efforts to become better; so that when fits of passion would, as they did often, overcome me, I would make new resolves. But as each resolve grew stronger, each breaking of them grew more bitter with remorse, until I feared that all my efforts to reform would prove in vain; and I could not help confessing before God that I was the most wretched creature on the earth. My very vows appeared to be exceeding sinful, and every effort sank me deeper in despair. Inexpressible woe was not only my doom, but was then my reality. I could not conceive of more intolerable suffering of the damned in hell than I was made to feel. The language of the poet could not sufficiently express the sense of my worthlessness:

"Here, Lord, I give myself away;
'Tis all that I can do."

I felt myself not worth the saving, and yet my pent-up groanings for relief from sin went up, like Jonah's cry, "out of the belly of hell." If the terrors of the damned could exceed what excruciating suffering I have thus endured, I, of all poor creatures on God's earth, should give him praise for not revealing it to me. But even there, in the throes of unutterable agony, I somehow felt that there was some comfort in the reflection that Jesus died for sinners; and as God alone possessed all the excellence of infinite wisdom and power, I could only rely upon his grace; and though it were denied me, yet he was just and holy, and I had no right to enter into judgment against my Creator. Jesus was presented as amply sufficient for all his people; but I—what was I, that I should dare to hope in his righteousness? I was unfit and undone, and yet I could not be satisfied in sin, but drank in a spirit of resignation to his will, if I only could cease from sin. Despair ended my resolves, but God gave me some relief from my burden of passion, so that I was made often to wonder why I was not angry when occasions would arise as provoking as when I had often yielded before. I could only hope that there was hope for sinners; and even in the hours of deepest grief I felt a mysterious influence of peace alternately rise within me, and I could only ask, when I was so at times relieved, Can it be that this is anything like what men call christian experience, and must I rely on this alone for evidence? O that I might have some sure and unmistakable word spoken to me, as others have had. But this, from that day till now, is all the substance of my experience, only the same lesson has been frequently renewed to me

in part, all except those terrors so extreme, and so I learn two lessons; one is, "By grace are ye saved;" and the other is, "Ye are kept by the power of God." I would sometimes give up all hope, if I could, but still I am kept, and have often thought of what the aged deacon of our church (at the time of which I write) expressed to me by way of comfort, when I complained of my little hope and little experience. He said he had noticed that it was not always the greatest experiences that held out the best; for many who could tell of great revelations, had not always honored the profession by a well-ordered walk. Ah, this is also a question with me, How have you walked before God in the light of the living? Well, I can only say that so far as God has led me I have been right; but each lesson of my life proves to me that without him I can do nothing.

"O to grace how great a debtor,
Daily I'm constrained to be;
Let thy grace, Lord, like a fetter,
Bind my wandering heart to thee."

This illustration is not given to reflect anything against those bright and very marked experiences of the dear people of God, but that I might show how thankful I should be for even a crumb of hope, since God was not indebted to me. I should be resigned to receive his blessings according to his own measure, since the magnitude of his mercies are truly infinite toward me, so that infinite praise is his due. I was baptized October 3d, 1863, by Elder John Fisher, (John DeFisher, of Holland,) in the Fairfield Church, Michigan, and was ordained October 8th, 1869.

Dear sister, brief and imperfect as this is, it is submitted to your reading, in the hope that it will do the cause of truth no harm at least; and if it is of any interest to the dear people of God, I shall only regret that I could praise God in so imperfect a way for his mercies toward me.

A. B. BREES.

MILFORD, La., Dec. 18, 1881.

DEAR BRETHREN BEEBE:—As the close of the year is fast approaching, and the antichristian or Arminian religion is still in its full rage, making such rapid strides to proselyte and evangelize the world, I am lost in wonder and amazement when I see so many intelligent people spending their money for that which is not bread, and their labor for that which satisfieth not; yet I remember the prophecy of the apostle, which often revives my drooping spirits, saying that "evil men and seducers shall wax worse and worse, deceiving and being deceived." And they would deceive the very elect, were it possible. I reckon these are among the "all things" that the inspired man of God spoke of when he said, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." And herein we can rest. The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be; because the natural man receiveth not

the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Then it is no wonder that in vain do they worship, teaching for doctrines the commandments of men. How often we are accused of causing division; but, dear brethren, when we hear them cry, Peace and safety, how can we hold our peace, when we know that there is no peace, but sudden destruction is so nigh? O vain, deluded world! The blind are leading the blind, with the certainty that they shall all fall into the ditch together. When we tell them of all these things, it only seems to fire them up to fight against the great God, who is still so good as to endure with much long-suffering the vessels of wrath fitted to destruction, knowing not that the wrath of man begetteth not the love of God.

Yours to serve, as ever,

M. PATTERSON.

CHURCH HISTORY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Yours of the 29th ult. is just at hand. I first expected to have had the manuscript of the Church History completed by the first of last January, and afterwards I thought I could get it ready by the first of this summer; but I have been providentially hindered in so many ways, that when I last wrote you I believed that I could have the work ready for the press by the first of next September. I still hope, if life and health are spared me, to send you the manuscript some time during next September. Even in this very sultry weather, I am devoting my best energies, physical, mental and spiritual, to the accomplishment of the vast undertaking.

Please remind the brethren that the History is to cover a period of almost six thousand years, from the creation to the present time; and that I have unexpectedly found that much of my father's writing needs considerable and laborious revision. I am not willing to impose upon our brethren an inaccurate and unreliable work, if I can avoid it.

I say again that, if life and health are spared me by a kind providence, I hope to send you the manuscript next September, so that the book can be issued from the press some time this year.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., July 1, 1882.

PERSONAL.

DEAR BRETHREN:—Please publish that my address will be Indianola, Warren County, Iowa, until the first of August. I will visit some of the churches in Iowa if the brethren will write me where and how to come.

Yours in gospel bonds,

P. G. LESTER.

CHANGE OF RESIDENCE.

BRETHREN BEEBE:—Please say through the SIGNS that I have moved to Virginia, and my post-office address now is Pleasant Valley, Fairfax County, Virginia.

A. B. FRANCIS.

CIRCULAR LETTERS.

The Elders and messengers composing the Warwick Old School Baptist Association, send greeting to the churches whose messengers we are.

DEARLY BELOVED:—Being assembled in our annual meeting for the worship of God, and to hear from the several churches and associations of our correspondence, it seems good unto us to address you once more by a Circular Letter, in which we would speak of the tender mercies of our God, who has so abundantly blessed us, and preserved us through the trials and sorrows of another year; and we feel that it has been a very eventful and sorrowful year to the churches of the saints in this country, for many of our venerable brethren in the ministry, who have met with us in times past, have been called from their labors on earth, and their sweet counsel and companionship we shall no more have in the flesh. The prayer of the psalmist seems appropriate, as expressing our own feelings, "Help, Lord; for the godly man ceaseth, for the faithful fail from among the children of men." Not that we feel that there are no faithful servants of God spared to us, for the Lord is still mindful of his church, and will continue to furnish her with able ministers of the New Testament, so long as he shall have a people upon the earth. While we sorrow that we shall no more see the faces of those dear departed ones, may we ever remember how they ceased not to warn us, as a father doth his children; and may we consider the end of their conversation, Jesus Christ, the same yesterday, to-day and forever. May it ever be our chief aim and desire to show forth the praises of our God, who has called us out of darkness into his marvelous light. The apostle beseeches the saints, by the mercies of God, that they present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service; and that they be not conformed to the world. To be conformed to the world, is to be like it; to be in harmony or agreement with it. The apostle John says to the little children, "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." And the apostle James says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" We cannot indulge our carnal inclinations, by following the vanities and fashions of the world, without disregarding the solemn admonitions of the apostle, and suffering destruction, or death to spiritual comfort and communion with God. If we conform to the world, and live after the flesh, we shall die. If the mercies of our God

are remembered by us, and if we properly appreciate the privileges of the house of God, we will manifest the same by seeking the company and society of the saints, instead of the society of the world. Where our treasure is, there will our heart be also. If our treasure is in the church, we will be praying for her peace and prosperity, and endeavor to keep the unity of the Spirit in the bond of peace. The church of God is a sacred, solemn place. It is holy ground. In order to stand here, our feet must be shod with the preparation of the gospel of peace. As the holy temple in which God dwells, how careful we should be that we do not defile it, by introducing into it doctrine and practice which the King in Zion has not authorized or commanded, or by admitting those who are uncircumcised in heart. We are called out from the world, to be a peculiar people, and are not to be reckoned among the nations of the earth, religiously. We shall dwell in safety alone, and only alone. There can be no fellowship between the church of God and the religious world. "What agreement hath the temple of God with idols?" We are forbidden even to touch, much less to taste or handle, those religious things which Christ and his inspired apostles have pronounced unclean and unholy. True, this will subject us to the reproach and contempt of the world; but what is all that in comparison with the approbation of our God, who has said that then he will be a Father unto us, and we shall be his sons and daughters, manifestly?

Dear brethren, the present is a day of rebuke and blasphemy, and it becomes the saints to watch and be sober. "Watch and pray, that ye enter not into temptation," are the solemn words of our dear Redeemer. O that we may be enabled to heed them! "Watch ye, stand fast in the faith, quit you like men, let all your things be done with charity." We beseech you, brethren, suffer this word of exhortation, for we have written a letter unto you in few words. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if any praise, think on these things.

W. L. BENEDICT, Mod.
BENTON JENKINS, Clerk.

The ministers and brethren composing the Chemung Old School Baptist Association, to the several churches whose messengers we are, send love in the Lord.

DEAR BRETHREN:—We are made glad by hearing through your letters, and from each other, that you are in peace among yourselves. For this we feel that we have great reason to give thanks unto the Lord, because we esteem it to be an inestimable blessing from his gracious hand. Some among you are mourning on account of coldness and darkness, and because that few are gathered in

to the churches. But you know that it is the Lord's work to gather in his redeemed; and therefore while you are walking in the truth and in gospel order, and so letting your light shine before men, you have no reason to murmur or be troubled if none are added, but simply wait upon the Lord and wait for him. Also when it is dark and cold with you, while you must mourn and long for the light and warmth of the Sun of Righteousness again, you must also wait while you watch for the morning. You cannot hasten its approach, neither can you kindle any fire that will do in its place. We know also that peace with each other is a fruit of the Spirit and the gift of God; and yet we have such exhortations and admonitions as show that the manifestation and preservation of that peace is greatly through our words and actions. Therefore we are told to "follow the things that make for peace;" and also to "endeavor to keep the unity of the Spirit in the bond of peace." When we are in the dark we can consistently say, "O that the light would come!" but we must wait for it. But when we are giving rein to our natural propensities to fret, find fault with each other and quarrel, it seems hardly consistent, but rather ludicrous to say, "well, I know it is wrong, but it is the old man: I have no power to control him;" and so go on with our wars and fightings. It is true that all these things, with covetousness and every lust, are from the old man; but if we are the Lord's children we have been given weapons with which to fight him and put him off as a ruler, that are mighty through God to the pulling down of all his strongholds, casting down even his imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—2 Cor. x. 4. It is only through God, by the power of his grace, that we can ever use those weapons, and therefore the language of the exercised children of God is, "Let us have grace, that we may serve God acceptably with reverence and with godly fear." "Behold how good and how pleasant it is for brethren to dwell together in unity." Thus the Psalmist spoke as a prophet, testifying of the gospel church to be manifested in the ages then yet far in the future. Now unto us it is given to know of the things which he was inspired to declare, and sometimes to experience that goodness and pleasantness so sweetly expressed. How strange would it seem to the natural mind to compare brethren dwelling together in unity to the precious ointment that was poured upon Aaron's head and that ran down to the skirts of his garments. But here by faith we are enabled to see our great High Priest, anointed with the Spirit of the Lord, standing before the Lord, having entered with his own blood into the holy place, having obtained eternal redemption for all his people. We see him as the Head and they as his body, ac-

cepted in him, and receiving life and all knowledge through him. This anointment went down to the skirts of Aaron's garments. So the Spirit of the Lord with which our Head was anointed is given through him to all over whom the garment of salvation is thrown. So the apostle John tells the children of God that this anointing which they have received of him abideth in them, and teacheth them of all things. Here then is one body and one spirit. This is unity. We are not any more alike in our Adamic nature than we were before we were called by grace. But we are not merely alike, but are absolutely one in our spiritual nature. Every disagreement of every kind is from the flesh, and slowly, by painful experience often, we learn this, and learn to remember that our unity, and consequently our fellowship, is not in the flesh, but in the Spirit. As we grow in this knowledge we find that forbearance is necessary on account of differences in our fleshly dispositions and ways; and that forgiveness often becomes necessary: and so we are tenderly admonished to let all bitterness, and anger, and clamor, and evil speaking, be put away from us, with all malice: and to be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us. With all lowliness and meekness, with long-suffering, forbearing one another in love. All this is presented as an endeavor on our part to keep the unity of the Spirit in the bond of peace.—Ephesians iv. 2, 3, 31, 32. And when we meet each other in this state of mind, and sit together in heavenly places in Christ, and experience that sacred nearness to each other, notwithstanding our differences in the flesh, then we know how good it is for brethren to dwell together in unity. There is a substantial benefit in it. In long-suffering and in the exercise of forbearance there is a crossing of the fleshly desires. But it is good. Medicine may be very bitter, but soon we experience a substantial benefit from it in the glow and strength of restored health. So in the exercise of every spiritual grace there is a denying of the flesh, and so a bitterness there. But how good we find it to be to our souls. And more than this, it is unspeakably pleasant, pleasanter than all worldly treasures and joys after which the natural heart yearns. When favored thus to dwell in unity, by a careful walk keeping the unity of the Spirit in the bond of peace, we are in the presence of God in the Spirit, where we get glimpses of fullness of joy; and we are at his right hand in our glorious Head; for there Jesus our dear Savior is forever; and then we experience pleasures in which is no bitterness or pain, pleasures not marred or disturbed by worldly cares, pain, distresses, weakness or death, pleasures forevermore.

SILAS H. DURAND, Mod.
J. C. BEARD JR., Clerk.

The Turkey River Association of Regular Predestinarian Baptists, in session with the Turkey River Church, five miles south of West Union, Fayette Co., Iowa, on Saturday before the first Sunday in June, 1882, sendeth christian salutation to the churches whose messengers we are.

VERY DEAR BRETHREN IN THE LORD:—It is through the tender mercies of the all-wise and covenant-keeping God that we are permitted to address you by a Circular Letter. Another year has rolled around, and many of our dear brethren and sisters have been called to try the realities of another world, unseen by the natural eye, and O how often we sigh and desire to be present with them, and to behold the Lamb of God, that taketh away the sin of the world. There the wicked cease from troubling, and the pilgrims are at rest, no more to suffer pain, sorrow or death, but to feast on heavenly love, where the tree of life is blooming, and where all the saints shall join in the song,

"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."

While we have been feasting on these thoughts, dear brethren, our mind has been called to the words of the apostle Peter, in his first epistle, first chapter, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father," &c. There is no doubt but the apostle here addresses christians, followers of the Lord. There were many disciples of Jesus, in the days of his flesh, who went back, and walked no more with him, because his doctrine was too hard for them. They said, "These are hard sayings, who can hear them?" But thanks be to God, after his resurrection from the dead, Jesus opened the understanding of his disciples, and he gave unto Peter the keys of the kingdom, to unlock the mysteries thereof, and he was taught many things concerning the kingdom which is never to be destroyed. Jesus said unto Peter, "Whom do men say that I the Son of man am?" Peter replied, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Jesus saith unto his disciples, "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. And 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." Peter was therefore qualified to preach the new covenant to the strangers scattered in all the world, and he commences to preach the doctrine of election." The language of the new covenant sets forth the doctrine of election. "I will put my law in their inward parts, and write it in their hearts; and I will be

their God, and they shall be my people." "Elect according to the foreknowledge of God the Father." And Paul says to the Thessalonian church, "Knowing, brethren beloved, your election of God." This doctrine is established beyond a doubt. Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you," &c. And he said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." Brethren, it seems very plain that this is the very same doctrine that was once delivered to the saints.

May we, dear brethren, be enabled to prove our faith by our works, for we are all liable to go astray. A word to the wise is sufficient. May much grace be given to you all, through Christ Jesus. Amen.

N. JEFFERS, Mod.

S. P. MOSHIER, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, to the corresponding associations and meetings of the same faith and order with whom we correspond, Greeting.

DEARLY BELOVED BRETHREN:—Having enjoyed another anniversary meeting of our association, we feel bound to give an expression of our gratitude to the God and Father of our Lord Jesus Christ for his great mercy, and to you, dear brethren, for your kind remembrance of us, and for your letters of love, friendship and fellowship for us, and the favor you have shown in sending your messengers, the servants of our God, who have come among us richly laden with the precious things of the kingdom, and in the fullness of the blessing of the gospel of Christ. We feel also that we have other and special reasons for thanksgiving and praise to our covenant God. A very large number of dear brethren from corresponding associations and meetings, as well as from the churches of this association, have cheered us in their attendance. We have been favored with exceedingly pleasant weather. Love, harmony and fellowship have prevailed to a degree we have never seen surpassed. The preaching has been like the vesture of our divine Redeemer, of one piece. It has been Christ and him crucified, richly adorned with the gracious experience of the saints, and loving admonitions to the brethren to walk worthy of their high vocation and calling in Christ Jesus our Lord.

We have appointed our next association to be held with our sister church of New Vernon, Orange Co., N. Y., to commence on Wednesday before the second Sunday in June, 1883, when we hope to receive your letters and welcome your messengers.

W. L. BENEDICT, Mod.

BENTON JENKINS, Clerk.

The messengers of the churches composing the Chemung Old School Baptist Association, to the associations and churches with which we correspond, send christian salutation.

THROUGH the merciful kindness of the all wise and unchangeable God, we have been blessed with the privilege of another meeting with our brethren in Christ. Your messengers and messages of love have been received with comfort and gladness. We have been blessed with quite a large number of ministering brethren, who came to us laden with the precious things of the gospel of God our Savior, declaring none other things than Moses and the prophets did say should come, and we feel that we have been comforted, instructed and strengthened while listening to the glorious gospel of our salvation. And, dear brethren, we desire a continuance of your correspondence, and we send you this as a token of our fellowship in the Lord.

The next session of our association will be held, the Lord willing, with the church at Burdett, N. Y., beginning on Wednesday before the third Sunday in June, 1883, and continue the two following days.

SILAS H. DURAND, Mod.

J. C. BEARD JR., Clerk.

The ministers and messengers composing the Turkey River Association, in session with the Turkey River Church, at the house of Thomas Gill, in Fayette Co., Iowa, send love to the several associations with whom we correspond.

Another year has passed, and we are reminded that there have been some changes wrought in our midst, but not in the faith of our members or correspondents, for they are of the same faith, looking to Jesus for all things. Your messengers came to us laden with the precious fruit of the gospel of the Son of God, which was cheering and comforting indeed, giving assurance that they, as well as us, have been taught in the blessed school of the holy One. Our churches report that they are in peace, with but few additions. Brethren, pray for us, that God may visit Zion, and separate the precious from the vile; and may all his dear loved ones bow to his sovereign will, and praise and honor his holy name.

We refer you to our Minutes for the manner in which our business has been transacted, and where our next association will be held. We still desire a continuance of your esteemed correspondence.

N. JEFFERS, Mod.

S. P. MOSHIER, Clerk.

INFORMATION WANTED.

Any one knowing the whereabouts or present post-office address of the following named persons, will confer a favor by sending the same to this office:

Thomas White, formerly of Birmingham, Alabama.

L. G. Johnson, formerly of Compton, California.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1882.

PRECIOUS LETTERS.

By the kindness of the dear sister to whom they were addressed, we have been favored with a series of private letters written by the late senior editor of the SIGNS OF THE TIMES, in response to inquiries from her, when the Lord was leading her out from the society of will-worshippers, whom she had mistaken for the church of Christ. They contain much advice and instruction applicable to many others of the saints who are entangled in like difficulties, and certainly our readers will all be glad to see extracts from them in print. They will be continued in successive numbers of the SIGNS, and we only regret that the letters to which these respond are not accessible, being lost among the voluminous correspondence of our lamented father. It must meet the approval of our readers that we yield editorial space to these characteristic letters, which are full of that anxiety to serve the bewildered saints, which so eminently appeared in the whole life of the gifted writer.

MIDDLETOWN, N. Y., Nov. 7, 1868.

ESTEEMED FRIEND:—While I feel an abiding sense of my own nothingness, I confess my gratification that you feel a freedom in opening your mind to me on a subject which, of all subjects, is by far the most important; that which relates to your personal interest in the salvation of our God; and I rejoice the more that your interest is not of that selfish kind which would allow you to rest contented with an evidence that God, for Christ's sake, has forgiven your sins; for if I have not mistaken your exercises of mind, you desire above all things to know and do the will of your heavenly Father. Such is truly the legitimate tendency of the Spirit's work in our hearts. Nominal professors may be satisfied to think, if they can but escape wrath and attain heaven, they want no more; they will indulge in the pride and vanity of the world, and disregard the commands of the Savior, repudiate his laws and ordinances, presuming, as they sometimes say, "If I get to heaven, the question will not be asked how I got there." But how very different are the feelings of those who are truly born of God and led by his Spirit. Above all things, such desire to glorify God in all things.

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

This expression of the poet is not too strong, for an inspired apostle confirms the sentiment, thus, "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."—1 John iv. 8, 8. Again, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John

iii. 14. I am confident that no one in whom the love of God is shed abroad can feel comfortable while shunning the cross of Christ, or in denying themselves their birthright privileges in the house of God for the "pottage" of self-indulgence.

I think I can comprehend your situation. In your early experience you were surrounded by those in whom you had confidence as christian people, and you felt safe in walking in the pathway they were pursuing. You became acquainted with many young professors, to whom it was natural for you to become strongly attached. Confiding in the intelligence and piety of your religious teachers, you saw not the importance of "proving all things" for yourself; and like many others, you have been suffered to wander in the dark and cloudy day. If you could not be as much elated with what seemed to afford religious comfort to others, you charged the failure to something you supposed to be wrong in yourself. But now that your mind has been called to ponder the path in which you have been walking, you cannot satisfy yourself that it is the path marked out by the blessed Redeemer. In what is most animating to the popular religionists of the day, such as Sunday schools, mission societies, and all kindred institutions, you fail to find the footprints of the Savior. You would still flatter yourself that they are doing immense good; but you cannot feel quite sure that the people of the present generation are sufficiently wise and prudent to improve on the laws, institutions, examples and order established by the King of saints. In vain you search to find the seal and signet of the Prince of glory affixed to the laws and maxims that rule in the hearts of those who "teach for doctrines the commandments of men." If we admit that Jesus is our King and Lawgiver, how can we recognize any laws or institutions as valid (religiously) which emanate from any other source? If we are subjects of his government, can we allow any other lord to hold dominion over us? We are told in the Old Testament that when the Israelites *had no king*, they did every man that which was right in his own eyes. But we have a King, and shall we substitute our own wisdom for his? No, my child, you may rest assured that the laws of Christ are perfect, and what they do not require, they positively forbid. How fearful was the rebuke when God demanded of some, "Who hath required these things at your hands?" The admonition of the apostle to the saints, concerning the abrogated ordinances of Judaism, is now applicable to the saints of our day in regard to the modern institutions in which all, or nearly all, the antichristian denominations are engaged, "Touch not, taste not, handle not."—Col. ii. 22.

I am glad that your mind is led to search the Scriptures, and I pray that the Spirit of truth may unseal them to your understanding. I would gladly assist you, to the extent of my

limited ability, in expounding any passages which are not clear to you. But I feel assured the Lord has you in hand, and will give you all that counsel you need. I cannot think he would stir up your mind to search for the truth as for hidden treasure, if he did not intend to give you light and comfort. The evidence which you have that you are born of God, whether you so regard it or not, is invaluable, full and conclusive to me, and that is when you say, "The threatenings of future punishment always hardened me, but the recital of Jesus' love would always soften my heart." False religion lives on stirring appeals to our passions, fear of hell, or hope for reward; but a sense and savor of the love of God marks the genuine experience.

You say in your first letter, "I cannot banish the idea that God uses instruments, &c., in his own time and manner." Nor is it required that you should banish that idea, if you confine it to such as he has himself instituted, and over which he alone has control. He may use me as an instrument to comfort, instruct and enlighten you. For such a purpose he has instituted the gospel ministry, and bestowed various gifts on his church; but there can be no instrumental agencies in quickening dead sinners, for "As the Father raiseth up the dead, and quickeneth them; even so the Son also quickeneth whom he will." When God raiseth up the dead, no intermediate agency is ever employed; but when he had raised up Lazarus, he commanded those who stood by to loose and let him go. So when he has given life to a dead sinner, as he gave it to you, he suffered you to remain a long time in your *grave clothes*, with a napkin over your eyes, and by certain traditions bound hand and foot; and if it be his pleasure to use me or some one else as instruments to loose and let you go, he will do it, or he can make you free in any way that seemeth to him good. Simon and Andrew fished for men, just as I am now fishing, in the hope that you may be inclosed in the gospel net, and be gathered into the fold of your dear Redeemer. In Christ's prayer for those who should believe through the word of the apostles, suffer me to illustrate in the same way. I am sure you will not be offended. Long time you have believed and acted in concert with the Missionary Baptists. You are even now troubled to some extent with unbelief, or doubts in regard to what I hold to be the words of the apostles. Your ears have been turned away from the truth, and turned unto fables. I am now using the words of the apostles, to convince you of the error you have been in; and if you are reclaimed, it must be through the words of the apostles, according to the prayer of your divine Intercessor and Advocate with the Father. Those who are quickened by the Holy Ghost may be enlightened, and see and forsake their errors through the word of the apostles; but the apostles never assumed to be even instrumental in giving life to the

dead. I presume Elder H.'s meaning was in the sense in which the Arminians speak of addressing sinners. It would indeed be a presumptuous usurpation for him or for me to say, "Sinners, I offer you Christ; I call on you to repent, to obey the gospel, to become christians," &c; for who has ever given us any such authority? But neither he nor I ever preached to any but to sinners. We have authority to preach the gospel to every creature; but while we preach, our preaching, if it be the gospel of Christ, will be to the Jews a stumbling-block, and to the Greeks foolishness, but to them that are called, Christ the power of God and the wisdom of God. The promise is to as many as the Lord our God shall call, not to such as men may call. To apply the promises, provisions and consolations of the gospel to any whom the Lord our God has not called, would be to cast pearls before swine, in the sense of that figure; if not, what would be?

The last inquiry in your first letter is, "Were not those whom the apostles addressed, unconverted before they believed?" All whom the apostles ever addressed were once unconverted and unquickened, but no address of the apostles ever had the smallest effect in quickening them. None have ever believed (savingly) through the testimony of the apostles until God has quickened them. This is fully proved by the text quoted above from 1 Corinthians i. 23, 24.

I am spinning out my letter too much, but I must notice the letter of the thirty-first of October, in which you give me an account of the more recent dealings of the Lord with you. I am glad you can see that the hand of the Lord was in your late sickness. All our afflictions are directed by him for our good and for his glory. The manner in which you were led to reflect on the position which you have occupied, has proved beneficial, for it has led you to search the Scriptures more diligently, and, as you say, it has humbled you under his mighty hand. It is in the fiery furnace that some of the most important lessons are learned by the children of God; and as a general thing, we are less likely to forget the instructions thus painfully received. You speak of my speaking to you at Hopewell as strange or unaccountable. I do not know that I can explain it; but from the time we rode together from the railroad to Southampton, when in the carriage you were spoken of as a New School Baptist, when some conversation passed between us, I felt an impression, or an inclination, to talk the matter over more seriously with you. Your kind attentions to the Old School Baptists generally, when they have called at your father's house, have led me to believe that you regarded us as the people of God, and I felt an anxiety to converse with you. What passed at Hopewell I do not so well remember; but my visit at your house in July I shall long remember. I felt sure I knew more of your state of mind and feelings than you were aware of, and I felt in my

heart to pray that you might be delivered from all your shackles, (pardon the expression,) and come out into the light and liberty of the gospel. When I was at London Tract, in October, and heard of your illness, I also heard that you had expressed a desire to see me; and I changed my plan of arrangements expressly on your account, and determined to return through your city, and sent an appointment to preach at your house. I speak of this, as I believe it was of the Lord. It seemed to me analagous to the circumstance of Peter and Cornelius. Both were simultaneously wrought upon by the same Spirit, which led to their interview. Ours is truly a wonder-working God.

The impression of your mind during your illness, that you would live to give glory to his holy name, seemed prophetic, at least so far as the assurance felt that your sickness was not unto death. Your exercises while sick, and apparently nigh unto death, were wonderful. But, poor child, you "thought God was angry with you for your pride and unbelief?" I cannot think he dealt with you in wrath, but in loving-kindness; but for your good, he suffered you to so regard it. You felt a consciousness then that *pride* had something to do with the inclination of your nature to be associated with a people more popular and less despised than that poor and afflicted people with whom your parents are associated. Few have been brought like Moses to relinquish the splendor of a palace for a place with the persecuted flock of Jesus; or, like that man of God, to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Beware, then, of that spirit of pride, for it still lurks in our nature. Cherish it not, lest a worse thing come upon thee. I do not mean by these admonitions to accuse you of more pride than I am myself afflicted with; but I know that at your time of life, and in the society with which you have long mingled, there are many strong temptations. But think of Him who was rich, in all the radiant glory of his Father, who for your sake became poor, despised, scorned, mocked, and put to grief for your redemption. Go to him without the camp, bearing his reproach. How vividly he caused you to see the inconsistency of *finite* creatures pretending to assist the infinite God; and of man, whose breath is in his nostrils, who is crushed sooner than the moth, attempting to do the work of omnipotent Jehovah. O may you cherish the lesson, and profit by it. But you say, as your health improved, doubts again returned. God's children never could bear any great amount of prosperity. When Jeshurun waxed fat, he rebelled. You think you have relapsed into your former state. I hope you are mistaken. There is no retrogression in the work of God. You may feel poorer, and be troubled with darkness, doubts and fears, and really feel sometimes as though you were growing worse and worse; but a

famine is on the land where you once enjoyed plenty, and like the prodigal, you will be pressed with hunger till you come to your Father's house. The verses to which you refer have expressed the feelings of all the children of God, but they never described the experience of a Pharisee or a hypocrite.

Your pastor will have a hard task to overthrow the truth which I preached at your house, or to find anything in Acts iii. 19 to controvert it. When the times of refreshing shall come from the presence of the Lord, or when the Lord is present as a Prince and Savior, exalted to give repentance to Israel and forgiveness of sin, then shall they indeed repent, and then shall their sins be blotted out. But if the sinner has the power of himself to repent, and procure by his repentance the remission of his own sins, for what was Jesus exalted to be a Prince and a Savior? I presume he is much better qualified to discuss the bearing of Sunday schools on society, or any other subject of a worldly nature. I doubt not that your old associates think you listen too much to Old School preaching. The same sentiment prevailed when Stephen preached, and they put their fingers in their ears, lest they should hear too much of the same. Well, daughter, let them talk at you. I am very sure it will only in the end drive you to the "law and to the testimony." With the fear of God before your eyes, and his love shed abroad in your heart, I have no fear but that all will result well. If your brother desires my views on Acts xvii. 31, I will give them. I would even now give them, but I have not room. The admonition to the saints to be holy, is not a legal precept, but a blessed privilege. It is not an impossibility required, but a state bestowed. Christ is our righteousness, and in him all his saints are holy as God is holy. A holiness less pure will never permit us to see God. Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of God. But blessed be his holy name, Jesus was made sin for us, that *we might be made the righteousness of God in him.*

You say your mind is still full, and you have many questions. I hope you will write again, and be perfectly free to ask what questions you desire me to answer, and to the extent of my ability it will give me great pleasure to respond.

GILBERT BEEBE.

MATTHEW XI. 12.

"PLEASE give your views on Matthew xi. 12, especially the last clause, and oblige
A. P. C."

The expression of our Lord recorded in the verse referred to, is a portion of his declaration concerning John the Baptist, which was spoken to the multitudes, but which could be heard only by him that hath ears to hear. The "kingdom of heaven" which had suffered violence, was the same kingdom which John had announced as at hand.—Matthew iii. 2.

This was doubtless that kingdom wherein the Lord Jesus reigns supreme, and which is the true antitype of that earthly kingdom which was established in ordinances under the dispensation of Judaism. Although this kingdom had been preached by John as at hand, yet the formal observance of legal ceremonies continued as if that kingdom had not come. In this sense the kingdom of heaven suffered violence, as the legitimate ruler or rightful authority of an earthly government suffers violence while the dominion of a usurper prevails. As "The law and the prophets were until John," (Luke xvi. 16,) the enforcement of the rites and ceremonies of that dispensation was divinely authorized up to that limited time. As such, there was no violence in the strict observance of the requirements of the law up to that time. But when the end of all those things had been declared by the authority of God himself, it was only by violence that the requirements of that law were still perpetuated. In the recognition of those usurpations by the free-born children of the kingdom of heaven, that kingdom suffered violence, which had continued from the days when John was sent from God preaching the fulfillment of the time, and commanding repentance, (that is, to turn away from the dead works of that carnal dispensation,) even until now, that John was imprisoned.

"*And the violent take it by force.*" It is plain to all who know the power of God experimentally that this declaration does not mean that the heaven of ultimate glory is forcibly captured by violent sinners. Such an idea may be entertained by those who worship a god who is grieved because of his inability to persuade sinners to let him save them; but to those who worship that God "who worketh all things after the counsel of his own will," (Eph. i. 11,) the suggestion is absurdly blasphemous. The manner in which the violent took the kingdom of heaven by force, was exemplified in the case then present. As the servant of the Lord had been taken by the violent malice of a wicked ruler, so the power of force temporarily prevailed. And as the identity of the Lord with every one of his saints is clearly asserted in the declaration, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me," (Matt. xi. 40,) so in his disciples Christ Jesus himself suffered violence, and in them the violent took him by force. This unity of the precious Lord with every one of his afflicted and poor people, is also declared positively Matthew xxv. 40, 45, and by the prophet, Isaiah lxiii. 9. Here is manifested the present comfort experienced in the belief of the truth of the real, existing, vital unity of our Lord Jesus Christ with every subject of his saving grace.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

MARRIAGES.

At the residence of Mr. Alder, near Richmond, Mo., March 23, 1882, by Elder Wm. T. Brown, Mr. M. E. Walker, of Worth County, Mo., to Miss Susan O. Alder, of Ray County, Mo.

OBITUARY NOTICES.

DIED—At his residence in Crawford Co., Ill., **Elder Lorenus Baker Sen.**, after a short but very severe illness of three days. The subject of this notice was born in the state of Vermont, November, 30th, 1811, and emigrated from there to Ohio, and was married to Clarissa Willison, February 22d, 1832. He was at that time a member of the Methodist Church, but in the course of five or six years he experienced a hope in Christ and joined the Predestinarian Baptist Church, and lived a worthy member of that order until death. He was called to the work of the ministry some thirty years ago, and shortly afterward was licensed to preach. He and his companion joined the church called Grand Prairie, March, 1857, by letter. He was ordained to the work of the ministry, May 14, 1858. His orderly walk and godly conversation, I think, is truly worthy of patronage, also his industry, virtue and honesty. He was a faithful minister and devoted christian, always contending earnestly for salvation by grace, final preservation of the saints, and the resurrection of the dead; always stood firm, contending for the doctrine of the Bible, against all opposition, never turning to the right or to the left to please the people, but preached his own sentiments, just as he believed the Bible taught. He was a good disciplinarian, always contending for church order, admonishing the brethren and sisters to peace, love and fellowship; was universally loved by all who knew him, on account of his firmness, and his mild and pleasant manner of addressing his congregation. He survived his loving companion about fourteen years. She experienced a hope in Christ, was received into the Baptist Church at the age of eleven years, and lived a worthy member until death. He leaves eight children, many kind friends, neighbors, and a large circle of relatives, brethren and sisters, to mourn his departure; but we sorrow not as those who have no hope. Our loss is truly great, yet we feel that it is his eternal gain. Although we sadly miss his loving form, his sweet voice and smiling face, and though we hear not his loved voice in the pulpit, teaching us to observe all things whatsoever the Lord God had commanded, yet we must say, "The Lord's will be done." May we be reconciled thereto, for the Lord giveth, and the Lord taketh away, and blessed be the name of the Lord. He permitted us long to enjoy the company and loved society of our dear father, almost three-score and ten years; but his labor is done, his work in the ministry has ceased, he has preached his last sermon, he has met his last foe, he has conquered, and now is at rest; he has fought a good fight, he has finished his course, he has kept the faith: henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him at that day. A funeral sermon was preached by brother Wm. H. Smith, from 2 Tim. iv. 1-9.

MARY A. BIGGS.

BELLAIR, Crawford Co., Ill., Jan. 15, 1882.

DIED—In Sanford Maine, April 14th 1882, **Miss Joann Brock**, aged 88 years. She never made an open profession of her faith in Christ, but her life gave good evidence that she had a spiritual mind. I saw her a few days before she died, and she seemed in mind to be at the feet of Jesus, pleading for mercy, and that she might be prepared and ready to die when God should call for her. I preached at her funeral.

ALSO,

In North Berwick, Maine, May 16th, 1882, a little boy, aged about two years, the child of Lizzie and the late Ephriam Morrill. He strayed from the house about twenty minutes past eight in the morning. Being missed very soon, search was made, and about

nine o'clock he was found by his mother, where he had fallen from the bridge into the river below, dead. His mother was one of the ten in the Morrill family who had the typhoid fever, and six of them died. Her husband and one of their sons were two of that number, whose obituaries were published in the SIGNS OF THE TIMES. We can but imagine what her feelings must have been while searching for him that length of time, and then finding him dead in the water. This heavy affliction, which came upon her so soon after the other great affliction, seems to say, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me."—Job xix. 21. I preached at the funeral to a large number of sympathizing friends. It was one of the most solemn funerals I ever attended. The following verses were composed on the death of the child by a friend:

One more darling gone to rest,
We trust upon the shining shore,
Ever to mingle with the blest,
With father, brother, gone before.

Yet painful seems the sudden stroke
That took him from his friends' embrace:
Without one warning word or look,
Ere death had blanched his lovely face.

And now the broken-hearted mother
Misses her darling, morn and eve,
And in the hours of rest and slumber
She will be made to mourn and grieve.

But, dear smitten ones, remember
Your heavenly Father knows it all;
He knew the days his life would number,
His footsteps, and his fatal fall.

God's ways indeed are not as ours;
He doeth only what is best;
And may he brighten lonely hours,
And give the poor afflicted rest.

ALSO,

DIED—In North Berwick, Maine, May 29th, 1882, **Flora E. Grant**, daughter of Mr. Daniel and Mary E. Grant, aged 22 years and 2 months. She had been sick for a long time, but was around in the house the most of the time, until a short time before she died. She never made any profession of religion, but a few days before she died there seemed a great change in her mind. She said that she was willing to die, and had a hope that she would be better off than to be here. She said she wanted me to preach at her funeral, and selected the hymns to be sung. She had the singers called in a few hours before she died, to sing her selected hymns to her. A great many people attended her funeral. May God bless her parents and all that mourn.

WM. QUINT.

NORTH BERWICK, Me.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request of sister Mary Bolander, I send for publication the obituary of her father, **Jeremiah O. F. Colman**, who died at the residence of Elder Stephen Bolander, his son-in-law, in Fulton County, Ill., March 26, 1882, aged about 70 years. He was born in Spotsylvania County, Va., where he was married to Miss Nancy Ann Sorrows in the 26th year of his age, by whom he had one daughter, (the above named sister) at whose birth the mother died. He remained a widower about five years, and then married Miss Lienticia Skinner, with whom he moved to Fulton County, Ill., about the year 1847, and in September, 1862, he buried his second wife, after which he lived with his son-in-law and daughter until his decease. For about thirteen years prior to his death he was almost as helpless as a little child, and suffered a great deal, but bore his affliction without a murmur, and was never heard to complain in the least. He never made a public profession of religion, but in his latter years he manifested a pleasant feeling for those who did, especially the Old School Baptists, of whom his daughter had been a consistent and devoted member since the year 1852. Should this notice reach any of the relatives of the deceased, his daughter would like very much to hear from them. Her address is Lewistown, Fulton Co., Ill.

CYRUS HUMPHREY.

HERMON, KNOX Co., Ill.

DIED—While on a visit among his children and friends in Jackson County, Tenn., **Samuel Matheny**. He born in the state of Virginia, June 18, 1796; emigrated to Washington County, Tenn., while young; was united in marriage with Sytha Grimsley in 1819; moved to Boone Co., Tenn., in 1823; received a hope in Christ in 1826, and in 1831 went to the Old School Baptist Church at Shiloh, told them his condition, and was received for baptism, which was administered by M. H. Sellers. He remained with them until 1842, when he called for a letter, and moved to Jackson County, Tenn., and presented his letter to the church at Cane Ridge, and in 1844 was ordained by said church to the office of deacon. His first wife died in February, 1837, leaving him with eleven children, five of whom are still living. In August, 1839, he was united in marriage with Esther Lacy, by whom he has two children living. He moved to Overton County, Tenn., about the year 1852, and became a member of the church at Clear Fork, Clinton County, Ky., and remained there until 1872, when he united by letter with the church at West Fork, where he remained a faithful and consistent member until he called to his reward in December, 1881. He became a cripple from a fall on the ice about three years before his death, but his seat was seldom vacant on church meeting days. He was well versed in the Scriptures and was so spiritually minded that we were always comforted when he was present. He will long be remembered by all who were acquainted with him. That grace which had been his support through the many trials he was called to endure, supported him to the last. He was indeed a remarkable man, was upright and honest as a citizen, a kind husband and a loving father. He was confined to his bed but four days in his last sickness. On the fourth evening he requested his daughter Emeline to read the 57th, 90th, 105th and 110th Psalms, and to sing, "Amazing grace," &c. He closed his eyes and peacefully passed away without a struggle. Words fail to express how we miss him; yet when we have a view by faith of the inheritance reserved for the heirs of promise, our sorrow is mingled with joy, humbly hoping that he has passed from the sorrows of earth to the mansions of eternal bliss. May the sorrowing ones be comforted by a view of these things, and enabled to trust, and bow in submission to the will of him who controls all things for the good of them that love him. May the sweet song of "Amazing grace" cheer all the saints on earth, and greet them first in heaven.

J. F. HANCOCK.

BRETHREN BEEBE—By request I send you the following brief notice of the death of our highly esteemed brother, **Riley C. Morris**, who died at his late residence in Coryell County, Texas, March 11, 1882, of typhoid pneumonia, aged 56 years, 3 months and 8 days. Brother Morris was born in Henry County, Tenn., Dec 3, 1825; emigrated to Ouachita County, Ark., in 1848; was married to Martha T. Smith, Nov. 18, 1851; united with the Primitive Baptist Church at Bethesda, in October, 1869, and was baptized by Elder D. B. Alman. His wife was baptized in the fellowship of the same church about two years previous, by Elder J. M. C. Robertson. In 1872 he moved to Coryell County, Texas, and united with the church at Salem, where he lived a faithful, useful and beloved member till it pleased the Lord to call him home. The writer of this article had enjoyed his acquaintance from his childhood, but especially since he joined the church; and if I know what constitutes a consistent Old School Baptist, truly he was one. He enjoyed the company of his brethren, and delighted to converse on the subject of salvation by grace alone. He was sick seven days, during which he suffered much, but bore it without a murmur. He seemed to have a premonition of his early departure, sometime before his death, and frequently spoke of it. In his death the church has lost a beloved member and the community a highly esteemed and useful citizen. He was a kind husband, father and neighbor. He leaves a sorrowing wife, one son and three daughters, an aged

mother, brothers and sisters, with numerous friends, to mourn their loss; not, however, as those who have no hope. May the Lord bless, guide and direct the bereaved sister and children, and sanctify this heavy affliction to their good.

A. W. BACCHUS.

CAMDEN, Ark.

DEAR BRETHREN BEEBE—It is my painful duty to inform you and our brethren and sisters through the SIGNS OF THE TIMES of the death of our dearly loved brother, Elder **William L. Pence**, who departed this life March 3d, 1882, at his home near Ginghamburgh, Miami County, Ohio, we believe, in the sixty-first year of his age. His disease was lung fever, of which he suffered severely for ten days, when death relieved him. His hope was firm in the blood of our precious Redeemer, which is evidence to us that he has left this world of sin and sorrow for one of life and peace, where he will see Jesus, and be like him, and sing praises to God and the Lamb forever and ever. Brother Pence was a kind husband and an affectionate father and had the good will of all who knew him. He was a firm advocate of the apostles' doctrine and shunned not to declare the whole counsel of God, and contended earnestly for the faith once delivered to the saints, for twenty-four or twenty-five years.

I remain your unworthy sister, less than the least, in a blessed hope,

AMY DAVIS.

OSBORN, Greene Co., Ohio, April 28, 1882.

DIED—Near Cumberland, Miss., March 15th, 1882, **Elder C. E. Virell**, aged 69 years, 4 months and 15 days. The subject of this notice was born November 30, 1822, in Brunswick County, Virginia, and was baptized in Tennessee in the Primitive Baptist Church; moved to Mississippi, near Oakland Church, Chickasaw County, and was ordained in the above church in 1850; moved to Chocktaw Co., Mississippi, and assisted in constituting this Church called Emmons, and several churches which compose the Little Block Association of Mississippi. He traveled far and near to preach the riches of Christ, and was beloved by all who knew him, being a kind husband and affectionate father, and a faithful minister of the gospel. It is a great loss to this church and association. He leaves a wife and three or four children to mourn their loss. May the God of all grace support his companion and give her patience to be resigned to his holy will.

Yours truly,

E. DUKE.

(Primitive Pathway please copy.)

OUR brother, **Alexander Hitt**, departed this life January 24th, 1882. He was born in Fauquier County, Virginia, October 10th, 1806, joined the Old School Baptist Church in 1840, and remained a sound, consistent and faithful member until he was called home. The writer of this notice preached at his funeral May 14th, 1882, to a large congregation of friends and relatives, from the text, 1 Cor. xv. 47. Brother Hitt was a constant reader of the SIGNS OF THE TIMES, and he loved the precious truth contained in them. He was an able defender of the truth as it is in Jesus. But he is gone to Jesus, to receive his crown. He leaves two sons and one daughter to mourn, with the church; but we sorrow not as those who have no hope, for we believe our loss is his eternal gain. He was loved and respected by all that knew him. He was a good citizen, a loving father, and a beloved brother in Christ. May the Lord bless his children and grandchildren with all spiritual blessings, and reconcile us to his providence, is my prayer.

WM. MORPHEW.

WOODHAM, Clarke Co., Iowa.

ELDER G. BEEBE'S SONS—Please publish the death of my daughter, **Sallie Haly**, who died on the 6th of August, 1881, aged 22 years, 3 months and 8 days. She was ill just two weeks, and part of the time her suffering was terrible. She left a husband, who was very ill with the same disease, (typhoid fever) at the time; also two little boys, one only seven months old, a mother,

two brothers and one sister, to mourn our loss. Sallie never made a profession of religion, but I have the comfort of believing that she was born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever. She did not often get to hear an Old Baptist sermon, but often read the SIGNS, and dearly loved to hear Elder P. L. Branstetter preach.

MARY E. THOMPSON.

THOMPSON STATION, Mo.

DIED—At Forestburg, Sullivan Co., N. Y., May 12, 1882, **Mrs. Aleha Harding Brown**, relict of Mr. John Brown, and daughter of the late Dea. Charles Harding, of New Vernon Church. The deceased was an esteemed member of the New Vernon Church, having been baptized by Elder Gilbert Beebe many years ago. She was born Dec. 31, 1799. Owing to her bodily infirmities she was not often privileged to meet with the church, but she continued firm in the faith till the summons came which called her to the rest of the saints in glory. Her disease was palsy. For six months previous to her death she was confined to her bed, but bore her sufferings with patience and resignation. She leaves one brother and one sister, Dea. James N. Harding, of the church at Waverly, N. Y., and sister Amanda M. Smith, of the Middletown & Walkill Church, Orange Co., N. Y.

LITTLE Edna Palmer, daughter of Frank and Mollie Palmer, of Gum Spring, Loudoun County, Va., died June 5, 1882, aged 5 years, 6 months and 6 days. She was buried at Mt. Zion, June 6th. It was my solemn privilege to be present on the occasion, and spoke from the words recorded John xii. 27. She bore her sickness without complaint, and breathed her life away peacefully, and dropped sweetly into everlasting rest. May the good Lord comfort the afflicted.

In hope,

E. V. WHITE.

LEESBURG, Va.,

ORDINATIONS.

THE Church of Christ called Emmaus, met pursuant to adjournment, for the purpose of ordaining E. D. PETTY to the work of the gospel ministry.

After preaching by Elders S. C. Johnson and T. J. Norris, Elder S. C. Johnson was elected Moderator, and E. Duke, Clerk.

The candidate was called upon to give a relation of his christian experience and call to the ministry, which was done in a satisfactory manner.

After an examination of the candidate's doctrinal views, which was satisfactory to the council, proceeded with the ordination.

Prayer by Elder T. J. Norris, with the laying on of hands by the presbytery.

Charge by the Moderator.

Singing and right hand of fellowship by all present.

Done in gospel order, on the 13th day of May, 1882, at Cumberland, Webster Co., Miss.

S. C. JOHNSON, Mod.

E. DUKE, Clerk.

(Primitive Pathway please copy.)

RECEIVED FOR THE CHURCH HISTORY.

Wm Ayers 2, Daniel Vail 2, H B Elliot 2, S H Elliot 2, Geo E Stevens 2, Mrs N Biggs 2, J N McDonald 2, Nathan Brumsey 4, J R Lancaster 2, Robt B Peck 2, Mrs James Oliver 2, Wm Biggs 2, Horace Beakes 2, J H Ring 20, Mrs Matilda West 2, Peter Fike 2, Daniel Paul 2, H Smith 4, Eld J S Brinson 2, Henry A Gaskins 2, Wm W Brins 2, Ernest J Joy 2, B J Sanders 2, S N Wright 2, L L Perry 2, B R Pace 2, L W Beery 2, Jemima A Hill 2, Abram Spelter 4, S R Bogges 6, Anna B Swart 2 25 John L Taylor 4, John McFarland 2, S D Dougherty 2, Edwin Clendening 2, John S Morlan 2, Mary Banks 2, Hiram Lucas 2.—Total \$106 25

ASSOCIATIONAL.

THE Old School Predestinarian Baptist Association called Siloam, will convene with Siloam Church at Bosh, Mercer Co., Mo., 11 miles east of Princeton, on the first Saturday in September. Those coming by rail will be met at Princeton on Friday, at 11 o'clock a. m. We cordially invite all, especially ministers.

J. M. STOUT.

THE Lexington Old School Baptist Association is appointed to be held with the church at Gilboa, Schoharie Co., N. Y., on the third (instead of the first, as formerly) Wednesday in September, (20th) 1882, and continue until Thursday evening.

THE Licking Association of Particular Baptists will be held, the Lord willing, with the church at Sardis, Boone Co., Ky., on Friday before the second Saturday in September, 1882, and continue three days. Those coming from the south by way of the C. S. R. R. will be met at Richwood, Boone Co., Ky.; those coming from the north and east will come to Cincinnati, take the C. S. R. R. and come to Richwood, where all will be met on Thursday evening before the meeting, and conveyed to places of entertainment. We cordially invite all, especially the ministering brethren.

THE Tallahatchie Association of Primitive Baptists will convene with the Church at Pilgrim's Rest, near Longtown, Panola Co., Miss., twelve miles west of Como, on M. & T. R. R., on Wednesday before the third Sunday in September, 1882, and continue the two following days, when and where we hope to meet the brethren of our sister associations with whom we correspond. There will be conveyances at Como for all those wanting it, at the proper time.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Concord Association of Regular Baptists will convene, by divine permission, with the Otter Creek Church, in Girard, Macoupin Co., Ill., on Saturday, the 9th of September, 1882, at 10 o'clock a. m., and continue the two succeeding days, at the crossing of the Chicago & Alton R. R. and the Jacksonville & South Eastern R. R. A cordial invitation is given to Elders and brethren to attend.

Those coming on the cars will stop at Girard and inquire for S. R. Boggess, near the depot.

S. R. BOGGESE, Church Clerk.

THE Indian Creek Regular Old School Baptist Association will be held with the Indian Creek Church, at Riley, Butler County, Ohio, commencing on Friday before the third Sunday in September, 1882, at ten o'clock a. m., and continue the two following days. Brethren and sisters of our faith and order are cordially invited to visit us at that time, and ministering brethren are especially invited.

Those coming by railway from the north, east and south, will come by way of Hamilton, Ohio, and take the train for Indianapolis, stopping at Wood Station. Those coming from the west will come by way of Indianapolis stopping at the same station, (Wood) where they will be met on Thursday evening and Friday morning, and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE New Hope Primitive Baptist Association will be held with the church at Epheus, Drew Co., Ark., twelve miles nearly south from Monticello, and I think it would be very gratifying to the brethren and sisters if some of the ministers among our northern brethren could be with us on that occasion. The meeting will commence on Saturday before the third Sunday in October, 1882. If any should come by Pine Bluff, they can find one of our ministers in that city, (Daniel Westall) who will be glad to receive them and bear them company to the meeting. Railroad conveyance now extends to Monticello.

A. TOMLIN.

THE White Water Regular Baptist Association, will meet with the Little Blue River Church, Rusk Co., Ind., on Wednesday before the second Saturday in August next, (the 9th day of the month) and continue Thursday and Friday following. A general invitation is extended to the brethren, and especially to the ministry. Those coming on the Central Road will change at Dunreith, and go south on the Rushville & Newcastle road to Hamilton Station; and those coming on the Cincinnati, Hamilton & Indianapolis Junction R. R. will change cars at Rushville, Ind., and go north on the Rushville & Newcastle to Hamilton Station, on Tuesday before the meeting, where they will be met and cared for by the brethren.

W. H. BECK, Clerk.

THE annual session of the Virginia Corresponding Meeting will be held, by divine permission, with the Quantico Church, Prince Wm. Co., Va., Wednesday, Thursday and Friday preceding the third Sunday in August, 1882. Brethren and friends coming on the cars by way of Alexandria and Washington, will arrive at those places in time to take the cars over the Virginia Midland Road for Bristol Station on Tuesday. The train leaves Washington at 7.10 a. m. and Alexandria 7.35 a. m., according to the present schedule.

Those coming from the south over the Virginia Midland Road will leave the morning train at Bristol. A cordial invitation is extended to all who desire to attend. We hope to meet with a number of our brethren in the ministry.

WM. M. SMOOT.

THE Des Moines River Old School Predestinarian Baptist Association will be held with the Greens Grove Church, five miles north of Cedar Rapids, and two and a half miles north-west of Marion, Linn Co., Iowa, commencing on Saturday before the third Sunday in August, (19th) 1882, at the house of brother Willis S. Gott.

Those coming on the Chicago, North Western, or Burlington, Cedar Rapids & St. Paul, or Burlington, Cedar Rapids & Northern Railroads, will be met at Cedar Rapids. Those coming on the Dubuque, South-western and Milwaukee Railroad, will be met at Marion; all on Friday before the meeting. We have the promise of a reduction in fare on most of these roads, and expect to get it on all those through Iowa. We will be glad to see as many present as can come.

WILLIS S. GOTT.

THE Maine Old School Baptist Association will hold its next session, if the Lord will, in Gardiner, to begin on Friday before the last Monday in August, (25th) and continue three days.

Those coming from the west via the Maine Central R. R. must take the accommodation train at Brunswick and leave at South Gardiner station, where friends will meet them at 3.31 p. m., on the day before the meeting.

H. CAMPBELL.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., AUGUST 1, 1882.

NO. 15.

CORRESPONDENCE.

"LORD, if it be thou, bid me come unto thee on the water."—Matt. xiv. 28.

"In all that Jesus did on earth
His church an interest have;
Go trace him from his humble birth
Down to the silent grave."

In the years long gone by, when first the story of Jesus was read, it seemed like something wonderful, so great, so much more of heaven than of earth, more of God than of man. Although we read that his errand here was to save sinners, yet he seemed so much above, so separate from them, like something to be worshiped or adored afar off, unto whom a weak mortal must not approach very near. There are no words that can tell with what a reverence, a strange, solemn fear, was read the story of him who was God manifest in the flesh; and the thought was, how favored must those disciples have been who were called and chosen to walk with him, and listen to his words and teachings, and to behold his glory. They, too, seemed like something a little different from all the rest of mankind, and so they were, in their calling, and in the place which was theirs to fill; but that fellowship, that relationship, which each and every humble saint has with the Father and with his Son Jesus Christ, is a great lesson to learn: how we are to be partakers of his suffering as well as his glory. We think we can be like the beggar who cried unto him for mercy; like the woman who said, "If I can but touch the hem of his garment, I shall be healed;" like her who washed his feet with her tears, and wiped them with the hairs of her head. Yet it is only by the Spirit that we are brought to all these places. It was by the same Spirit the great apostles and prophets were led. And if truly born of the Spirit, the least, faltering one is just as much a child of God as the greatest, and passes in a measure the same trials; and their interest in him who came to save is just as great to them, and they watch every evidence, let it be of joy or sorrow. Even in his name they have an interest. "Thou shalt call his name Jesus; for he shall save his people from their sins." But before his name was his birth; and to each individually have come the words of the heavenly host, "Unto you this day is born in the city of David a Savior, which is Christ the Lord." And when he was baptized in Jordan, when the Spirit like a dove descended upon him, it was that he should be made manifest unto Israel; and so each trembling child can never feel the answer of a good

conscience until they are manifested by the same act of obedience; and if they do not find how to do it, they fear they are not a child. We read that the dear disciples who were eye-witnesses, who had seen his glory, had seen the miracles which he wrought, they also followed him through his days of suffering and trial; and once they asked of him, "Behold, we have left all and followed thee: what shall we have therefor?" He said unto them, "Ye that 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." You shall each have a throne then; but the days of trial are now. We must wear the crown of thorns, before we can wear the crown of life. Often when I hear fault found about God's discriminating grace, that he should make a difference, or favor one more than another, it will look sometimes as though he did so among his own chosen disciples; for of the twelve, he chose but Peter, James and John to behold the glory of his transfiguration, and to hear the voice from the excellent glory. But we do not read that they found fault concerning this, although we read of those who found fault about the reward given them for laboring in the vineyard. They surely thought they, who had borne the burden and heat of the day, should have more than those who had labored but one hour; but they were rebuked by the lord of the vineyard, who said unto them, "Didst thou not agree with me for a penny a day? Take that is thine. Is thine eye evil because I am good? I will give unto this last as unto thee: for many that are first shall be last, and the last shall be first." So we see that it is an evil eye that finds fault with the Lord, and that because he is good to some of the children of men. After the best we can do, it is only because the Lord is good that we receive anything. The poor laborer or servant sometimes thinks nothing about the reward, but only how he may please him who has called him to be a servant, that he may finish his course with joy; feeling that there is no greater punishment than the displeasure of his Lord, and no greater reward than some witness that he pleases God, like Enoch, who had this witness. To the one whose pound had gained ten, it was said, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The same was said unto the one whose pound had gained five, "Enter thou into the joy of thy Lord." The

joy of our Lord is all we can have, it is all we can wish; for in his presence there is fullness of joy, and at his right hand are pleasures forevermore. And for fear we should come short of this, we are ready to bear and suffer all things here, or we think we are. Like Peter, we feel to say, "Lord, bid me come unto thee on the water." "I have been with thee on the mount of glory, I was with thee when thou feddest the multitude in the wilderness; now bid me come unto thee on the water." He had been gone from them for only a part of the night, for he had constrained his disciples to get into a ship and go before him; and when he had sent the multitude away, he went into a mountain apart to pray; and when the evening was come, he was there alone. How often have I thought of this place. We read, "He that is afflicted, let him pray." Was the Son of God afflicted? He that could say to the winds and waves, Be still, and they obeyed him; did he have need to go in the night into a mountain apart, alone, to pray? Yes. We are told, "In all their affliction he was afflicted, and the angel of his presence saved them." And in the last night of his life here on earth he went into the garden of Gethsemane; and again he said unto these same disciples, "Tarry ye here, while I go yonder and pray." "And there appeared unto him an angel, strengthening him." Although we have felt that we have approached so near to him, and he to us, as sometimes to stand almost within the unclouded glory of his presence, yet there never is a time when he seems so near and dear to us as when we feel that there is none but Jesus can do us any good. It is no use to tell the burden of our heart to any one else. The nearest friend on earth we had rather not see. Like the Master, we had rather be alone, to pray to our God, who is in secret. But he did not forget those disciples he had left in the ship; and in the fourth watch of the night Jesus went unto them, walking on the sea. The ship was now in the midst of the sea, tossed with waves, for the winds were contrary. Only to think of the deep, dark waters of a troubled sea, in the midst of it, with darkness above and all around. And in the fourth watch of the night they think they see a spirit coming to them, walking on the waters. So afraid were they that they cried out for fear. But straightway Jesus spake unto them, saying, "Be of good cheer. It is I; be not afraid." Peter was always so forward, he said unto him, "Lord, if it be thou, bid

me come unto thee on the water." Peter knew the power of his Lord; he knew if it was he, he might even venture to walk upon the sea at his command; but his words did show that he had some doubt. "If it be thou." "And he said, Come." And when Peter was come down out of the ship, he walked on the water to go to Jesus; but when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, "Lord, save me." And immediately Jesus stretched forth his hand and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?" And when they were come into the ship, the wind ceased. Then they who were in the ship came and worshiped him, saying, "Of a truth, thou art the Son of God." After such a manifestation of his power, after realizing how secure they were, now that he was with them, they could say, "Of a truth, thou art the Son of God." How often does our weak, doubting nature feel the need of this reassurance, and in what a different way does it come from what we expected or hoped. When we are too much favored, too much at ease, when all things pass along smoothly, we think we can look quite a long way before us. We know we are told that we are to have tribulation in the world, but we can hardly see from whence it can come. We begin to fear that we are not partakers of the sufferings of the Master. We feel that we are ready to go with him both to prison and to death. "Lord, bid us come to thee; we will not fear the troubled waters." We have walked with the Master quite a long time, and all the day long we have been with him, witnessing the great miracles he wrought; but towards evening he is withdrawn, and we take shipping alone, but are going just where he constrained us to go, not thinking the trial that we had asked for was so soon to overtake us. But soon we find the winds are contrary, things begin to cross us, we struggle against them with all our power, the heavens are dark, perfect gloom and terror is all around, and O how frightful are these deep, black waters below us. We have toiled through the long night; it is now the fourth watch, and we are still in the midst of the sea. We must be lost; what can we cling to if our frail bark should be engulfed? So, sometimes, when the trial of our faith before us seems to be gilded with some strange, romantic enchantment, we think it would be glorious to be tried, and to suffer as did the saints of old; and we picture to ourselves in what a

brave, heroic manner we would bear it all, what a pattern we would be in these things if we only had opportunity, suffering in the cause and for the dear name of our Lord, thinking we are able to drink of the cup of which he drank. But while we are looking for some great things, something, which only at first seems trifling, begins to worry us; we think it only a little trouble, and that we can overcome it ourselves. We do all we can, but it increases all the more, until it takes on a terrible form. Our eyes seemed blinded or held at the first, so that we could not see it; but now before us it rises a great mountain of trouble that we cannot pass over. We were willing to bear trials and sorrow, but O not this! This takes away all, spoils all our comfort here. We wanted to keep that, and bear and suffer too. Our weak, pitiful hands are lifted up. "Spare, O spare us, Master dear!" But it is no use to ask; the stroke must fall. The presence of the Lord is withdrawn, the whole earth is as a great waste of angry waters, and we struggle with the great sorrow that is laid upon us. Must we bear it through all the dark night that we are yet to pass here? It is now the fourth watch, and there is no relief. We stretch our weary, watchful eyes out into the darkness; and added to all the horrors of this dreadful night, we think we see a spectre coming toward us. Truly we are affrighted, and we cry out for fear. I have often heard it said that good christians should never be afraid; but if the chosen disciples of our Lord were afraid, what more could be expected from us? We fear our God, for he hath said he will visit our iniquities with stripes, and our transgressions with the rod, and we know that they are many; and in time of trouble how they come up before us, from the secret depths of our hearts, like the workings of the troubled sea, bringing us into judgment for every idle word. How it all comes back in the night of sorrow, and our hearts sink with fear, as we think our God is coming to cut us off. But how kind he is! He did not tarry when he saw they were so affrighted, but straightway spake unto them, "It is I; be not afraid." And again, when Peter, beginning to sink, was afraid, and cried, "Lord, save me," immediately he stretched forth his hand and caught him. He is never too late, always in time to save his dear ones when they call upon him. How glad must have been the heart of Peter when he felt that all-powerful arm take hold of him, as he was sinking in the deep water, bewildered by the boisterous wind. He must have felt the truth of the words, "O ye of little faith!" What a precious gift is faith! If we only could have faith through it all! But how small it seems at times! Jesus once said to them, "If ye had faith as a grain of mustard seed, ye could say unto this mountain, Be thou removed hence, and be thou cast into the sea, and it should obey you." This looks like a small measure of faith indeed to re-

move so great an obstacle; and how small must our faith be when we doubt often whether we have walked with the Master, after the manifestations of his power before us, after we have seen him walking on the water, and heard him speak unto us, "It is I; be not afraid;" after we have given him the test ourselves, "Lord, if it be thou, bid me come unto thee on the water;" and he says, "Come." Yet still, as we step forth, we doubt, and begin to sink, crying, "Lord, save me." O ye of little faith, could ye only believe that it is the Lord! "Be still, and know that I am God. Behold what desolations I have made in the earth."

Although I am aware that there may be no sense in the comparisons I make, yet when I look at my desolate heart, I think it is like the land of Israel at one time, when it was said of it, that what the locust had left, the palmer worm had eaten; and what the palmer worm had left, the canker worm had eaten; and what the canker worm had left, the caterpillar had eaten. O how desolate I am! Yet there is one consolation yet, unto which I can turn as a great place of rest. I can look to the end. The things concerning me will have an end. I am not always to stay in this place of desolation and death; I shall not always be looking for a form I shall never see; not always be listening for a voice I can never hear; not always be waiting for a dear one to come back to me, who can never come. Although death is the king of terrors, yet a destruction of this last enemy is a part of our hope. If he were not an enemy, we could not struggle with him; and in this last struggle we hope to come off conquerors, and more than conquerors, through him who hath loved us. Sometimes my tired heart does almost begin to rest. I think there is no death; it is only to fall asleep and be forever at rest. But after a little while, again I begin to fear. O how frightened I would be if some sudden destruction should come to me! It all seems so mysterious at times. Again, I think it is to drive me back here, and make me willing to finish what little work there is yet for me to do. This is like a dream that has often come to me; so many times I have dreamed it. My dreams are truly dreams; they are nothing like reality. In dreams, all things appear a great deal worse than my waking eyes have ever seen, or else far more enchanting. I dream so much that I sail or drift over the great waters, and how weary I am! how I long to return home! Sometimes they tell me we will come home; I think we come so fast, and all things seem so phantom-like. Nothing could equal the silvery, shining waters, the soft, still moving of the vessel. As I near the shore I think I see familiar ones; I am almost home. Then all at once some great resistless power snatches me back again, and I drift again on the great, dreary waste; but I have thought, Can it seem so sweet as it has in my dream, when the last swelling surge of time shall waft me

to the shore of that great eternity, where I shall be brought back no more, where we shall go no more out forever? And there have been times when nothing that could have been put in the form of words could seem so sweet to me as these lines,

"There I shall bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

KATE SWARTOUT.

KELLEY'S CORNERS, Mich., June 28, 1882.

SOCIAL CIRCLE, Ga., May 20, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—You will see by a note in sister VanVelsan's letter, that she wishes my private letter to her published in the SIGNS. This I have consented to, provided she will consent for me to have hers published. To that end, I send hers on to you, to await the arrival of mine, so that they may both appear in the order in which they were written, should you see fit to publish them.

In love, your brother,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., April 9, 1882.

MISS SARAH A. VANVELSAN—BELOVED SISTER IN CHRIST JESUS:—Your article in the SIGNS so touched my heart, so stirred up my early christian experience, that I felt while reading it that I must write you, and let you know that I was refreshed. Being confined at home to-day by my dear sick wife, I feel to spend some time in writing to one of the Lord's suffering ones. If I could hope to comfort you with the same comfort wherewith you comforted me, I should feel that my labor would not be in vain in the Lord.

In my twentieth year, a thoughtless youth, who cared not for God, who found all my pleasures in this present life, I was, I hope, suddenly and unexpectedly arrested in my course of sin and folly, shown my guilt and condemnation, felt that there was not one ray of hope for me, and that there was but one step between me and torment. O I was such a sinner! Mine was an extreme, outside case. I was "the ends of the earth." Astonishment seized me. Why had I never before seen what a sinner I was? Why had I never known before the intense corruptions of my desperately wicked and depraved nature? I, who was all morality outside, who saw so many sinners all around me, and thanked God that I was not as other men, had such lofty ideas of my own ability to make my peace with God when I desired it, now to be the most helpless, the most abandoned of God and man, the one of all others who deserved the lowest hell, overwhelmed me in black despair. And O how good and kind had God been to me all my life! Yet I had never known it before. I had often accused him of being partial, and was often angry because of the lot he had chosen for me; it was a mean portion, while others, not as good as I, were favored. His election of some, and leaving others to perish in their sins, I felt to be worthy only of a monster and tyrant. But

now, my sister, all these God-dishonoring, blasphemous thoughts were gone, and I felt that if all others were saved and I lost, it was just and right; my mouth was closed, I had no fault to find, no censures for the Infinite. But how could I ever be reconciled to be cast off in all my sins from so kind and so merciful a God? By day and night my every breath was, "God, be merciful to me, a sinner!" And yet how could he be merciful to me, such a sinner, was more than I could see. As I do not wish to be tedious, I will say that in my own eyes I grew more and more weak and helpless, more guilty and vile. Finally, when all my strength failed me, my heart hard as an adamant, no friend on earth, none in heaven, prayers all gone, sinking down under the righteous sentence of the wrath of God, in the agonies of death I fell to the earth. What transpired there I know not. The first thing after this I was standing on my feet, looking up at the moon and stars, at the glory of God's works around. My burden was gone, wrath and condemnation were put away through Jesus. At first I did not know what to think, everything was so changed in nature, and I felt so light, so happy, so free from sin; what did it all mean? I seemed to be in a new world, old things had passed away, all seemed new. I looked at my hands, at myself; it did not seem it could be me, that wretched sinner of a few moments before. While looking up in wonder and astonishment, it suddenly came into my mind that Jesus had put away my sins, that he was my own blessed Savior, that he was my righteousness, sanctification and redemption, my all and in all; that what I lacked, what I needed, was in him, and that God was pleased with me for his sake. Words, my sister, can never express the sweet joy and peace that flowed like a river through my soul. O how sweet to think of it even now, though nearly forty-five years of chequered scenes have intervened since then!

I will not attempt to write of my alternate hopes and fears thus far. I am still a poor sinner, but I do hope, saved by grace. Jesus is at times still precious to my soul; again, my eyes are holden that I cannot see him. It is all right; God still reigns and rules, and is over all, blessed for evermore.

I have been a sufferer for many years from kidney affection, but am able most of the time to be up and attend to business. My beloved companion is a great sufferer from nervous headache, and one is not always able to wait on the other. We sympathize with you, and hope the Lord will remove your afflictions, or if not, give you grace and reconciliation to bear all that he sends on you. I have often felt, in my own case, that it was good to be afflicted. The Lord knows what is best for us, and he is too loving and kind not to do all for us for our good and for his own glory. As for me, I often feel that my race is almost run; but while I do live, I want to magnify the riches of his

grace in life or in death, in health or in sickness. It is all right. Let us be joyful in the God and Rock of our salvation. He will come and take us to himself, and then we shall sweetly rest in perfect ease. The thought is enough to lift us up above our pains and aches. Till then, let us try to be resigned, and wait patiently till our change come. The Lord has been good to you in giving you such a good hope, and in giving you such ability in telling it; and if you had not been a sufferer, perhaps I should not have been comforted by you. I would be glad that you would let the household of faith hear from you occasionally. Let us have your trials while under the rod. It is written, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the Lord." They have experienced that there is no other name nor refuge in which to trust. Again, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." I have been so glad that it is all, yes, the last one, every one, all.

Now, my sister, it is not my object in this letter to get up a correspondence with you, because you can see I am quite nervous, and my time is heavily taxed already; but I do wish you to write me, letting me know if this reaches you. I wanted you to know that one at least in the far "sunny south" has been refreshed by your published letter. My dear wife, a sister beloved, unites with me in expressions of christian love and fellowship.

In bonds of christian love,
WM. S. MONTGOMERY.

GARNETT, Kansas, May 12, 1882.

DEAR BROTHER MONTGOMERY—If one so little and unworthy as I feel myself to be may claim the sacred relationship:—Your kind and welcome letter was received a few days ago, it having been mislaid; therefore I did not receive it as soon as it reached the office. Dear brother, I feel that words are inadequate to express the sweet comfort and encouragement I received from the perusal of its contents. A feeling of sadness and gloom had pervaded my mind for several days, causing me to feel very lonely, and I felt to say, with the poet,

"Like alone I seem to be;
O is there any one like me?"

But after reading your letter, there seemed to be such a similarity in our travels, that I could not but rejoice, and felt that we had both been led by the same Spirit and taught in the same school; and it was with a grateful heart that I retired to rest that night, and tried to thank God for giving you the desire and ability to write me such a comforting letter. Dear brother, I trust the reward of him that giveth even as much as a cup of cold water in the name of a disciple may be yours; for our blessed Savior said, "Inasmuch as ye have done it unto one of the least, ye have done it unto me." I have of late been looking back, and contemplating the many different stages in

my experience since I have professed a hope in the mercy of God as my Savior; but alas! how little I can see that would glorify God, how little that looks like a christian. But O how many times my rebellious heart has departed from his all-wise and loving counsel! Yet I can say,

"Although I have him oft forgot,
His loving-kindness changes not."

O, my dear brother, how thankful I do feel that our God changes not, nor knows the shadow of a change. His counsel shall stand, and he will do all his pleasure. Although we cannot always feel him near, yet "He abideth faithful; he cannot deny himself." How many great and precious promises he has left on record for his tried and tempted children, and how light these earthly afflictions seem when we can view him as our Savior, our Redeemer, and claim those precious promises as ours. But alas! when he withdraws the light of his countenance how soon we are plunged into darkness and despair, how ready to doubt our interest in him. I say we; at least it is so with me. At such times how very impatient I get while passing under the rod. I shrink at every stroke, and am ready to cry out, Father, remove this cup from me; it is too bitter, I cannot drink it. Yet I know these trials are for my good, that they are all sent in love and mercy by the unerring hand of God, who is too wise to err, and too good to be unkind. He says in his holy word that he tries his children as gold is tried. I was reading a short time ago of the way gold is refined or tried. I presume you have read it too. It presented a solemn but beautiful figure to my mind. Well might David say, "But I shall be satisfied, O Lord, when I awake in thy likeness." Yes, dear heavenly Father,

"When on thine own image in me thou hast
smiled,
And given me comfort again,
When the arms of the Father encompass his
child,
O I shall be satisfied then."

It will be two years in September since we bid our dear kindred in Christ a sad farewell, and left Olive, New York, and came to Kansas. There are none of our faith in this county (Anderson), and so we stand alone. There are plenty of organizations under the name of religion, but "their rock is not as our Rock, our enemies themselves being judges." I cannot begin to tell you how lonely I feel, and how much I miss the dear company of the saints, and their cheering words of comfort. I was almost always able to attend our meetings, when the weather was pleasant; but I never expect to enjoy the blessed privilege again while in this time state. But I have the Bible, hymn book, and our dear family paper, the SIGNS OF THE TIMES. I am not able to do much work, therefore I have much time for reading and reflection. At times I take my Bible to read, and can find no comfort; it seems as a sealed book to me. Again I take it up, and it seems so full of comfort and heavenly instruction that I scarcely know how to lay it down.

I am much pleased with the way in which the SIGNS is conducted. I think brother William L. Beebe's editorials are very good and instructive. I hope the dear brethren and sisters will continue to enrich its columns with their precious communications. How comforting and edifying Elder W. J. Purington's letters on the atonement were.

Dear brother, you say in your letter that you hope the Lord will remove my afflictions. I have long since ceased to hope for relief while in this world. The frail tabernacle in which I sojourn is so rent and distorted by pain and disease, that there is no hope of ever remodeling it, so as to make it a comfortable dwelling. How long I shall have use for it, God alone knows. It may be only for a short time, and it may be for many weary years.

"And while I may not ask that aught
Be from my burden taken;
Lord, give me grace to bear it all,
With faith and trust unshaken."

Dear brother and sister, I think I can sympathize with you in your sufferings. I hope you will excuse the length of this letter. I do not know whether you will be able to read it or not. My hands are so drawn out of shape that it is hard work to hold a pen; yet I esteem it a great privilege to be able to write at all. My parents join me in sending love to you both. May the grace of our Lord be with you, is the desire of one of the least, if one at all.

SARAH A. VANVELSAN.

P. S.—I would like to send your letter to the editors of the SIGNS, if the substance of it has not been published already. I have not taken the SIGNS long. I should be pleased to hear from you again.

S. A. V.

GARNETT, Kansas, May 30, 1882.

DEARLY BELOVED BRETHREN BEEBE:—It is with a deep sense of my littleness and unworthiness that I take my pen to address a few lines to you, and to the dear readers of our precious family paper, and for the purpose of sending the inclosed letter for publication, trusting that others of the household of faith may be comforted by the perusal of its contents with the same comfort wherewith I was comforted. I often think, after reading such precious letters, and such able communications as appear in the columns of the SIGNS, that if I could write with the ability they do, mine would be the pen of a ready writer; but my letters are so much like myself, so little and weak, that it seems almost foolish for me to make the attempt. I often think if I have any place in that spiritual building, it must be in some obscure corner, where there is not much strength required. But I trust that my strength is in the Lord, and "underneath are the everlasting arms." O were it not so, I feel that I should certainly sink; but

"How can I sink with such a prop
As my eternal God?"

How thankful I feel that God has a people formed for himself, whether I am one or not. Certainly it is a

point I long to know, and it causes me many anxious thoughts and many a secret tear. I sometimes think the love I have for his people is the greatest evidence I have. Yes, though separated from them, my heart turns toward Jerusalem, the city of our God, and I know I love the inhabitants thereof with a love that reaches above earth and earthly things; and as each day draws to a close, it is with the thought that

"I'm one day nearer home
Than I have ever been before,"

where there will be no more sorrow, nor suffering, nor parting, and there "God will wipe away all tears from our eyes."

"O glorious day! O blessed hope!
My soul leaps forward at the thought."

But I will bring this scribble to a close. May God bless and comfort you, dear brethren Beebe, in your labors of love. With much love to yourselves, and to all the household of faith, I am one of the least.

SARAH A. VANVELSAN.

HINESTON, Rapides Par., La., Nov. 13, 1881.

DEAR BRETHREN BEEBE:—As I am at home to-day, not having any appointment to fill, I feel constrained to try and tell you some of the Lord's dealings with me. Like all mankind, I was conceived in sin and brought forth in iniquity, and as I advanced in years, the spirit of iniquity grew in me, so much so that I loved and practiced sin, it being the ruling element of my mind. I served my master well, for I loved to participate in many of the alluring vices of this world, never having any serious reflections about my future existence, until about the age of twelve years, when I was taken down with a severe spell of sickness, which seemed to threaten the end of my mortal career; and while upon the bed of affliction, with my body racked with pain, my mind seemed to be drawn out upon the things of eternity, and I overheard some of my friends who were waiting upon me say, it was impossible that I should ever recover. While I thus lay, meditating upon my past life, and fearing to die, dreading the vengeance of eternal fire, I wept much in consequence of these things, until I became weary, and at length fell asleep, and had a dream that I must relate, which made such a deep impression on my mind that it never can pass away while I am in this mode of existence. I dreamed that I was traveling a path that led eastward, when all at once I saw a man coming along to meet me, and I stopped, for I knew it was the Savior, who extended his hand, and asked me how I did. I replied that I was sick, and my friends said I never could get well. He said unto me, "Do you not know that medicine cannot cure you?" I replied, "Yea, Lord; I know that nothing but the power of God can save me." He told me to take no more medicine, with the promise that in two weeks I should be well; and with this I awoke. I told my parents that I wanted to take no more medicine, for I would get well

without taking any more. And so it was, that in two weeks I was restored to the vigor of health. So the dear Lord verified his promise to me. But I still went on in open rebellion against him, making vows and promises, and just as often breaking them, until about the age of twenty-three, when on a certain night I thought I would participate in the amusements of a party. I tried to take my fill of the enjoyments of the world that night; but on the next morning, as I was leaving the place, I had not gone very far before the exceeding sinfulness of my sinful nature all at once was presented to me, and I saw myself the vilest sinner on earth. It seemed to me that destruction lay just before me, and die I must, and be hurled into everlasting destruction; for I could realize the threatenings of the law, which says, "Cursed is every one that continueth not in all things written in the law to do them;" and I knew that I had not kept it. But I thought if the Lord would not cut me off, I would now reform, for I verily thought that I could do something good that would appease the wrath of God against me. So I tried the "do and live" system, until I found that the bed was too short for a man to stretch himself upon it, and the covering too narrow to wrap a man in it. I was doing all I could to relieve my poor, wretched, wandering mind, but all my labor and self-righteousness only sank me deeper and deeper into the horrible pit wherein was no water. I went on in this dreadful condition about three months, trying to pray, but my prayers would seem to fall to the ground. As no stream can rise above its fountain head, so my prayers could not rise above my head, being like the fountain from whence they proceeded, vile and full of sin; for a corrupt fountain cannot send forth pure water. I found myself among the number who had gone out of the way, and had become altogether unprofitable. My whole head was sick, and my heart was faint, and my body was full of wounds and bruises and putrefying sores, from the sole of my foot even unto the head, and there was no soundness in me. I could not then understand that a curse was on man that trusteth in man and maketh flesh his arm. While in this dreadful condition, I still would go in secret to pour out my soul's complaint and beg the dear Lord for mercy and deliverance from such a miserable condition; but all seemed dark and dismal. Shortly after, in a way unexpected to me, the dear Lord was pleased to show himself to me as the Savior of sinners, and that all my righteousness and inventions were as water spilt upon the ground. Then all at once, I was enabled to trust him as a whole and complete Savior, and was willing to depend entirely upon him for life and salvation; for then I could understand that it was wholly of divine, sovereign, eternal, unchangeable love and grace of God that poor sinners are saved. My burden was gone, and I was made to rejoice in hope of

the glory of God. O, dear brethren, it was here that I was enabled to receive joy unspeakable and full of the Holy Ghost. Here was a fountain opened in the house of David, that cleanseth from all sin. I could then say, "I am my Beloved's and my Beloved is mine, and his desire is toward me." O how I did love those whom I esteemed the children of God! I desired a place among them. When I was interrogated by an old minister, concerning my travel from nature to grace, I told him as best I could how my mind had been exercised, and he said if there ever was a changed man, I was one, and he at once pressed upon me to receive baptism, and said that I never would receive any brighter evidence of a change until I obeyed the commands of the dear Lord. But I felt my unworthiness so much that I resisted as long as I could. Finally I gave up and submitted to baptism at his hands, and then and there I experienced the brightest and happiest day of my life. Everything seemed to be lovelier and more beautiful than it ever had before. But this minister proved to be in disorder. Something seemed to weigh me down shortly after, teaching me that there was yet a work for me to do. I tried to rid myself of it, and yet at the same time I had such a desire and inclination to speak of the glad tidings of salvation, that I would have given all I possessed if I only was worthy to declare the unsearchable riches of Jesus; for I thought the work of the Lord was a great work, and I was too unworthy, weak, ignorant and illiterate, and in no way competent to the task. The impression grew stronger and stronger, until I ran away to get rid of the impression, and where no one would know anything of my profession; but O the troubles I had, not only in mind, but disease invaded my family, and I was brought to poverty and ruin, with the loss of a part of my family by death, and I never could be satisfied in spiritual or temporal affairs until I got back to where I started; and it looks like nothing but the guiding hand of providence could have gotten me back. I often begged the dear Lord that if it was really his will that I should stand up as an instrument in his hand to feed the flock of God, that he would fully prepare me, give me energy, and enable me to go forth fully equipped by the Spirit and power of himself, and give me an evident token of it, which was granted in a manner I could not deny nor resist. After about twelve years sojourn in Babylon, the good Lord led me to see the Primitive Baptists as the church of God, the ground and pillar of the truth. So I united with Antioch Church, Calcasieu Parish, La., by telling what I hoped the Lord had done for me, and was received, and on the following day was baptized by Elder J. J. Walker, of the South Louisiana Primitive Baptist Association. So, dear brethren, I have been trying to preach, and trying to quit, ever since.

DAVID RICHEY.

"THEY are not of the world, even as I am not of the world."

The blessed Savior, just before his crucifixion, in prayer to his Father uttered these words. He refers to his disciples. He had been in the world; he had borne its trials, sorrows, buffets and scorn. He knew the weakness of human flesh; he could plainly see the trials his poor, afflicted ones would have to endure for following him in this wicked and perverse world. "For all that will live godly in Christ Jesus must suffer persecution." What a comfort to the people of God to know and feel that though they suffer in the world, still they are not of the world. The Savior tells them, "In the world ye shall have tribulation, but in me ye shall have peace." He was tempted in all points like unto his brethren, yet without sin. Therefore he knows and feels their grief. The poet beautifully expresses it in the following lines:

"Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same.

He, in the days of feeble flesh,
Poured out his cries and tears;
And, in his measure, feels afresh
What every member bears."

Then, poor, desponding child of God, lift up the drooping head, dry those tear-stained cheeks. He says, "Fear not; I am the first and the last. I am he that liveth and was dead, and behold, I am alive forevermore." And because he lives, ye shall live also. "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." That, then, is the reason you are not loved by the world's people; because God designed from eternity that you should be holy and without blame before him in love. He tells you further, "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." O what love and tender compassion the Lord shows his people! When they are tempted and tried, when the cares of this world rush in upon them like a flood, and there seems no ray of light, no way of escape, then it is comforting and soul-cheering to hear the sweet, loving voice of Jesus say to them, "Ye are not of the world, even as I am not of the world." Then they can look beyond the trivial things of time and sense, and rejoice in God, the Rock of their salvation, and with the poet sing,

"Should earth against my soul engage,
And hellish darts be hurl'd,
Then I can smile at Satan's rage,
And face a frowning world."

For the encouragement and consolation of the poor, feeble, doubting ones, he by the mouth of the prophet tells them, "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 burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Is-

rael, thy Savior. I gave Egypt for thy ransom, Ethiopia and Seba for thee," &c. Then, brethren, sisters, are you sorry that you are not of the world? Does it create sorrow to think that you are not counted with the fashionable world, but belong to a sect who are everywhere spoken against, and who hold very peculiar views? Or do you rejoice, inasmuch as ye are partakers of Christ's sufferings, knowing that if ye suffer with him, ye shall also reign with him? "Let us therefore go unto him without the camp, bearing his reproach." For we know that soon the things of this world will be no more; earthly friends and earthly possessions vanish and decay; and the only things that will stand the test are treasures laid up in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal. When this world departs, may it be our happy lot to sing,

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

For the glorious robe of Christ's righteousness, wrought out on Calvary, amid the cries and groans of the dear Redeemer, alone is sufficient to cover the poor sinner and make him fit to be brought into the King's palace. "Now the God of peace, which 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, working in you that which is well pleasing in his sight; to whom be glory forever and ever."

I see I have been too lengthy, and will bring this too a close. With love to all who love our Lord in sincerity and truth, your unworthy little sister,

S. A. B.

OTEGO, N. Y., July 3, 1832.

BRETHREN BEEBE:—The following letter from sister Harkness was received too late to be read at our church meeting, as she requested; and if you will please insert it in the SIGNS, all our members will read it.

Yours affectionately,

B. BUNDY.

DAVENPORT, N. Y., June 25, 1832.

DEAR BRETHREN AND SISTERS OF THE CHURCH AT OTEGO:—It is so long since I have been enabled to meet with, or scarcely hear from you, that I feel I can keep silent no longer. Sometimes I feel almost like a castaway, which is nothing more than I deserve. I have purposed time and again that I would write, if perhaps I might get in return some word of comfort or cheer from some of the loved ones in that branch of my Father's family, but have as often failed; sometimes for want of opportunity, sometimes on account of an overpowering sense of my littleness or rather nothingness, and sometimes that I feared I should seem to complain; for I have greatly desired to meet with you. I know that when you come together, one has a hymn, another has a word of

exhortation, another speaks of some precious promise that has given them comfort in some time of trial or temptation, then some one speaks of sorrows, or perhaps joys, by the way; and thus, beautiful to contemplate, every piece in the whole building serves to support or strengthen some other. But I would not complain; I very much desire to be content with my lot, knowing that all things are ordered of the Lord, the least as well as the greatest; even whatsoever cometh to pass. I wish to submit myself at all times to the guidance of his loving hand. When I consider myself, what a vile, unworthy, sin-polluted creature I am, and how insignificant I must appear in the sight of the just and holy God, I wonder why he ever condescends to show such mercy and loving favor as I am made the recipient of; and plunged in the depth of humility, I feel to exclaim with the poet,

"Ah! wretched, vile, ungrateful heart,
That can from Jesus thus depart;
Thus fond of trifles, vainly rove,
Forgetful of a Savior's love.

Jesus, to thee I would return,
And at thy feet repenting mourn;
There let me view thy pardoning love,
And never from thy sight remove."

I take great comfort in reading the SIGNS, and at times the Scriptures. At other times I only seem to read mechanically; it is like a sealed book to me, so far as spiritual understanding is concerned, and I think there never was any one so ignorant as I.

The Lord seems to be calling his servants home. Nearly every issue of the SIGNS records the release of some faithful soldier of the cross; and while our hearts are shrouded with gloom, we hope and trust the Lord will raise up other faithful laborers. So long as he has a work to do, no part will be left incomplete, for want of laborers or means to perform it. Yet while I fully believe this, I cannot at all times dismiss an anxiety in regard to these things. You recollect a dear sister in olden times once asked of the Savior to grant that her two sons might sit the one on his right hand and the other on his left in the kingdom of heaven; and although I remember well the Savior's answer, when I attempt to supplicate I cannot help asking a similar favor, "Lord, let all that belongs to me be precious in thy sight." Those who are near and dear by the ties of nature, we would fain have made nigh by the blood of Christ. I know this is human weakness; for if their names are included in that covenant of grace, if they are the subjects of the atonement, their salvation is sure, and in his own good time he will manifest himself in them; and this is enough for me to know.

Lest I weary your patience, I will say no more. I should be very glad to see or hear from any of you at any time. I hope to be permitted to meet with you some time during the summer or fall. I desire you to remember at the throne of grace your unworthy sister, if I may claim that relationship.

HARRIET N. HARKNESS.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. viii. 29.

The foreknowledge of God is his fore sight, or knowledge of everything that is to come to pass. This foreknowledge is from eternity. So we see that it was determined from the beginning with God that Christ should suffer for the sins of his people; for the Scripture says, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Then we must admit that he did will from eternity, and that he knew all things from eternity. To deny this is to degrade God, and to involve him in uncertainty. Says Charnock, as quoted in Buck's Theological Dictionary, "This foreknowledge was from eternity. Seeing he knows things possible in his power, and things future in his will; if his power and resolves were from eternity, his foreknowledge must be so too; or else we must regard him as ignorant of his own power, and ignorant of his own will, from eternity, and, consequently, not from eternity blessed and perfect. His knowledge of possible things must run parallel with his will. If he willed from eternity, he knew from eternity what he willed. That he did will from eternity we must grant, unless we would regard him as changeable. The knowledge God hath in time, was always one and the same, because his understanding is his proper essence, and of an immutable nature." If we deny the foreknowledge of God, we make him a God who created beings and knew not for what purpose he created them; a God who knows not what a day may bring forth. If we grant that God foreknows all things, (which we certainly must do) we must grant that he knew who would be saved and who would be lost; and we must grant, too, that this knowledge was from eternity. So then, he did foreknow his people, and whom he did foreknow, he also did predestinate.

Predestination is the decree of God, whereby he hath for his own glory preordained whatsoever comes to pass. The verb predestinate signifies, to determine beforehand, to preordain and predetermine where, when, how, and by whom, anything shall be done, and to direct it to some determinate end. Now, there are some who claim that if God has a chosen people, whom he predetermined from the beginning should be saved, and has left all others to be lost, it would make him an unjust God. But who are the justifiers? "It is God that justifieth." He is the standard of justice, and he is justice. "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 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 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 in the vessels of mercy which he hath afore prepared unto glory?" "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?" So then, if he is all-wise and unchangeable, no creature can do any thing that will cause him to alter his plans or change his purpose, for he has predetermined the destiny of all things that he created; and his right to create things for any purpose is undeniable. If he created some men to be saved, it was his right to do so; and if he created all others to be lost, he was justifiable in doing so. "What shall we say, then? Is there unrighteousness with God? God forbid. For he saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." There is no disputing the truth that God has a chosen people, created unto salvation, predetermined from the beginning to inherit eternal life. And the Scriptures abound with evidences of this fact. We read in Eph. i. 4, 5, "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; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."—2 Thes. ii. 13. "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."—Rom. viii. 24. "God hath not cast away his people which he foreknew."—Rom. xi. 2. "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."—Eph. i. 11. "Who hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."—2 Tim. i. 9. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19. "Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, in hope of eternal life, which God that cannot lie, promised before the world began."—Titus i. 1, 2. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord. And as many as were ordained to eternal life believed."—Acts xiii. 48.

Many persons claim that Christ died to save all people, including the

whole human family, and that all men have an equal chance of salvation. Their doctrine is professedly founded principally on the following portions of Scripture: "Who will have all men to be saved and to come unto the knowledge of the truth." "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." "Who gave himself a ransom for all, to be testified in due time." There are other portions of Scripture that I might quote, on which their doctrine is professedly founded; but suffice it to say, that the word "all" when used in the Scriptures, as regards mankind, signifies all of one class. And we will take as a proof of this fact, the third verse of the second chapter of Matthew, and the second chapter of Luke, tenth verse. In speaking of the birth of Christ, in Matthew it is said, "When Herod the king had heard these things, he was troubled, and all Jerusalem with him." Luke says, "And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy which shall be to all people." There is no disputing the fact that Luke has reference to all the people of God who were foreordained to be saved: for Christ was delivered by the determinate counsel and foreknowledge of God, to suffer for the sins of his people; and if it was predetermined from the beginning that Christ should die for his people, he must have had a people from the beginning; and that people cannot include the whole human family, or else there would have been rejoicing with all, and trouble with none.

"Moreover, whom he did predestinate, them he also called." The calling of God is the work of the Spirit in the hearts of his people, convincing them of their sinfulness, and cleansing them from all unrighteousness. They that are called are they that are chosen of God; that is, they that are called by his effectual calling. They that are called are they that are born of the Spirit. And except we be born of water and of the Spirit, we cannot enter into the kingdom of God. They are called from the darkness of sin to the light of salvation. In short, they who were chosen unto salvation from the beginning, are they that were called by God's effectual calling. "For ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." "For God hath not called us unto uncleanness but unto holiness." "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." So we see that before the beginning of time, God purposed the redemption of his people, and foreknew all things that should come to pass. His people are "members of his body, of his flesh, and of his

bones." And it is impossible to separate them. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 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."

J. T. PRATHER.

CAMDENVILLE, Ky.

LONGTOWN, Miss., June 29, 1882.

DEAR BRETHREN AND SISTERS IN CHRIST:—(If one so unworthy as I may claim relationship with you.) I have for some time felt like telling you of my little experience of grace, if I have any. I feel so unworthy, and so ignorant in spiritual things, that I often fear I am deceived; yet I sometimes feel so overjoyed that I thank the Lord for a little hope, and feel that it is enough, and more than I deserve. I would not take all this world's goods in exchange for it.

When thirteen years old, I had great fears of death and eternity, which troubled me very much. Sometimes I would hear my father talk about the world coming to an end, and of the judgment day, and it would come like a knife to my heart; but I would comfort myself by thinking that my father was a preacher, and I had a good christian mother, who had never suffered me to attend parties nor participate in worldly wickedness any more than they could help, and I thought the Lord would bless me on account of that; so I went on very well contented, thinking I was better than some others. I was married to James Elisha Barfield, Dec. 15, 1869, who was a very wild young man at that time, and for several years afterwards. I left my father and mother, (J. R. and R. J. Teat) and moved some distance; but I comforted myself by thinking that father would pray for me, even though I was away from him. I was entirely blind to my sinful nature until the year 1874, when I began to feel troubled and uneasy about something, I did not know what. I felt like I was going to be destroyed in some way. I began to think about my condition. I saw I was a sinner, and that I had never been anything else. I felt that I could do nothing but sin, and thought I must be forever lost. All worldly pleasures seemed like vanity to me. I would read the Bible, but it was a sealed book. I saw that I could do nothing good of myself. I loved the Old Baptists better than any other people. I felt afraid to stay at home by myself, for I feared that something would destroy me. I tried to do all I could to bring myself into favor with God, but all I could do did me no good. It seemed the more I tried to do good, the more sin I committed. I felt afraid to look up at the sky, for fear I might see some sign that would convince me of my future destruction. I could not sleep

at night, for fear the world would come to an end. I told my husband that I did wish I had lived when Christ was on earth, for then I could have gone to him and begged him to save me. He told me that Jesus could save me just as easy now as then. But I thought his mercy was out of my reach. I often tried to pray, but sometimes I could not utter a word, and it seemed as though my heart would break. I begged my husband, when he would go out to his work, that if he should see a cloud rising, he would come to the house, for I was afraid; and he did so when it was possible. He was all the comforter I had. But one evening he was so far from the house that I knew he could not return if anything should happen. As soon as he had left, I began to watch the clouds. It was not long before a very dark cloud arose, and I saw that a storm was coming. O how my heart did beat! I felt that the time had come, and I would be killed. I had nothing to lean upon. I saw no hope of escape. I thought, what will I do? I was continually crying, "O Lord, have mercy on me." I saw the storm had come, the trees were bending before it, and I expected every moment that I should be hurled into eternity. I saw that I could do nothing. I took my little boy in my arms, and sat down between the doors, and cried, "Lord save me, I pray." And it seemed to me that before the words were spoken, I felt relief. I felt that the Savior was with me. I had found a Savior that had all power. I felt perfectly safe, calm and pleasant in the arms of Jesus. I did not care if the storm should continue all the evening; but it passed off, and my husband came to the house. I told him how I had felt, and he seemed to be glad that I had such pleasant feelings. Time passed on, and I did not have that fear any more. I thought there was a Savior I could go to in times of distress, and he would relieve me. But I could not call him mine, for I saw that I was still a sinner. I had read in the Bible, "Except ye be converted, ye shall not enter into the kingdom of heaven." I thought I had never been converted, so I was not safe. My father came to see us, and preached in the neighborhood, and I did enjoy the preaching so well, I wished that I could be one with those Old Baptists. I thought they were the best people in the world, and I loved them. I wanted to ask my father to pray for me, but I was afraid to do so, though I knew not why; so he went home, and I said nothing about it. About four months after that, my father died, and I never had the pleasure of speaking to him again. I lived sixty miles from him, and we did not get there until he was dying. Not long afterward our little son died. It was our only child. It seemed that all this was more than I could bear; but I was made to feel that it was the hand of God in his providence, and that he would help me to bear it; and I believe he did strengthen and com-

fort me, though I felt burdened and cast down. We then lived in the state of Georgia, and my husband decided that he would move to Mississippi, and in March, 1875, we landed at Como. I went to hear Elder W. P. Mothershed preach, and I thought he was one of the best men that I ever saw. He talked so kindly and tenderly, and expressed my feelings precisely. O how I did wish that I was fit to be one with that people. Afterwards, brother Mothershed asked me if I did not have a hope. I told him I did not, but that I loved the Old Baptists, and loved to hear them preach, but I was not fit to be with them. He said I must have experienced a change, or I would not love them, but I thought I had not. I would go where I thought no one could see me, and try to pray; but my heart seemed ready to burst, and my prayers did not seem to rise higher than my head. I lost all desire for earthly pleasures, and nothing tasted good to me. I felt that I had not a friend in the world. I cried as if my heart would break, for I had such a burden on my breast that I could not help it. I thought I was going to die, and be banished from the presence of God forever, and I thought it was just. My only cry was, "Lord, save or I perish." I told my husband of my feelings, and he tried to comfort me by telling me it was the Lord working in my heart. I felt willing to endure anything, if I could only know that it was God's work. I was willing to give up every earthly tie except my husband, for he was the idol of my heart, and all I wanted to live for. I thought if I only had a hope that Jesus died for me, I would be the most happy person in the world; but I felt worse than anybody else. I wished I had been a brute, without a soul. My husband came home from meeting one evening, and told me he had joined the church that day, and was to be baptized the next day. This seemed more than I could bear. I was rejoiced that he had joined the Old Baptists, but I felt that he was taken from me. I wanted to go with him; I did not want him to go with me, for I was miserable. I thought I was forever lost. I cried and prayed nearly all the night, that the Lord would reveal himself to me as my Savior, if it was his will; but the more I strove, the worse my condition seemed to be. O, I did so much desire to live with those dear people and my husband; but I knew I was not fit to be with them. My husband was baptized the next day, and I thought it was the most beautiful sight I ever beheld. Brother Mothershed told me that I ought to have gone with him, but I did not think so. He asked me if I did not hate to give him up. I replied that I did not, but that I loved him the more, because he was one of those good Old Baptists, and I did love them with all my heart. My whole desire was to be fit to be one of them. About six months after this, brother Mothershed showed me the passage of Scripture that reads, "We know that

we have passed from death unto life, because we love the brethren." I told him that if there had ever been a change in me, I did not know it. He told me to think back, and see if I could not remember a time when the Lord revealed himself to me. I thought it was no use, for I knew there was not. That evening my husband and I walked out, and brother Mothershed's words were presented to me, and my mind ran back to the time of the storm, and there was where the Savior revealed himself to me as my Savior. Why had I been so blind as not to see it before? O the joy and gladness of my heart! I loved every thing and every body, and my Savior above all. Tongue cannot express how thankful I felt. I thought I could now live with those people I loved so much. I did want to see some of them so much, to tell them what a dear Savior I had found. I wanted to tell my husband about it, but others were present, and I did not want any others but the Old Baptists to know it. After several days I told him that I thought I had a hope in the Savior. He said he knew all the time that I had. I wanted the meeting day of the church to come, so that I could tell of my feelings; but when the day came, I was sick and could not go. Then I thought I was deceived, or Providence would not have kept me from going. Some of the brethren told me not to feel discouraged, for the Lord's appointed time would come. I went on in doubts and fears until the next meeting day. When the opportunity was offered for the reception of members, I went forward, trusting in the Lord to direct me. I tried to tell the church of my feelings, and they received me. I did feel so little and unworthy, but was perfectly willing to be the least of all God's dear children. I felt very much relieved that evening. The next morning I felt burdened until I got to the water. When I saw the water, I felt anxious to go forward. I was baptized by Eld. W. P. Mothershed, and as I came up out of the water I felt so thankful to my Savior, I thought I could always praise him. It was the happiest day of my life. I thought I should never see any more trouble. I felt perfectly happy until the Friday following. I took the Bible to read, and opened it at the ninth chapter of Romans. I read to the sixth verse, which reads, "For they are not all Israel which are of Israel," and it destroyed all my joy. I thought I was deceived; yet my desire was to be with the Old Baptists, and hear them talk about heavenly things.

Dear brethren and sisters, let us meet often together, and visit each other, and express our feelings one to another. When we meet, let us not talk about corn and cotton, dress and fashion, but tell of our little hope in Jesus, of the trials and afflictions we have passed through, as well as our joys and comforts. Sometimes I feel so burdened that it seems my heart will burst. Sometimes when at work, I find myself

crying, "Lord, have mercy on I perish." I think how glad I would be if some dear sister would come, so I could tell of my feelings, and ask if any body else ever had such feelings. It would be strengthening to me to know that they had. At other times I go about singing and rejoicing, and feel glad that I can sing of redeeming grace. Then I want to express my feelings of joy to some Old Baptist. But sometimes when I meet with them, and want to tell my feelings, I cannot speak a word about them. Sometimes they tell of their ups and downs, and I enjoy it so much, because it corresponds with my own experience.

Dear brethren and sisters, I hope you will pray for me, a poor, unworthy sister, if one at all. Sometimes I fear I am not; but I hope I shall be one of the little ones when they are called home to that eternal heaven.

Brother Beebe, if you see fit to publish this, please request that *Zion's Landmark* copy it.

Your unworthy sister in hope of eternal life,

EMMA E. BARFIELD.

EAST COBLESKILL, N. Y., March 3, 1881.

DEAR ELDER BEEBE:—I feel like writing a few lines, although I do not feel worthy to use any space in our family paper; but I have had such a season of rejoicing, and have seen the way so clearly, and the promises of God seem so sweet. Not one of his children can fall, for his everlasting arms are beneath them, to bear them up. They were chosen in Christ before the foundation of the world, and he knows every one of them, from the least to the greatest. All that I know is what God has revealed to me; for I have learned by experience that of myself I can do nothing. I must say that it is all of God from first to last. I believe that

"The steps that I tread and the station I fill,
My Father determined and wrote in his will."
That hymn has never seemed so good to me as it has for the past few weeks. I believe every word of it to be God's truth, and it expresses my mind better than I can tell it. I have enjoyed a season for the past two weeks that tongue cannot express. I feel that Jesus is near to me. I have enjoyed the presence of my dear Savior, and have had songs in the night, even praise unto his dear name. I feel that I have a hope which the world can neither give nor take away. I must say, Jesus is the most lovely, the chief among ten thousand. What a Savior is ours! He is too wise to err, and too good to be unkind.

"My spirit looks to God alone;
My rock and refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits."

I think I realize the goodness of the Lord; and how often I have to say, How can it be that the Lord will have mercy on such a vile worm of the dust as I see myself to be? It is all of grace from first to last. I can do nothing to merit salvation. I am

enjoying a peaceful frame of mind at present. The world has lost its charms to me, and I cannot get back the things of this life and enjoy them as I once did. I can say of a truth,

"Give me the Bible in my hand,
A heart to read and understand,
And I desire no more."

I do believe that Jesus bestows gifts on his children according to his will, and not theirs. This I do know, that of myself I can do nothing. Jesus says, "If ye love me, keep my commandments." If we disobey, we will suffer for it. By experience I know that in obedience there is rest; and God has said, "The willing and obedient shall eat the good of the land." He will never leave nor forsake his children. He is a present help in time of need. He makes the crooked things straight, and causes light to shine out of darkness. If God be for us, who can be against us? They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. I feel to praise his holy name, and to shout and sing—

"Let Zion in her King rejoice,
Though tyrants rage and kingdoms rise;
He utters his almighty voice,
The nations melt, the tumult dies."

He speaks, and it is done; he commands, and it stands fast. It matters not what may befall us, if we are made to realize the presence of our dear Savior, who suffered and died for his people. Though we be cast into the lions' den, or the fiery furnace, if Jesus is there, all is well.

"Though cisterns be broken,
And creatures all fail,
The word he has spoken
Shall surely prevail."

I feel to give all glory to God, to whom all honor is due. My prayer is that I may be kept low and humble, at Jesus' feet.

I think I had better close, for fear of wearying you. A poor, unworthy worm of the dust,

EFFIE J. NETHAWAY.

OCCOQUAN, Va., July 12, 1882.

DEAR BRETHREN BEEBE:—After some hesitancy in regard to the propriety of occupying the columns of the SIGNS with such folly, I have concluded to send you the following synopsis, copied from the *New York World*, of one of Mr. Talmage's recent sermons. Among the antichristian preachers of this country, and their name is legion, this man shines conspicuously. The fanciful theory of religion for which he contends, is the same contended for by them all, black or white, male or female, great or small. Some of your readers may not be aware of what is so heartily received by the American public as the gospel of the grace of God:

"MR. TALMAGE TALKS ABOUT HORSES.

"Mr. Talmage preached yesterday about horses. His text was taken from the book of Samuel, where the war-horse is represented as 'sniffing the smell of the battle from afar.' Mr. Talmage would not classify the horse among the ordinary beasts. Like Mr. Bergh, he believed that horses after dying went to a kind of

heaven, although he would not undertake to describe that heaven. He loved the glossy coat, the flowing mane and tail of the horse, and it delighted him when he saw the animal put up his foot to be shod. It was beyond dispute that most great men had been lovers of the horse. A city had been named after Alexander's horse Bucephalus, and the Duke of Wellington ordered a salute to be fired over the grave of the horse that had carried him through so many battles. Mr. Talmage acknowledged that he was not an opponent of horse racing, but he was dead set against betting on horse races. Betting was the beginning of all the iniquity connected with horse racing. The man who loses a few thousands of dollars on a horse race was to be pitied, but the man who won those few thousands of dollars was steering straight for hell. Mr. Talmage said that even ladies are in the habit of betting at horse races."

For Mr. Talmage to "preach about horses" instead of about Christ, no one could object, especially as he seems to know so much more about horses than he does about the gospel. But to publish himself as a gospel preacher, and to palm such stuff off as gospel preaching, is ridiculous in the extreme. There can be no question but what this is just as near the gospel as any of the self-styled "Reverend" men generally come in their preaching. I have just as much right to preach about horses and call it gospel, as I have to introduce any other substitute. I have frequently heard of a "horse heaven," but have now Mr. Talmage's "word for it" that there is such a place. It might be well for Talmage and Beecher that the donkeys of Brooklyn could have a chance for admission. Imagine the apostle Paul, in one of his discourses, gravely informing his hearers that it was the joy of his heart to see a horse "put up his foot to be shod." What difference there can be in the crime of winning or losing money at a horse race, I cannot see. It is certainly not the fault of the loser that he does not win.

May the Lord grant unto us a heart of gratitude for his great mercy in opening our eyes to see the supreme folly of such preaching, and graciously lead us in the narrow way of truth. Truly, without him we can do nothing, "and he is before all things, and by him all things consist." And "The Lord hath made all things for himself: yea, even the wicked for the day of evil."

I remain, as ever, yours in fellowship,

WM. M. SMOOT.

ALVINSTON, Ont., June 18, 1882.

DEAR BROTHER IN CHRIST:—Perhaps you remember requesting me, the last time you were in Ekfrid, to write to you or for the SIGNS, and also my answer, that I could not. I think I spoke the feeling of my heart in every respect, both as to ability and worthiness, for very often do I feel that I am not worthy a name and a place in the church of the living

God; and while feeling my own unworthiness, I have been led to wonder and be astonished at the goodness of God in not allowing me to bring an open disgrace on the cause I love. I have many times thought of writing to you, and have taken my pen to do so; but alas! where was the subject matter to come from? The children of our God know full well that the dry husks of formal religion will never feed a soul that is hungering after the bread of life, or thirsting after the water of life. There can be no deception with them; for if the words be not of grace, seasoned with salt, how quickly the child can tell the lack of heavenly dew that enriches the soul and brings joy and peace to the heart that receives it. If I know anything of these things, I think this is the path which no fowl knoweth, and which the vulture's eye hath not seen. No human power or wisdom can ever find the secret of the Lord, which is with them that fear him. This secret is safe with the most simple and foolish child. It can never be told to another. And right here I think I have been made to realize and feel the utter weakness of the creature man, when I have had a strong fleshly desire to impart that secret to some that are dear to me in the flesh, and I have felt, O that I could tell my desires in such a way that it would impart life! But my tongue would cleave to my mouth, as I realized the necessity of there being life before any one could hear. And who can make straight that which God hath made crooked? Truly our God reigneth, and is clothed with majesty. What a blessed thought it is, that notwithstanding the Lord is King of kings and Lord of lords, he condescends to hear the groaning of the feeblest little lamb in his flock, and that the bruised reed he will not break, nor quench the smoking flax. O how comforting this has been to the unworthy writer; for I have felt sometimes that I have been so bruised and burnt that I must die and give up in despair, and felt like poor old Job, "I am made to possess months of vanity, and wearisome nights are appointed unto me." Then the words of the Savior have come to my relief, "In the world ye shall have tribulation." Then why do I expect my portion in this life? for such is not the lot of God's people. But the flesh loves ease and quiet rest, loves to have its desires and affections gratified. But these idols must be torn away, in whatever form they may arise, and the Lord alone be exalted. I do not wish to be understood that I do not believe in loving any earthly objects, but, on the contrary, I do believe that where grace reigns in the heart, there will be more pure and unselfish affection than where such is not the case; and I do think that if the grace of God does not lead to a life of kindness, affection and charity to all, and especially to the household of faith, it is not reigning in the heart as it should, and especially among the brethren and sisters. If there arise hard feelings of any kind whatever, we may rest

assured it is of the flesh; and be the cause what it may, there is and can be no justification for anything but the spirit of love. We may excuse ourselves on the ground of love for the truth and jealousy of the honor of God, but it will never justify harshness or unkindness; for the whole teaching of Christ and his apostles (who are the judges of spiritual Israel) is that of meekness, kindness and love. O, brethren, if we could only see our own selves, and realize the kindness, long-suffering and tender mercy of our heavenly Father, who has borne with us so long, and think of the years of rebellion and sin that we have spent, how it would humble us. Although we are constantly receiving mercies from his hand, how do we repay him? Is it by following his commands, as obedient and loving children? Who dare stand up and say, "God, I thank thee that I am not as other men; I have done my duty, and followed in the footsteps thou hast enjoined?" He makes his children know, and often by very painful experience, as the unworthy writer well knows, that they are unprofitable servants, and but for his sustaining grace they would have run greedily in the way of Cain, and been cast out of his presence into regions of despair. And while we contemplate the goodness of God to us, what shall we render unto him for all his mercies? Shall we not try and show forth his praise, by a consistent walk and conversation toward them that are without? And can we do so better than by being kindly affectioned one to another, forbearing one another in love, praying for one another in the spirit, not letting our fleshly passions take advantage of us?

Dear brother Beebe, my mind has wandered from you personally, and has taken in all my Father's family, earnestly desiring their welfare and the peace of Zion. While I do feel that I am unworthy a name among the people of God, yet I think I can say sincerely that my soul loves Mount Zion, and there my best kindred dwell, and there God my Savior reigns. I am still a reader of the SIGNS, and have read many of the articles with comfort, and would especially mention sister Lynch's experience, which came home to me with a sweetness I cannot tell. As she told how she prayed that the Lord would lead her in his own way, I thought of my own (I may say) thoughtless prayer, that the Lord would humble me and reconcile me to his will, which in some measure, I hope, he has done; but it has been by terrible things in righteousness, which have at times almost sunk me in the depths of sorrow and despair; but amidst it all I think I could say, "He knoweth the way that I take, and when he hath tried me, I shall come forth as gold." I also read S. H. Durand's last piece with a pleasure I cannot express. I can say it was peculiarly sweet to my taste, and I hope the Lord may enable him often both to speak and write to the comfort of the poor in Zion, and may his

words of exhortation and admonition have an abiding place in the hearts of all that love the name of the Lord Jesus. As you are aware, I am not given to using flattering words, but as a word of encouragement I would just say, I am glad you have grace and ability given you to fill so ably your dear father's place; and I hope that in the future, as in the past, the SIGNS may go on and prosper, and be a comfort to many a lonely one that dwells alone among the multitudes of professors that surround them, and that the Lord may keep you meek and humble, ever looking to him for every needed blessing, and that while you are trying to speak or write to the comfort of others, you may be blessed in your own soul.

I am now living somewhat isolated from any of the household of faith, and often wonder why I had to leave those with whom I could converse on the things of the kingdom; but no doubt there has been some wise purpose in it. It is said of Abraham that the Lord called him alone, and blessed him, and increased him; and I believe he was a true type in his earthly pilgrimage of what all God's children are in their spiritual travel. Every one is called alone in their experience, and their blessings always come home to them personally and individually, and it must be fresh and sweet from the throne of God. While the natural religionists (for it is only natural excitement) of our day can draw in multitudes at once, and feel happy and secure in what they call the sanctuary of God, it is not so with the child of grace. Much rather would they retire to some secluded spot, and there pour out their sorrow and grief to him who alone can heal all their wounds, and give rest and peace to the troubled heart. As I look back to the beginning of the way the Lord led me, there is something wonderful and mysterious in the dealings of God with the soul he has determined to save. Well do I remember when the arrows of God's wrath first pierced my soul. I would steal away to the woods, or the closet, or the barn, and groan for mercy; and though I knew not the meaning of faith, and could not say I had any hope, and knew nothing about the blessing of sins forgiven, yet to God I must look for help, and to him I must cry from the depths of my heart. O how wonderfully he leads all his people in paths they have not known. Though they have no knowledge of what faith is, that faith has been securely planted in the heart, and not all the storms of time can ever root up what God has planted.

I have written more than I intended, and nothing of what I intended, but have written in love.

R. SCATES.

ELDER THOMAS P. DUDLEY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I saw brother Dudley on yesterday. He is still in as good health as he has been for some time past, and seems very much pleased to hear from his brethren and friends in the east. Sister Virginia Dudley, like an angel of mercy, is still tenderly caring for him with all the affection of a child.

J. M. THEOBALD.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1882.

PRECIOUS LETTERS.

SECOND LETTER.

MIDDLETOWN, N. Y., Feb. 3, 1869.

ESTEEMED FRIEND:—I love dearly to correspond with those who love the truth, and earnestly inquire for the footsteps of the flock of our adorable Shepherd, and truly such a correspondent I regard you; and if I can be the happy instrument in my heavenly Father's hand of pointing any of the dear children of God, as John the Baptist did, to the Lamb of God, or of relieving their minds from doubts, fears and perplexities, I shall feel that I have not lived in vain. The assurance you express that my efforts have been blessed in your case, gives me great encouragement; and the confiding manner in which you open your mind to me, leads me to regard you as one of the lambs that I am commissioned to feed. I am glad to learn that the Lord has given you strength to come out from your former connection with the popular religionists of the day, and, like Moses, to esteem the reproach of Christ greater riches than the treasures of Egypt; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—Heb. xi. 24-26.

Although the letter they gave you will not be received by the Old School Baptists, it will perhaps silence any misrepresentation as to your separation from them. The various speculations of those who express so much concern for you, are only what might be looked for from them. But I feel certain the Lord, who has brought you out of Egypt with a high hand and an outstretched arm, will conduct you to the land where milk and honey flow, although he may lead you about, as he did Jacob; yet he will keep you as the apple of his eye, and suffer no strange god to hold dominion over you.—Read Deut. xxxii. 10-12. I do not feel surprised that your old associates fail to understand your language; the time has been when you and I were equally unable to comprehend the same language.

But I will hasten to the point on which you seem to be the most perplexed. "Why do Old School pastors address the church only?" Before I attempt a solution of the question, permit me to inquire, Is it really so? Did you ever know an Old School pastor or preacher who never addressed any but the church? Whom am I now addressing? I fully believe you are a child of God, an heir of immortal glory; but you are not within the precincts of a gospel church. All spiritual communications are made to a quickened and spiritual people. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. All the epistles are addressed to the church of God; but it is nevertheless provided

that "He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. iii. 13, 22, compared with Rev. xxii. 16: "I Jesus have sent mine angel to testify unto you these things in the churches." Whenever you have heard me preach, you have heard me address all who were present; and all who have an ear to hear, a heart to receive, are most welcome to all the gospel I am enabled to preach. If any are destitute of a hearing ear, you know I cannot supply them. Jesus said to his disciples, "Blessed are your ears, for they hear," &c. Until that blessing came to us, we were but natural, and therefore had no ability to hear or receive the things of the Spirit. When the preachers of your city preach, the unconverted have no difficulty in hearing or receiving what is preached to them; and that fact proves conclusively that those preachers do not preach the gospel of Christ. An inspired apostle declares most positively, "They are of the world: therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth and the spirit of error."—1 John iv. 5, 6. And our divine Lord, in that most solemn hour when he was to be delivered up for us, lifted up his eyes to heaven and said, "Father, the hour is come," &c. "I have manifested thy name to the men which thou gavest me out of the world," &c. "For I have given them thy word: and the world hath hated them, because they are not of the world."—John xvii. 6, 8, 14.

I do not think you obstinate. I wish you to investigate every point, and test every position by the Scriptures. I do believe God has given you a desire to know the truth, and that he is leading you into it. Led, as you have been, questioning every step as you are led along, will make you the more thoroughly acquainted with every inch of the ground. You will not only believe, but be the more likely to know why you believe the truth. Although I do believe the King's business demands immediate attention, yet I do not advise you to unite with any Old School church until you are fully convinced that they are not only right in their faith and order, but that they are the only organized church of Christ on earth. "Prove all things, and hold fast that which is good." Let the Scriptures be your directory, and ask counsel of God. I do not really believe you differ with me upon the one point; you have probably misapprehended my views. Those who accuse the Old order of Baptists of not preaching to sinners, or only preaching to the church, know that we always preach wherever a door is open, to whoever may be present, whether men will hear or forbear. But the reason why they accuse us is because we dare not give the children's bread to any but children. What they mean by preaching to sinners, is to tell them to repent and believe the gospel, that they can repent and be-

lieve, and that they are required to do so on pain of damnation. If we should so preach, we would preach not the gospel, for there is not a word of gospel in such preaching; it would be to preach what we know to be false. Repentance is as much the gift of God, as is the forgiveness of sins; for to give both to Israel, Christ is exalted a Prince and Savior, and he is also the Author and Finisher of our faith. Any other faith than the faith of the Son of God, which is the fruit of the Spirit, and the gift of God, is delusive and vain.

Now, in conclusion, let me express my gratitude for the confidence you have so kindly reposed in me. I hope it is not misplaced, although I feel an abiding sense of my own nothingness. I feel a deep interest in your welfare, and hope you will continue to express your mind freely to me, and to the extent of my limited ability it will give me heartfelt pleasure to respond to any questions you may propose. I desire you to state all the objections that arise in your mind to my views. I will not attribute them to obstinacy, but rather to a commendable desire to know and to walk in the truth, and only in the truth.

With earnest desire and prayer for your spiritual welfare, I am, I hope, your sincere friend and brother in the Lord,

GILBERT BEEBE.

THIRD LETTER.

MIDDLETOWN, N. Y., April 21, 1869.

ESTEEMED AND DEAR FRIEND—Whom I confidently believe God has chosen unto salvation, through sanctification of the Spirit and belief of the truth:—I was exceedingly pleased to-day to receive your letter of the 18th instant. Although your letter shows that you are still struggling with doubts and fears, and encountering sore conflicts, it confirms the hope I before entertained, that you are a child of God, called by grace, quickened and born of the Spirit, and desiring the sincere milk of the word, that you may grow thereby. The trials through which you are passing are such as the unconverted are strangers to; for none but they who are born of the incorruptible Word of God, which liveth and abideth forever, desire the sincere milk thereof. God is leading you in a way that you know not, and in paths that you have not known; but you may rest assured he will make darkness light before you, and crooked things straight, and rough places plain; and these things will he do unto you, and not forsake you, for so he has graciously promised.

I would be sorry to have you for a moment entertain a thought that your appeals to me for counsel, or any efforts of mine to relieve your burdened mind, have given me trouble. So far indeed from that, the most delightful employment in which I have ever been engaged is in trying to make myself useful to the "jewels of my Lord and Master." After a pilgrimage of more than half a century, during which I have experienced so

much conflict, if I may now be enabled to point out some of the way-marks to those who are young in experience, and speak some words of comfort to the tried and tempted of God's little ones, I shall not feel that I am living in vain. It does seem to me that, for one who has been so long in the school, I ought to be better qualified to say unto the fearful, Be strong. Earth has no charms for me that can compare with the sacred delight which I feel when the bleating lambs of the Savior's flock will tell me, as you have done, of their conflicts and trials, especially if our blessed Lord be pleased to enable me to speak or write to their edification and comfort. And this peculiar pleasure I have felt in corresponding with you. I am glad that you have felt free to open your mind so frankly to me on the subject of your trials and perplexities, and hope you will continue to feel the same freedom, and dismiss forever the thought that your correspondence with me can fail to afford me pleasure so long as it is blessed in any degree to your spiritual benefit.

As you have suggested several questions, I will now, to the extent of my feeble ability and limited sheet, endeavor to respond to them. First: What did brother Purington mean? &c. Of course I cannot speak for Elder P., but if you will read the sixteenth chapter of Numbers, you will see what I suppose he alluded to. When Israel, as the type of the church of God, had transgressed the law, and the judgments of the Lord were sent for their chastisement, and 14,700 of the people were slain, Aaron, the priest of Israel, took a censer and put fire into it, and ran into the camp of Israel, and stood between those that were slain and them that were alive, and stayed the plague that was raging and destroying the people. So when the plague of New Schoolism began to waste the Baptist Church, God raised up his priests and clothed them with salvation, and caused them to run in between those who were smitten with the deadly plague, and those who were not yet led off, to wave before the Lord the odor of gospel truth, which Paul says is unto God a sweet-smelling savor of Christ in them that are dead and them that are alive; to the one, a savor of life unto life: and to the other, of death unto death. So the ministers of Christ are now standing, contending for truth, battling against error, in hope of staying the plague of delusion, and to prevent such as my esteemed friend from being carried into Babylon by the strong delusion which is sent as judgment to such as have pleasure in unrighteousness and believe not the truth. You will observe Israel did not represent the non-professing world, but the nominal people of God. My position between you, my dear child, and those already smitten and dead to us, is, in this letter, a position between the living and the dead. I do regard you as a living child of God; but if you walk after the flesh, Paul says, you shall die, which may almighty grace prevent

In 1 Corinthians iv. 15, Paul is not speaking of the new birth, in which God's children are quickened by the Spirit; for in that birth they are neither begotten nor born of Paul, nor of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 13. But he was speaking of a difference of instructors, and claimed for himself the distinctive gift of a nursing father. With the most unremitting and paternal care and tenderness, had he labored to establish those who were already born of God in the truth. And to use his figure, as he used it, In Christ Jesus, or as a minister of Christ, he had been successful in sowing the precious seed of gospel truth, which had been conceived in their hearts, and resulted in their deliverance from error, and knowledge of the truth. If they were begotten of Paul, from death to life, they would be the children of Paul, but not children of God. It was through the labors of Paul, as a faithful minister of Christ, these Corinthian saints were enlightened after they were born of God. If I regarded you as being dead, I should have no hope that anything I can write or say could enlighten you. "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."—See 1 Cor. ii. 14, and please read the whole chapter. You admit that what I suggested in regard to the marriage of the king's son, had enlightened you on that subject. In the same sense Paul had sown the seed which enlightened the saints. "Light is sown for the righteous." But no force of argument can enlighten the dead.

The word heathen, in Galatians i. 16, only means the Gentiles, all of whom were heathen to the Jews; and Paul was an apostle to the Gentiles, even as Peter and John were to them who were of the circumcision. But we do not object to the gospel being preached even where we have no evidence there are any who are quickened; but where that is the case, the preaching, if it be gospel, cannot do them any good, not being mixed with faith in them that hear.—Heb. iv. 2. God sends his ministers sometimes where there are none who have professed his name, and they go at his bidding; but his ways are equal, and he quickens some, and gives them ears to hear, and opens their hearts, as he did the heart of Lydia, to attend to the things which were spoken of Paul. If you will read the connection of this text (Gal. iv. 19), you will see, in the case of Paul himself, it was the same power and the same God who gave him his first birth, that called him by his grace, and Paul had not even to learn the truth of them who were apostles before he was called.—Eph. i. 13. Read your own experience, and compare it with this text. Did you ever hear any gospel that inclined you to trust in Christ before you were quickened and brought to see yourself a poor, lost and helpless sinner? Even after you were quickened, and felt convinced

of your lost condition, was there not a length of time elapsed before you could trust in God as your Savior? But when, as in the case of Paul in the other text, it pleased God to reveal his Son in you, then your ears were opened to hear the gospel, not merely of salvation, but the gospel of your own salvation; and that gospel, which is, to all that are called, the power of God and the wisdom of God, enabled you to trust in that Christ who was so savingly revealed in you. Before this, and while in a perishing condition, you would have given worlds to know him as your Savior, and to trust in him as such. And let me press the inquiry a little further. Can you even now, after years of experience, at all times trust in him? Have you no seasons of doubting, when even under the sound of gospel preaching your fears prevail over your faith and hope to that degree that you cannot trust in him? But when the Spirit circumcises your ears, and the gospel comes to you in power, and in the Holy Ghost, and in much assurance, then you can and do trust and confide in him, and perhaps think you will never doubt again. Until the word comes in this power to your heart, Paul may preach, and Apollos may water, but you find that none but God can give the increase.

In Romans xv. 20 and its connections, the apostle is treating on the power of Christ as exemplified in his apostleship; and his aversion to preach where Christ had been named or preached, was lest it should appear that he was building on another's foundation. In Revelation xxi. 14 will be seen that the walls which inclose the city of God, the gospel church, are founded on twelve foundations, in which are the names of the twelve apostles of the Lamb. One apostle did not build upon another apostle; but the gospel church is built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone; as in him all the apostles were united and joined together. Each of the apostles was inspired by the Holy Ghost, and therefore did not rest one upon another. His ministry was attended with mighty signs, as an apostle, and therefore he did not dare to even speak of things which Christ had not wrought by him, to make the Gentiles obedient to the faith, by word and deed. That those mighty signs of his apostleship might appear the more conspicuously as what Christ had wrought by him, and not what he had wrought by preaching, he had strived to divest himself and his ministry of everything that could tend to obscure or conceal that display of the power of Christ. He did not go to a theological school to learn to preach, nor did he even go up to Jerusalem to visit those who were apostles before him, nor did he go to those churches which were organized under the ministry of others; for if he had, it would not have so manifestly appeared that he was himself an apostle, nor could those mighty signs of his apostleship, by the power of Christ, so conspicuously have been

seen. Every one of ordinary intelligence might know that Paul, of himself, could not heal the sick, raise the dead, and cast out devils, any more than he could by preaching quicken dead sinners. He was sent to preach at places where the Lord said he had much people, and was not suffered to go to other places, even where he felt inclined to go. And where he was sent, the Lord had a work for him to do, in instructing those whom God should quicken; hence it is said, "As many as were ordained to eternal life believed." Paul did not ordain them to eternal life, nor did his preaching give them eternal life; but when and where God gave them eternal life, they were qualified to be profited by his preaching, and like a nursing father he bestowed his labors on them. If Paul's preaching had been the means or instrumentality by which the Gentiles were quickened, how does it happen that he got out of employment among them? Would it not be cruel in him to leave them, when his preaching might have saved them? "But now having no more place in these parts," &c.—Verse 23. When all the subjects of the grace of God were gathered into the fold and duly instructed, Paul must away from that place and go to Spain, and take Rome in his way, for in these places he had a work assigned him.

Now, having briefly noticed all the passages to which you have referred, I submit my views on them to your prayerful consideration. I remember a remark which I once heard from an old preacher. He said "tradition was like an iron jacket; when one has it on, it is hard to get it off, for it must be cut apart before and behind." But why are you unhappy? Are you unwilling to leave the work of salvation wholly in the hands of him who has engaged to fully accomplish it? Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John vi. 44. Did not the Father, by whom you were quickened, sweetly draw you to Christ, by presenting to you such irresistible attractions in the dear Savior as you were powerless to resist? Must not all who shall be raised up to immortal glory at the last day be drawn in the same manner? Can any come to Christ in any other way? Remember, dear trembling child, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "I know my sheep," says Jesus, "and am known of mine." "He 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, even every one that is called by my name: for I have created him for my glory, I have formed him, yea, I have made him."—Isa. xlii. 6, 7. Is not this enough? You cannot doubt that God will do all this. Then why un-

happy? I am persuaded you will yet rejoice with me in this, that the Lord has 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. 10. Can we desire that his holy arm should be concealed in the work of salvation, that it should be covered with instrumentalities, or by anything intervening between the saved sinner and the naked arm of God? You speak of Elder Leland's remarks on Daniel xii. 3. Elder L. was not free from Arminian notions. They that turn men unto righteousness, turn none but living men; they can give life to none that are dead. The work of the gospel ministry is well adapted to reclaim the erring children of God, and turn them to righteousness. And those who have contended earnestly for the faith and practice of the gospel, whose labors have been greatly blessed in reclaiming wanderers, by teaching them the way of truth more perfectly, have been highly esteemed in the church of Christ, as stars in the gospel firmament. The stars which were in the right hand of Christ (Rev. i. 20) are the angels (pastors) of the seven churches. Daniel's prophecy extended to and through the darkest ages of popery, and the dreadful delusions of the present times, in which many of God's dear children are captivated by seducing spirits, and corrupted by doctrines of devils. Those faithful servants of Christ who shall turn them from error to truth, shall shine in the galaxy of the gospel kingdom, but not in the estimation of antichrist. When the Galatian churches had become bewitched by Judaizing teachers, Paul labored successfully in showing them the errors of their way, and in turning them to righteousness; and so we of the Old School are laboring, according to the measure of grace given to us, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance, to the acknowledging of the truth."

I love to labor thus, it is to me a delightful employment; and I can only hope to be successful in convincing and instructing and turning to righteousness so many of God's living but erring children as the Lord shall to that end make me useful to; but to quicken and raise the dead is the work of God alone. But I fear that I shall weary you with so lengthy a letter; if so, pardon me. If I did not feel an assurance that you are a child of God, earnestly desiring to know and walk in the truth, I could not hope to enlighten you. And with this full confidence, I know that my poor labors can only be of service to you so far as they may be set home and blessed of God; to whose kind and gracious care and protection I now commend you.

Your sincere friend and fellow-heir of the grace of immortal life,

GILBERT BEEBE.

ANSWERS TO CORRESPONDENTS.

"WHILE the heirs of promise are dead in sin, are they under the law of sin and death?"
J. T. H."

There is no revelation that death has any sting, or reigning power, but that which is found in sin; nor can sin have any strength where there is no law.—1 Cor. xv. 56. Neither the heirs of promise nor any others can be dead in sin unless they are under that law by whose transgression they are subjected to death. In Adam all his race inherit that death which passed upon all who were in him when he sinned. So, when the Redeemer came, it was not to keep any from being lost, but to save that which was lost, to redeem them from death, and to deliver the lawful captives. They could not have been lawful captives unless they had been under that law which held them captive. While the whole body of Christ, including all his redeemed from the beginning to the end of time, are by the one offering of the great Redeemer perfected forever and completely saved, being dead to the law by the body of Christ, yet they are not experimentally delivered from condemnation until personally each is brought into the liberty of the sons of God by the life-giving power of the Word applied to them by the Holy Spirit. The grace of God that bringeth salvation is treasured in Christ for all his people; yet in themselves they are children of wrath even as others. This they feel when the commandment comes, and they die under the consciousness of reviving sin. And it is from this that they are delivered by the revelation of that life which is in Christ Jesus. "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. 6. Although the law having been fulfilled in our Redeemer is indeed dead as to all whose sins he bore, yet they are held in bondage under that dead law until he opens the prison to them that are bound.

"A POOR little one" wishes Baptists to give their opinion on the question, When a deacon has been excluded, does his being restored to the fellowship of the church reinstate him as a deacon?—Without designing to prevent others from answering, we will say that we can hardly conceive how this question can have any practical application, since one who has been justly excluded will not be likely to seek a prominent place when he comes back in the spirit of repentance; but like the prodigal, will come with shame and contrition. Indeed, it is not clear that the deacon is to hold that office longer than the church shall judge expedient, even though still retained in fellowship. Some have been taken from that place to labor in the ministry, whose labors have been blessed. If their former official position placed them beyond the control of the church, how could they be transferred to the latter position? But, if they may be called to that work, it seems clear that they

are subject to the judgment of the church in releasing them from their place as deacons, whenever their services as such are not profitable for the glory of God and the good of the church. Therefore, in our opinion, restoration to fellowship does not necessarily restore them to the official position, but the church is competent authority to decide that point.

CHURCH HISTORY.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Yours of the 29th ult. is just at hand. I first expected to have had the manuscript of the Church History completed by the first of last January, and afterwards I thought I could get it ready by the first of this summer; but I have been providentially hindered in so many ways, that when I last wrote you I believed that I could have the work ready for the press by the first of next September. I still hope, if life and health are spared me, to send you the manuscript some time during next September. Even in this very sultry weather, I am devoting my best energies, physical, mental and spiritual, to the accomplishment of the vast undertaking.

Please remind the brethren that the History is to cover a period of almost six thousand years, from the creation to the present time; and that I have unexpectedly found that much of my father's writing needs considerable and laborious revision. I am not willing to impose upon our brethren an inaccurate and unreliable work, if I can avoid it.

I say again that, if life and health are spared me by a kind providence, I hope to send you the manuscript next September, so that the book can be issued from the press some time this year.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., July 1, 1882.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

INQUIRIES AFTER TRUTH

I WOULD like to have Elder S. H. Durand's views on Luke viii. 29-33. What were the bands that he was bound with, and what were the swine? Also, when did the devils enter into the man, and how?

CHARLES W. CLORE.

DUNKIRK, Jay Co., Ind.

MARRIAGES.

ON Wednesday July 5, in the meeting house of the Ebenezer Baptist Church in Baltimore, Md., by Elder Wm. Grafton, assisted by Elder F. A. Chick, Elder Silas H. Durand of Herrick, Bradford Co., Pa., to Miss Clarice E. Pusey, of Baltimore.

JUNE 8th, 1882, at the residence of the bride, in Winchester, Ky., Mr. Eusebius Bainbridge of Fayette County, Ky., to Mrs. Emma Lewis.

AT North Berwick, Me., June 17, 1882, by Eld. Wm. Quint, Mr. John E. Chadbourne, and Miss Mary E. Allen, both of Wells, Me.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—Among the men who have fallen in Israel of late, has now to be numbered our dear brother, **Thomas E. Hunton**, who died at his residence in Fauquier Co., Va., June 4, 1882, aged 69 years. It seems remarkable what a harvest death has reaped among the churches during the past few months. From all over the land come the sad tidings, with startling frequency, of the departure of the tried, true and faithful servants of God, causing a feeling of loneliness and sadness in the heart of those who are left in these low grounds. Certainly death has seemed to be partial in his work of late, and the brightest jewels he has set his seal upon. My brethren who knew him, surely will not accuse me of making invidious comparisons when I say that no brighter jewel has been gathered from among them than the subject of this notice, and a more useful or beloved one in the churches lives not among us.

Brother Hunton was known far and wide as a model man and christian. A naturally amiable and lovely character was beautified and enriched by divine grace. The Spirit of the Master he served was daily manifested by and in him. For many years he served the Broad Run Church as deacon, and he used the office of deacon well, and purchased to himself a good degree. He was hospitable to a fault. His house was the home of the Baptists, many of whom here and elsewhere, can testify to the gracious gifts bestowed upon that dear family, and which they are ready to use as their warm, true hearts dictate. With the rich experience in spiritual things which he had, the evidences of a work of God in him, I have often wondered at the exceedingly low estimate of himself, and his doubts concerning the genuineness of his hope, which he so much of the time entertained. But so it is. The fearful darts of the enemy, the fierce storms beating upon his soul made him the fruitful christian he was. Brother Hunton's later years were spent in a severe struggle with adversity and failing health. His death was very sudden, though not unexpected, as his family had been warned of the nature of his disease, an affection of the heart, and that he was liable to go at any time. The day he died, he was about the house as usual, and about a half hour before, he complained of feeling badly, and lay down. Remedies were used to restore him, but in vain; when suddenly and with the words, "The Lord be praised," upon his lips, he was gone. During the morning he had expressed himself as reconciled to God's will, and if the Lord saw fit, he was ready to go. And so he died. But God was with him, and with his dear stricken wife, who was his helpmeet indeed, and his children who felt the sustaining power of that mighty grace which enables its possessor to rejoice and praise God in the midst of the severest affliction.

Perhaps I have written enough, though my heart would dictate a more worthy tribute to the memory of one, the like of whom I never expect to meet in this world again. A devoted husband, father and friend, an honored, valued neighbor and citizen, and a justly esteemed and beloved member of the church of Christ; in all these relations his death has left a great void. But our loss is his eternal gain, we must believe.

Affectionately your brother,
J. N. BADGER.
BUCKLAND, Prince Wm. Co., Va.

DIED—In the village of West Union, Fayette County, Iowa, on the 30th day of April, 1882, of consumption, sister **Ella J. Gist**, aged 23 years, 2 months and 23 days. She was the daughter of brother Jessie Gist. Sister Gist was possessed of a kind disposition, was frank, openhearted and confiding, possessing all those qualities certain to make the possessor universally respected. Since her mother's death, some two years since, she had been her father's only dependence, keeping his house in order and ministering to his necessities as only loving hands can do. Sister Gist united with the Green's Grove Church, in Linn Co., on the third Sunday in October, 1881, and was baptized by the writer. Her desire to follow her Master was

so strong, and her own weakness was so great, that she was continually beset on either side, until she was constrained to adopt the language of the poet,

"In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you."

After the baptism, her joy seemed to be complete, verifying the saying of one of old, "I would rather be a doorkeeper in the house of God, than dwell in the tents of wickedness." But the good Lord willed to take her home to himself, where is bliss forever more. She leaves a father, bound under a heavy load of sorrow and affliction, (having in the last four years borne from his house, his wife, one son and two daughters,) three brothers and three sisters-in-law and a large circle of relatives and friends; but they do not mourn without hope. May the Lord sanctify their affliction to their good. By request the writer spoke on the first Sunday in June, at the Turkey River Association, to the afflicted ones and a crowded house of sorrowing friends and brethren, from the words of our Savior to Martha, John xi. 25, 26.

ALSO,

DIED—At Wanbeck, Linn County, Iowa, Dec. 9, 1881, of diphtheria, after an illness of six days, **Ward Owens**, son of brother Allen-son and sister R. Owens, aged 3 years and 9 months. He was one of those bright, active, intelligent and attractive children that carry sunshine and good cheer wherever they go. Being possessed of a most lovely disposition, he naturally drew the attention of every one who saw him, reminding us of the cry of the prophet, "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it." May the father and mother, brothers and sisters, be resigned to the perfect will of him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And may they say, "Even so, Father, because it seemeth good in thy sight." The undersigned is requested to preach a funeral discourse at the time of the yearly meeting of the Green's Grove Church, at their meeting house in Linn Co., Iowa, at 11 o'clock, on the third Sunday in October next.

SMITH KETCHUM.

KEWANEE, Ill., June 10, 1882.

I AM requested by the friends of the deceased to send the following obituary of **Mrs. Sarah Ann Darland**, wife of Mr Isaac C. Darland. She was the daughter of Mr. James Hause and Elizabeth his wife; was born August 14, 1850, while on the journey crossing the plains coming to Oregon, and died April 9, 1882, consequently was 31 years, 7 months and 25 days old. Her disease was thought to be affection of the lungs and liver. She had been suffering for about eighteen months, still growing weaker until the last. During the time of her affliction, and even before, she said but little either for or against the subject of religion, until about one week before her death, when she seemed to be awakened to the reality of death and of a future state beyond this world of sorrow and pain. She said to her husband and mother-in-law, who were watching around her bed to give her the necessary aid and attention, that she wanted to tell them something. She said that she knew she was going to die and leave them, but that death had no terrors to her then; that she felt ready and willing to die whenever it was the Lord's good pleasure to take her; that the thought of leaving her husband and little children was the only thing that grieved her or would cause her to stay longer here. She seemed very happy, and commenced to sing a few lines of the hymn commencing, "Glory to God, I am at the fountain drinking." She would often be trying to sing to God's praise, and considering her extreme weakness manifested great love for the cause of religion, and before her death requested that Elder James A. Bullock should preach her funeral discourse at her house, which he did to an interested congregation of neighbors, relatives and friends, who followed her remains to the Goldendale Cemetery, where she was laid to await the final summons, "Child,

your Father calls, come home." The subject of this obituary was the daughter-in-law of our dear brother and sister, Samuel R. and Susannah Darland.

Yours in love,
J. T. CROOKS.
GOLDENDALE, Kikitat Co., W. T.

DIED—May the 5th, 1882, at the residence of Mr. William Opdyke, Southampton, Bucks Co., Pa., **Miss Sarah Anderson**, in the 71st year of her age. Sister Anderson was a faithful and devoted member of the Primitive Baptist Church for six years, having been baptized with several others on the second Sunday in June, 1876, by our esteemed Elder Wm. J. Purington. She was highly esteemed by the brethren, all of whom regarded her walk as a practical exemplification of that grace of God that hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this evil world. Sister Anderson was, like a great many others of the Lord's dear children, for many years a wanderer in the wilderness, before she saw her way clear to come out to take her place among the Lord's dear people. In her last sickness she was very calm and resigned, speaking of her departure, and giving all necessary directions for her funeral. She selected the 14th chapter of John, and also a hymn to be read on the occasion. The writer attended her funeral on the 9th, and spoke from the first three verses of the fourteenth of John, "Let not your heart be troubled," &c. There was a goodly number in attendance, and close attention paid to the preaching. She leaves but one brother, and a few other relatives, with the church, to mourn, but not as they which have no hope. May the Lord sanctify this dispensation to the good of all affected thereby.

In hope of salvation,

A. B. FRANCIS.

PLEASANT VALLEY, Va., June, 1882.

ASSOCIATIONAL.

THE Old School Baptist yearly conference of Maine, will be held this year with the church at North Berwick, York Co., Maine, commencing on Friday, the first day of September, at half past ten o'clock, a. m., and continue three days. All that have a mind to assemble with us at that time we hope will do so, and we shall be glad to see them. There will be teams at North Berwick Depot the day before the meeting, in the a. m. and p. m., to take those who come to the place of the meeting.

WM. QUINT.

THE Redstone Old School Baptist Association will meet with the Indian Creek Church, Mongolia Co., W. Va., near Alfred C. Barker's, between Fairmount and Morgantown, on Friday before the first Sunday in September, 1882. We desire all lovers of the truth who can be with us. Those coming by rail will be met at Fairmount on Thursday and conveyed to the meeting.

JESSIE BARB.

THE White Water Regular Baptist Association, will meet with the Little Blue River Church, Rusk Co., Ind., on Wednesday before the second Saturday in August next, (the 9th day of the month) and continue Thursday and Friday following. A general invitation is extended to the brethren, and especially to the ministry. Those coming on the Central Road will change at Dunreith, and go south on the Rushville & Newcastle road to Hamilton Station; and those coming on the Cincinnati, Hamilton & Indianapolis Junction R. R. will change cars at Rushville, Ind., and go north on the Rushville & Newcastle to Hamilton Station, on Tuesday before the meeting, where they will be met and cared for by the brethren.

W. H. BECK, Clerk.

THE New Hope Primitive Baptist Association will be held with the church at Ephesus, Drew Co., Ark., twelve miles nearly south from Monticello, and I think it would be very gratifying to the brethren and sisters if some of the ministers among our northern brethren could be with us on that

occasion. The meeting will commence on Saturday before the third Sunday in October, 1882. If any should come by Pine Bluff, they can find one of our ministers in that city, (Daniel Westall) who will be glad to receive them and bear them company to the meeting. Railroad conveyance now extends to Monticello.

A. TOMLIN.

THE Old School Predestinarian Baptist Association called Siloam, will convene with Siloam Church at Bosh, Mercer Co., Mo., 11 miles east of Princeton, on the first Saturday in September. Those coming by rail will be met at Princeton on Friday, at 11 o'clock a. m. We cordially invite all, especially ministers.

J. M. STOUT.

THE Lexington Old School Baptist Association is appointed to be held with the church at Gilboa, Schoharie Co., N. Y., on the third (instead of the first, as formerly) Wednesday in September, (20th) 1882, and continue until Thursday evening.

THE Licking Association of Particular Baptists will be held, the Lord willing, with the church at Sardis, Boone Co., Ky., on Friday before the second Saturday in September, 1882, and continue three days. Those coming from the south by way of the C. S. R. R. will be met at Richwood, Boone Co., Ky.; those coming from the north and east will come to Cincinnati, take the C. S. R. R. and come to Richwood, where all will be met on Thursday evening before the meeting, and conveyed to places of entertainment. We cordially invite all, especially the ministering brethren.

THE Tallahatchie Association of Primitive Baptists will convene with the Church at Pilgrim's Rest, near Longtown, Panola Co., Miss., twelve miles west of Como, on M. & T. R. R., on Wednesday before the third Sunday in September, 1882, and continue the two following days, when and where we hope to meet the brethren of our sister associations with whom we correspond. There will be conveyances at Como for all those wanting it, at the proper time.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Concord Association of Regular Baptists will convene, by divine permission, with the Otter Creek Church, in Girard, Macoupin Co., Ill., on Saturday, the 9th of September, 1882, at 10 o'clock a. m., and continue the two succeeding days, at the crossing of the Chicago & Alton R. R. and the Jacksonville & South Eastern R. R. A cordial invitation is given to Elders and brethren to attend.

Those coming on the cars will stop at Girard and inquire for S. R. Boggess, near the depot.

S. R. BOGGESE, Church Clerk.

THE Indian Creek Regular Old School Baptist Association will be held with the Indian Creek Church, at Riley, Butler County, Ohio, commencing on Friday before the third Sunday in September, 1882, at ten o'clock a. m., and continue the two following days. Brethren and sisters of our faith and order are cordially invited to visit us at that time, and ministering brethren are especially invited.

Those coming by railway from the north, east and south, will come by way of Hamilton, Ohio, and take the train for Indianapolis, stopping at Wood Station. Those coming from the west will come by way of Indianapolis stopping at the same station, (Wood) where they will be met on Thursday evening and Friday morning, and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE annual session of the Virginia Corresponding Meeting will be held, by divine permission, with the Quantico Church, Prince Wm. Co., Va., Wednesday, Thursday and Friday preceding the third Sunday in August, 1882. Brethren and friends coming on the cars by way of Alexandria and Washington, will arrive at those places in time to take

the cars over the Virginia Midland Road for Bristoe Station on Tuesday. The train leaves Washington at 7.10 a. m. and Alexandria 7.35 a. m., according to the present schedule.

Those coming from the south over the Virginia Midland Road will leave the morning train at Bristoe. A cordial invitation is extended to all who desire to attend. We hope to meet with a number of our brethren in the ministry.

WM. M. SMOOT.

THE Des Moines River Old School Predestinarian Baptist Association will be held with the Greens Grove Church, five miles north of Cedar Rapids, and two and a half miles north-west of Marion, Linn Co., Iowa, commencing on Saturday before the third Sunday in August, (19th) 1882, at the house of brother Willis S. Gott.

Those coming on the Chicago, North Western, or Burlington, Cedar Rapids & St. Paul, or Burlington, Cedar Rapids & Northern Railroads, will be met at Cedar Rapids. Those coming on the Dubuque, South-western and Milwaukee Railroad, will be met at Marion; all on Friday before the meeting. We have the promise of a reduction in fare on most of these roads, and expect to get it on all those through Iowa. We will be glad to see as many present as can come.

WILLIS S. GOTT.

THE Maine Old School Baptist Association will hold its next session, if the Lord will, in Gardiner, to begin on Friday before the last Monday in August, (25th) and continue three days.

Those coming from the west via the Maine Central R. R. must take the accommodation train at Brunswick and leave at South Gardiner station, where friends will meet them at 3.31 p. m., on the day before the meeting.

H. CAMPBELL.

THE Sandy Creek Regular Baptist Association is appointed to meet this year with Sandy Creek Church, at Celedonia, in Putnam Co., Ill., on Friday before the second Sunday in September.

JOHN DOWNEY, Clerk.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50.

MIDDLETOWN, N. Y., AUGUST 15, 1882.

NO. 16.

CORRESPONDENCE.

ACWORTH, Cobb Co., Ga., May 7, 1882.

DEAR BROTHER IN CHRIST:—For nearly a year I have felt impressed to write a portion of my experience, though partly written and published in the year 1871; for it is only in part that we are able to express our exercises. When I read an experience of grace, I never think the writer has told it all, for words cannot express it.

The first Scripture that I remember noticing is this, "The Spirit of God moved upon the face of the waters."—Gen. i. 2. I was then seven years old. From early childhood I have had many serious thoughts about God and eternity, and thought it was needful that something be done in order for me to enjoy heaven and happiness after this life. I thought there was a place of punishment after death, and I did not want to go there. I was wicked enough to think that if I could know I would not go to that place of punishment, I would not care how wickedly I did, nor whom I grieved. About this time I dreamed of seeing the sun rise in the west, as soon as it had gone down; and I thought the day of judgment had come, and that I was on my knees, trying to pray. This dream troubled me some, but I would not tell of it. My sister, older than myself, joined the Methodists when I was in my fourteenth year, and then I became very uneasy, and tried, as I was taught, to seek the Lord. I thought if I could mourn over my sins, and seek the Lord in the right way, he would forgive all my sins, and give me religion, and I would be certain to know it, and that it was from the Lord. But my great grief was that I could not mourn or grieve. I tried to pray often, but did not want any one on earth to know it. I was afraid to go far from the house to try to pray, and was afraid to kneel in the dark. I would sometimes kneel for a few moments, and then spring up, frightened, and get into bed, and there try to pray. In less than a year after this, I was taken sick, and for a while could not sit up. My mother nursed me until I got about, but not well, when she was taken sick, and I tried to attend to the household affairs, as my older sister was visiting a married sister some distance from home. I relapsed into typhoid pneumonia, and thought I was going to die, being unprepared. There was but one thing I could think of that gave me the least glimmer of hope, which was this, "O Lord, if thou wilt, thou canst make me whole and save me." I did not

know that was prayer. I thought I had sinned away the day of grace, perhaps, and it might be too late. It seemed to me there was a better prospect for any one on earth than me. I was in so much distress, both of body and mind, that I could hold my peace no longer. My mother would sit up in bed and talk to me, telling me of Jesus. I did not doubt God's power to save me, if it was his will. I said to my sister that it might be best for me to die, and go into torment, as it might be a warning to my brothers and sisters. Then these words came to my mind,

"When I was sinking down
Beneath God's righteous frown,
Christ laid aside his crown
For my poor soul."

And I said, "Into thy hands, O Lord, I commit myself, with all I have, or ever expect to have." I became quiet, and said no more about dying, only that I was willing to go, and would rather die than live to commit any more sin, if it was the pleasure of the Lord to take me. I accepted this as a promise that I should not die in my sin. I did not think it was anything to go to the church with, although I believed it was because of what Jesus had done that I could be saved. I praised the Lord and thanked him for such a great and precious hope. After I got well, the family intimated that I ought to claim that as a hope, and go to the church and be baptized; but little was said about it, as we did not live near a church of my parents' faith and order, being Missionary Baptists. I had settled it in my mind, and expressed the same, that I never intended to go to the church until I had good evidence that I was a proper subject, as I could not bear the thought of acting hypocritically. I remained out of the church for seven years. I had a hope, but I wanted a better one, or a brighter manifestation, and I begged the Lord to give me a brighter evidence, and show me whether I was seeking him aright or not. I sometimes thought of writing to some preacher, and telling of my feelings, and asking for advice; but I did not tell any one. During the war I went to stay for a while with a sister who lived near a Missionary Baptist meeting house. She and another sister talked to me, saying they looked upon me as a member, and had for years; that they thought I ought to be baptized and join the church; that if I staid outside and waited for a better evidence, I might never obtain it; that if I would go to the church, in the pathway of duty I might find the blessing. In the year 1863 I joined

the Missionary Baptists, and thought I felt a great deal better, but was never satisfied. In 1864 I began to learn something about the "hard shells," as the people called them. I went to hear them preach, and I thought even their singing was better than I had been used to hearing, and they looked as though they were interested and at home. Here another trouble began. I did not want to leave the Missionaries, yet I began to think the Old School Baptists were my people. O how could I bear to be baptized again? I remained away as long as I could. It often passed through my mind, "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Also, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." So I left, or was let go, and went to my own people. I felt glad there was such a people on the earth and I am yet glad. I tried to live right, according to the Scripture rule. I always tried to keep in my place at home or abroad, and not to act contrary to my husband's wishes in any respect, thinking such things a duty. I tried to do my whole duty in visiting the sick, in the church and also in the neighborhood, and keeping myself unspotted from the world, and avoiding all appearance of evil, and endeavoring to take fast hold of instruction.

But my troubles had only just begun, of which I cannot speak particularly—the great depth of tribulation through which I have passed. How often I have thought of the answer to the apostle Paul's prayer, "My grace is sufficient for thee," and it has strengthened me often. I have often thought, perhaps I am having some confidence in myself, like Job in his first state. And like Peter, I thought I had left all to follow Christ, and did not understand how the reward was to come, or what it was to be. O how short-sighted we are! When it pleased the Lord to cause me to pass through the floods and flames, I feared that my family would be swept away. I wept because I had not died when a babe. I spent nearly whole nights in prayer, weeping and wailing over my great affliction. I never have seen any one surrounded with troubles as I have been; yet I have always tried to appear as pleasant as possible, for the sake of others. I tried to look to the Lord alone, knowing that he had said that with him all things are possible. In that I had not the least shadow of a doubt, being so comforted and sustained under sad events. I strove,

doing the best I knew, or was able to do, often weeping and lamenting because I could not keep from sinning, nor do anything good. Twice we moved so far that I called for a church letter, and both times I was tempted not to take any letter; but for fear of offending I would forbear, and then was tempted to hold it, which I once did for two or three years, thinking it might be better for me and the church; for I had come to a place where I was afraid that my surroundings were so extremely peculiar that I had better not be a visible member. I was so troubled about it that often after having read a lovely communication in some of our religious papers, I thought of writing to them for advice on the subject. Once, when about to write to one at a distance, this scripture came to my mind, "Better is a neighbor that is near than a brother far off." "I am nearer to you than he is." I knew the much loved, still voice. I said, "O Lord, tell me plainly, ought I to be in the church militant? I know, O Lord, that that which thou doest is forever, and is perfect, as thou art perfect; but all that speak about thee to the people, do not agree." And I received this answer, "The prophets prophesy lies in my name, and I have not sent them." At another time, when bowed down, he said to me, "Cast not away your confidence, which has great recompense of reward." "He that endureth unto the end shall be saved."

On the fifth Sunday of last May I went to Acworth to hear Elder J. G. Eubanks preach. On Saturday his text was in Matthew, concerning the lost piece of silver, the lost sheep and the prodigal son. I understood all he said, I think. On Sunday a large congregation gathered, and they sang, "How firm a foundation," &c., and, "Approach, my soul, the mercy seat," &c. I thought both hymns just suited me. The text was, Heb. xii. 18-25, "For ye are not come to the mount that might be touched," &c. It does seem to me that I lost sight of this world for a little while, and was as though drawn sweetly and safely into eternity, and was completely satisfied with good things. I knew it was a taste of the power of the world to come and of eternal things. I was so happy that I did not have the least inclination to talk, and did not want any one to speak to me. I never desired anything so much in all my life, as I then did that I might have that frame of mind forever; nevertheless I was willing for the Lord's will to be done. He showed

me that there had never been a time when I was not embraced in his love, nor ever would be. If this is not a rich inheritance, I do not know what is. This accounts for my not being swept away or consumed. At first I wondered if any one on the earth knew of those things that were shown to me. I knew better than to attempt to tell it to all, although I was not ashamed to talk about it at any time. I thought I saw clearly the holy city. After I had studied or considered the matter for about two weeks, I thought it might be that I had not seen the kingdom of heaven until then. At our next meeting I told the church about my fears, that perhaps I had been living in the church unprepared. This one thing I do know, that I had been blessed in a way that I had never expected to be while this earthly tabernacle was not yet dissolved. O death, where is thy sting? O grave, where is thy victory? The blessings have overbalanced all my afflictions. It is good for me that I have been afflicted, that I might learn the Lord's statutes. The church said they did not think I had been deceived, but that I had been blessed with a brighter manifestation. But in spite of all this, doubts would cross my mind. My self-confidence was gone, and has not returned. I know nothing by myself, and never expect to.

I have only hinted at a few things, and see how volumes might be written without exhausting the subject. In love to all who love our dear and precious Lord and Savior Jesus Christ, I remain your unworthy sister in hope of immortality,

L. P. MCDANIEL.

NEBRASKA, Ohio, March 1, 1882.

DEAR BRETHREN BEEBE:—I am a poor, feeble worm of the dust, and do not feel worthy to write anything for publication. For some time past I felt so dissatisfied that I could only be reconciled while reading your valuable and welcome paper to my father's house; but how to express my desolate feelings is unknown to me, and I only wish to tell of the way in which it has appeared to me what a poor, sinful creature I am.

During the month of September last, my mother took a trip to the state of Illinois, to visit her daughter Emma, and was absent about two weeks. About four days after her return, we received a dispatch for mother to return, and on the next evening we received another dispatch, stating that Emma was dead. O what a shock it was to us all! Sister Emma requested to be brought back to her native home to be buried, and her husband did as she requested. While at the grave, my dear mother said she was very sick, and on our return home she took to her bed and was never able to be up again. Being the only one that could conveniently wait upon her, I staid by her bed night and day. On Wednesday morning, March 5th, she seemed a little worse, but on the following day seemed better, and I felt a hope that she would get well, until about half-

past nine o'clock in the evening, when I saw that she was dying, and in five minutes she was a corpse. All that I could do was to cry to God for help, for it seemed to me that I should perish in my tracks. It was then I saw how quickly we could be separated. I saw our desolate condition. My father, aged about sixty-six years, with three younger brothers and myself were left alone, my two sisters being married and away from home. I thought, what are we to do? You can imagine what my feelings were, my father being old, and I being the oldest child at home, with the care of the family upon me. I thought I would give anything in my power if I could only get relief from my trouble in some way. I tried to pray, but it seemed that all I said would not reach higher than my head. I thought, O that I could only be one of the least of God's children, if one at all. All that I could say was, "God be merciful to me, a sinner." This was on the sixth day of October. I continued in this way for some time, and on the first Saturday and Sunday in November I went to meeting with my father, as I knew he would be lonesome. While brother Tussing was preaching, a strange feeling came over me, and I thought if I could only get away from there without anyone finding out I was there, I would never go back again. But it was only a few days till brethren Hickman and Vanhorn preached at Turkey Run again, and I could not stay away. While brother Hickman was preaching, I had the same feeling as before, and on the first Saturday and Sunday in December following I found myself as usual at Turkey Run. While our dear pastor was preaching, I thought I would have given all the world, were it mine to give, if I could only feel as he seemed to feel. He gave an invitation to any who might wish to talk to the church, but my heart seemed too hard for me to offer to enter into a body of what seemed to me to be Christ's chosen ones. I went home sick, and felt that I was forever lost. I thought, O if the earth would only open and let me down where neither soul or body would ever be found! I thought if I could only get away where no one could ever see me, nor hear of any of my wretched, sinful ways, perhaps I would feel better; but it was all in vain, for God is everywhere present. I continued in this way until the last day of December, 1881, when I found myself as usual at Turkey Run, although I had to go alone, my father not being able to go. While our dear brother Tussing was preaching, it seemed to me as though some one must have told him how I felt. After preaching, he gave the usual invitation, and before I hardly knew what I was doing, I was trying to tell the church my little experience, and to my surprise I was received. I was baptized on the following day, and O what a load of trouble seemed to leave me. As brother Tussing raised me out of the water, I felt to say,

"Nothing in my hand I bring,
Simply to the cross I cling."

O what joy I seemed to have! It was unspeakable. But it was not long till I feared that I had deceived the church and was myself deceived.

I will close, and submit this to your judgment. I am a poor writer at best, and feel to be the least of all saints, if one at all. May the love of God and the fellowship of the Spirit rest with you and all the dear children forever.

Yours in love,

HARVEY O. BLUE.

KELLEY'S CORNERS, Mich., April 23, 1882.

DEAR BRETHREN BEEBE:—As the time has come for me to renew my subscription for our most valuable paper, I will try to write a few lines, and may the Holy Spirit guide my pen. As I sit lonely in my room, I know the great Searcher of all hearts knows the motive that prompts me to address the dear and beloved readers of the SIGNS, our great medium of correspondence. I feel my weakness and unworthiness, and how often has my poor heart been made to cry aloud while reading the communications of the dear kindred in Christ. O how I have wished for ability to write as the oracles of God! But when little is given, little is required. If I know my heart, I desire to be taught of the blessed Jesus. While listening to our dear brother, Elder Seitz, of Ohio, during the past week, I thought it must be the love of Jesus that prompts him to come so far and blow the glorious gospel trumpet, as he is in his eightieth year. It did seem like the cool and living waters to those who are thirsty, and like honey and the honeycomb. Truly I feel to say, "Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance, and in thy name shall they rejoice all the day." O how I pity those who are following the delusions of men, and who would exterminate from the earth the true religion of Jesus. But no weapon formed against Zion shall prosper. It does seem that evil men wax worse and worse, and infidels seem to unite to worry the poor and tried little ones. They are not afraid to speak evil and deride the religion of our blessed Jesus. O that I may ever be kept by the power of God, that I may never follow the cunningly devised fables, but may the Spirit of the divine Master guide and direct me in the path of righteousness. But I see so much imperfection in my daily life that I am almost tempted to give up all hope; yet I am constrained by love divine, I hope, to look to Jesus, who alone can help. Many times when the raging billows have almost overwhelmed me, he has appeared my helper and my everlasting all. For nearly twenty-four years I have been a poor, destitute beggar, and sometimes fear that I have been too ungrateful in many ways to the divine hand that has bestowed the great blessings on one so vile. I know that if this poor, sinful worm is ever so happy as to walk the streets of the

heavenly Jerusalem, her song will be, Glory to Jesus; for none but Jesus can do helpless sinners good.

May God sustain his own cause, and may "the sword of the Lord and of Gideon" be ever wielded while time lasts. With love to all who love the Lord,

MARY P. LEWIS.

DECEMBER 31, 1881.

DEAR BRETHREN:—The inclosed is my remittance for the SIGNS OF THE TIMES, our precious family paper. Although so late, I gladly embrace this opportunity to cast in my tribute of love and sympathy for the bereaved friends of our much lamented senior editor. Although he went as a shock of corn fully ripe, we can but sorrow that we shall hear his voice no more, nor any more be instructed by his sweet counsel. The time I heard his voice was at Otego, N. Y., eleven years ago, at the close of a meeting held in that place. He read the hymn,

"Twixt Jesus and his chosen race
Subsists a bond of sovereign grace," &c.

I must say that I never heard a hymn read with more feeling, and it seemed to me that it caused nearly all who were present to weep, especially when he read the fourth verse,

"Hail sacred union, firm and strong!
How great the grace, how sweet the song!
That worms of earth should ever be
One with incarnate Deity!"

I never can forget how the silent tears rolled down his cheeks. He will live in the hearts of many. He is not dead but sleepeth.

If I am not greatly deceived, I have been greatly interested and comforted while reading in the SIGNS the experiences of the brethren and sisters, who all speak the same language, "Salvation is of the Lord." You who are so able, write on, for it is instructive to a poor, feeble one like me. I live in a land where the people teach that mankind can obtain salvation by their own works; and when I see what poor steerage they make, it makes me feel that I have much to be thankful for, that God's watchful care has been over me, and kept me from following after the delusions of men. Yet I have daily to mourn over my short-comings, and often feel that I am deceiving myself and others. Many times I find myself doubting that the Lord has ever done anything for my poor soul. Then my thoughts go back to the time when the sweet words came to me, ere I knew they were in God's holy word, "As thy days so shall thy strength be," and which strengthens me to struggle on, hoping and fearing, which I expect will be my lot while in this tabernacle. I believe the Lord has a remnant according to the election of grace, and they shall show forth his praise.

I must speak of the blessed privilege I had of attending an association last June, in Black Hawk Co., Iowa, the first I have attended since I came to this state. It was well attended, and there was no jarring sound. All had been taught in the same school. How pleasant it is to see such union, and such kindness

manifested to us all. I shall never forget brother Sohner's family, they were so kind to me; and also brother Blake. I felt undeserving of such kindness. I do believe the good Lord will reward them. They were all strangers to me in the flesh, but I feel that we were led by the same Spirit, and their sweet faces I can never forget. I heard able sermons from a number of God's servants. I hope I may be blessed with another such privilege.

I wish to speak of brother Chick's piece in the SIGNS, where he speaks of the saints wanting to rejoice evermore, and pray without ceasing, and in everything to give thanks; but the cares of the world oppress them, and their mind is caught away in them, &c. It corresponds with my own mind of late. If I know my own heart's desire, I would not have it so. I would be hourly inquiring God's will concerning me, and do it in meekness and fear.

"Whatever be my lot below,
Thy grace sufficient may I know;
Thy loving kindness me incline
To love thee, precious Savior, mine."

A. SHEPHERD.

HARLEM, Clay Co., Mo., Oct. 2, 1881.

DEAR BRETHREN BEEBE:—Today being the appointed time for our association at Unity, Platte Co., Mo., and not being permitted to meet with the dear brethren as I had hoped, with your permission I feel like saying a few words to them through our family paper, to let them know that though I am absent in body, yet I am present with them in spirit, joying and rejoicing in the Lord. Although I am often cast down, overwhelmed and tempest-tossed, yet I have found rest in the crucified Redeemer, who is our only hope and our salvation. "Not unto us, not unto us, but unto thy name, O Lord, be all the glory." Thanks be to God, salvation is not of works, but by the grace of God, who works all things after the counsel of his own will. Then he is not begging sinners every day to come and be saved by him. With him there is nothing new nor old. He is perfect in knowledge and supreme in power, and has declared the end from the beginning. We hear it declared by men in our day that Christ died to make the way possible for all to be saved. But Jesus says, "I lay down my life for the sheep." He did not lay down his life to make them his sheep, but because they were his sheep, and needed redemption. O what a wretched condition they are in! involved in transgression, ten thousand talents in debt, and nothing to pay with. But that good Shepherd's eye beheld them all the while, and loved them with an everlasting love, and therefore with loving kindness he draws them. They do not draw him, but he draws them. And when they have a view of themselves as undone sinners, they are willing to be drawn by him. Then they know it is not because of any good that they have done or can do, but alone through the love and kindness of their great Shepherd.

If Jesus died to make the way pos-

sible for all to be saved, and yet all are not saved, how has he finished the work which he came to do? He said, while on the cross, "It is finished."

Dear brethren, may you be supported and strengthened by the grace of God to fully discharge your duty as faithful soldiers of Jesus Christ.

RICHARD WALLER.

JULY 21, 1882.

ELDER WM. L. BEEBE—MY DEAR FRIEND:—Your very kind and welcome letter was duly received, and I really thought at the time that I would not again trespass upon your time and patience, although you very kindly gave me permission to do so. But the impulse to address you once more is so great, that it seems quite impossible to adhere to my former resolve. What a longing I do have for the society of God's dear children, for some one that I might feel free to converse with, and for the privilege of hearing the preaching of the gospel. How wicked and rebellious my heart is at times, and how hard to be reconciled to the will of my heavenly Father. And although I know and feel that it is for some wise purpose that I am so isolated, yet I do feel the deprivation very heavily.

You say in your letter that you are satisfied that I do love that precious Friend. O that I might be fully satisfied in my own mind of the truth of the statement! for it is the doubts I have upon that very subject that is the cause of all my trouble. If you only knew my heart as I know it, I fear you would not be so sure that the Spirit of Christ reigns therein. Could any one who loves be so filled with wicked thoughts, doubts, fears and unbelief, and so cold and barren of all spiritual life, as I am at times? If I were a true follower of the Lamb, could three days pass in succession in which it is impossible for me to raise my heart to God in prayer, and have so little inclination to read his holy word? But I know that the desire to love and praise him is often in my heart, when I find it impossible to do so; and even that is sweet to me. How often, how very often I recall the lines of the poem beginning, "Tis a point I long to know," &c., thinking that it describes my feelings better than I can describe them myself, and I wonder if that is really the experience of the true followers of Christ. I have had such serious doubt in my mind whether mine is what would be regarded as a christian experience, for it does not seem to me to accord with those I read in the SIGNS; and those are the only ones I can judge of, for I never heard one related. But on reading the experience of Elder Brees in the last issue of the SIGNS, I felt comforted and encouraged, for it appears that he never experienced any of those bright and marked evidences which are related by so many of God's dear children. How earnestly I have prayed for a brighter, clearer evidence that I am born again. But how thankful I should be for the

faintest glimmer of a hope, since that is infinitely more than I deserve. But my way is not all shrouded in darkness and gloom, for I have some precious moments, when my Savior seems very near to me, and my whole soul is filled with love and adoration. I often think that the worst punishment that could be inflicted upon me throughout eternity would be to be forever banished from the presence of the Lord. How could I endure it? And yet, do I know that that will not be my portion? I have had but very little light, warmth or spiritual enjoyment since my return from the association, and I cannot but feel that perhaps I am reaping my just deserts for my disobedience. Was it, or was it not, my duty? That is the question that still agitates my mind, and gives me no rest whatever. Weeks before I attended the association, the subject of baptism was ever present with me, and the words, "Arise, and be baptized," were constantly in my mind; and, could you believe it? I had fully decided, as I thought, that if an opportunity offered, I would present myself to the church. But when that opportunity arrived, it seemed impossible for me to accept it, for I could not feel that the blessed privilege was for me. O that you would pray for me, that my duty may be made clear to me, and that I may have strength to obey.

I would like so much to hear from you again, and yet I feel almost guilty in making such a request, when I know that your duties are so arduous, and your time so fully occupied. But just one word of encouragement would be like manna to my doubting, famishing soul.

Hoping that I may yet have a name and place among the children of God, I remain your most unworthy friend,

T. A. S.

(Editorial reply on page 189.)

JACKSON, Tenn., Dec. 11, 1881.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I do not see how I can do without the SIGNS, and have concluded to renew my subscription.

Salvation is of the Lord. "For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God." What is grace? It is the free favor and gift of God. What was the favor or gift of God? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then it is evident that his Son was the gift. Now, what is faith? Faith is the substance of things hoped for, the evidence of things not seen." What is it that we hope for? We hope for the pardon of our sins, and eternal life and glory, through Jesus Christ our Lord. What is the substance of that hope? Jesus, who is in us the hope of glory. Now it is clear to my mind that Jesus is the object of the christian's faith. Then salvation is all of the Lord, and it is evident that we are saved by his kind favor, through Jesus Christ, the "unspeakable gift."

We have neighbors in the flesh

here who teach that faith is the act of the creature. If this be so, we are evidently saved by our own works, and Paul should have said, By grace are ye saved, through your works; and Christ should have said, God so loved the world that he sent his only begotten Son, that as many as may or will believe on him until death, should not perish but have everlasting life; or, God so loved the world that he sent his Son to make a way possible whereby the people can be saved, if they will comply with or accept the overtures of mercy. But it does not so read in my Bible, and I thank God that it does not; for if it was left for man to save himself, hopeless would be our case.

But the question may be, and often is, asked, "Do you not believe in good works?" I answer, I do with all my heart. But who is it that can perform good works, when the God of the universe has said that man and all his works are evil? He says, "There is none good but one; that is God." Then, evidently, we must be born of God, born of the Spirit, and by that Spirit we can do and perform good works, and work out that temporal salvation which is so necessary to the comfort of God's people.

Write on, dear brethren and sisters, for your communications fill my heart with love. Sometimes while reading of your travels, I come to the conclusion that surely I am born again, and that we have been taught in the same school, for your experience agrees with my own. If a saint, I am the least of all. Brethren and sisters, pray for me and mine.

Brethren Beebe, may God bless you, and all the household of faith, is my prayer for Jesus' sake. I remain as ever, your little brother in Christ, I hope,

J. M. WHITENTON.

ARGYLE, Denton Co., Texas, May, 1882.

ELDER G. BEEBE'S SONS—DEARLY BELOVED BRETHREN:—I feel the most unworthy to make this claim or to use this appellation, for I feel my weakness and imperfections, if I am not deceived. It is by the grace of God that I am what I am. I am a poor, helpless sinner, dependent upon my God for ability to lay hold upon his blessed word and to believe all the promises are mine. I feel the need of his grace to warm my cold and hard heart and melt it with his dying love. O how often I mourn an absent God, and feel like one alone! But now and then I find a blessing, the greatest I can ask. The words of my Lord are so sweet to me, "It is I, be not afraid." "My grace is sufficient for thee." "I will not leave you comfortless: I will come to you." "But some doubted; and Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." These, with many other portions of the Scriptures, have been of late graciously applied to my poor, trembling, disconsolate soul. O what a fullness of power and love there is in my Lord and my God! O how easy and sweet

it is to believe that I am saved by his power! Being in the arms of his everlasting love, I feel that my Redeemer is mine and I am his, and his robe of righteousness is all I need. I do wish to be reconciled to his holy will, and to praise his name always, and give all the glory to him, who has done so much for me, a poor, helpless sinner. O, brethren, all ye that fear the Lord, join with me to praise his holy name, 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. It is all of grace, from first to last. Salvation is of the Lord, and to him be all the glory, now and forevermore.

Dear brethren, I do so much love to read your editorials and the communications of the dear brethren and sisters. I often feel to thank God and take courage for the consolation I receive thereby. I am, like many of the dear brethren and sisters, afar off from a church of our order. We have had no preaching in this vicinity since last September.

Your afflicted and unworthy sister,
in hope of eternal life,

JANE Y. HARMON.

SCIO, Linn Co., Oregon.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will now try to fill my sheet with the subject of religion, and submit it to your better judgment.

Our Savior 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." This eternal life is in the Son. I cannot tell when it was not in the Son, for it was there before the world began. We hear the Holy Ghost saying, through Paul, "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, "In hope of eternal life, which God that cannot lie, promised before the world began." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And Jesus said to Peter, (who had said, "We believe and are sure that thou art the Christ, the Son of the living God,") "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Here, then, is a revealed religion. Whoever may scoff at it, it is in the Bible. Jesus says, "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." Again he says, "I lay down my life for the sheep." Will any of them be lost? I answer, No; for all that he came to save are secure. Though devils may rage, they cannot disinherit one of

God's children, for their life is hid with Christ in God. To disinherit one of God's children, God himself must be dethroned. Jesus was delivered for our offences, and arose from the dead for our justification; and as surely as he arose, just so surely will all his members arise in his likeness; for them that sleep in Jesus will God bring with him. Wherefore comfort one another with these words.

Your brother in hope,
H. T. NAVE.

SUMMIT, Benton Co., Ore., April 10, 1882.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—We are in the mountains, lonely, so we have to depend on the SIGNS almost entirely for preaching. We are always glad to get each number, for they bring comfort and consolation to us. I often feel like the prodigal, poor and starving, cold and cast down, unworthy, sin-defiled, imperfect, and all my thoughts and actions seem to be evil. I often feel to say with Peter, "Lord, save, I perish." Occasionally while reading the Bible or the SIGNS, I am lifted up, and enabled to praise the great God of the universe. I take great pleasure in reading the communications of the brethren and sisters. They all seem to be in the Spirit, although they complain of weakness and barrenness of mind. If I could write as many of the dear saints do, it would be a pleasure to write. We are commanded to comfort one another, and to love one another, and so fulfill the law of Christ. Love is the fulfilling of the law. It gives me courage when I read the epistles of the dear saints, seasoned with love. They have no confidence in the flesh, but all their trust is in the Lord. It makes me feel that we are very near friends and kinsmen. I do believe the God we desire to worship has all power in heaven and earth, and will do all his pleasure, and save his poor children, who are scattered in the uttermost parts of the earth. We are told that the Lord knoweth them that are his, and none is able to pluck them out of his hand. Then, dear brethren, we have a sure foundation to build upon. To love the truth of God, and to feel humbled under a sense of our unworthiness, is fruit that does not grow on the natural vine, for the natural state of poor mortals is to feel exalted in themselves. But O what joy is experienced by the saints when they feel that God is all in all. Then they sing glory to God in the highest, who sent his Son to save them from their sins.

May the God of all grace bless and sustain you, is the prayer of your unworthy brother in hope of eternal life,

M. H. BOWMAN.

SPRING GROVE, Dallas Co., Mo., May, 1882.

DEAR BRETHREN IN CHRIST:—I am a stranger to you in the flesh, but I hope I am not a stranger in the Spirit. I am not a subscriber for the SIGNS OF THE TIMES, for the very good reason that I am so nearly

blind I cannot see to read. Yet I thought I would write a few lines, if by any means I may stir up your pure minds by way of remembrance. I will first call your attention to the words of our blessed Savior to his disciples, when he was about to leave them, "If ye were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you." And through his apostle he says to them, "Have no fellowship with the unfruitful works of darkness."—Eph. v. 11. These works of darkness I understand to be the institutions of men, religiously. When the children of God become entangled with these things, and the church fellowships them, she is unfaithful to him who has said, "Come out from among them and be separate," and has descended to the weak and beggarly elements of the world. Such a course is denying their calling as pilgrims and strangers; it is a turning aside, and taking up a citizenship in the world; and instead of being good soldiers of Jesus Christ, they are disloyal to the Captain of their salvation.

Now, my dear brethren, if I have any other motive in writing this than the welfare of Zion, I know it not. I am made to tremble for the peace of the church when I see some, who have evidently been placed on the walls of Zion by the Lord, instead of warning the people, have compromised with the enemy, and are ensnared in the way that leads to destruction. They are unequally yoked with unbelievers, and have married a strange woman.—Prov. v. May the Lord keep us from the evil of this present world. Amen.

Yours in tribulation,

A. A. EDWARDS.

JANUARY 1, 1881.

DEAR BRETHREN BEEBE:—By your permission I desire to pen a few of my scattered thoughts to the dear readers of our family paper, the SIGNS OF THE TIMES. We are permitted to behold the ushering in of another new year. As yet we know not whether it is to bring to us much joy or much sorrow; but this we do know, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And, "All things work together for good to them that love God, to them who are the called according to his purpose." "What shall we then say to these things? If God be for us, who can be against us? O blessed people saved by the Lord, naught can harm you, for your life is hid with Christ in God. Nothing can separate you from his love. You are more than conquerors through him that loved you, for sin has no more dominion over you. "Ye have not received the spirit of bondage, again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." But are we to understand by the comforting assurance and precious promises contained in the holy Scriptures that these chosen vessels of mercy are to expe-

rience no trials or disappointments, to entertain no doubts and fears, to encounter no storms of adversity nor buffetings of Satan, while sailing over the sea of life? Certainly not; for we are told in the Scriptures of truth, "In the world ye shall have tribulation." But how closely are these words followed by the comforting assurance of Jesus himself, addressed to his beloved disciples, "But be of good cheer; I have overcome the world." If ye drink not of his cup, if ye partake not of his sufferings, then are ye none of his. Then let us rejoice that we are counted worthy to suffer for his sake. "Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

During the past year many veterans have received their discharge and entered into the rest prepared for them; and it may be that ere this year wings its flight, many more valiant men shall be gathered home. If so, let not your heart be troubled, for God doeth all things well, and blessed be his holy name.

Yours in hope,

AN EARTHEN PITCHER.

PARROTTSVILLE, East Tenn., Dec. 17, 1881.

DEAR FRIEND BEEBE:—For the first time I will pen you a few lines and give a short sketch of the reason of my hope in Christ. I was quite young when I was first made to see my true condition. I went to work, and tried to pray; but the more I tried, the worse I seemed to get, and I felt it was sin for me to ask God to have mercy on me, such a sinful creature; so I thought I would stop trying to pray, but before I was aware I would be saying, "Lord, have mercy on me, a poor sinner, if it is thy blessed will; but if I must go to hell, let me sin no more." I continued in this way for years. One night I dreamed I saw the road Christians had to travel to reach heaven, but I could not climb it. From this time I grew worse, and came to the conclusion that it was very wrong for me to read the Bible, so I would lay it up and think I would never again try to read it; but I could not long remain in that mind. Thus I continued for several years, until one Saturday night in year 1869, when I dreamed that I saw Jesus over my head, and I commenced singing. When I awoke, I was praising my Maker with all my powers.

I have never attached myself to any church, but I am an Old Baptist in principle. My father, Pleasant A. Witt, was an Old Baptist preacher.

PHEBE E. DRISKILL.

INQUIRIES AFTER TRUTH

WILL Elder Wm. M. Smoot please give his views through the SIGNS OF THE TIMES on Eccl. xii. 3-6? I have heard the Arminians explain it in their way, but I wish to know the spiritual meaning of it.

J. N. HENDERSON.

TOWSONTOWN, Md.

HISTORICAL SKETCH

Delivered on the One Hundred and Sixty-Seventh Anniversary of the Old School Baptist Church of Hopewell, N. J., in their Meeting House, April 23d, 1882, by Elder William J. Purington.

The speaker announced for his text the following declarations of Scripture: "Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."—Psalm lxxxiii. 1-4.

The speaker, in his prefatory remarks, stated that he had been in the ministry nearly thirty-three years, and during that time had mingled in "open worship" with many Baptist churches and associations, but had never felt such peculiar emotions as he did then, for he was about to show from the records of the church that we had not departed from the faith of our fathers, nor from "the foundation of the apostles and prophets, Jesus Christ himself being the corner stone," as the popular or modern Missionary and Means Baptists had stated of us; and that he had no desire to trench upon the rights of any individual or any organization, but should show forth from the church records and divine testimony that the church stood in 1882 upon precisely the same foundation that she did in 1715.

The Baptist Church at Hopewell, New Jersey, was organized at the residence of Joseph Stout, April 23d, 1715, containing twelve members, five of whom were Stouts. And what were the principles upon which she was founded?

1. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one."—1 John v. 7, 8.

2. Jehovah is self-existent, and the first Cause of all subsequent causes, being under no law separate from the counsel of his own will, according to the following Scriptural declarations: "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand; for I lift up my hand to heaven, and say, I live forever."—Deut. xxxii. 39, 40. Also, "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."—Isa. xli. 10.

3. The total depravity of man in his natural state, according to the following texts: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Genesis vi. 5.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12.

4. The doctrine of eternal, personal, unconditional election of all the members of the body of Christ, according to the following texts: "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."—John xvii. 1, 2. "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. 3, 4.

5. The doctrine of special and definite atonement, according to the following texts: "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John x. 15. "Husbands, love your wives, even as 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: that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25-27.

6. In order to worship God in spirit and in truth, there must of necessity be a spiritual birth, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Jesus said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Also, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John iii. 3, 6, 7.

7. We, as a church, believe in sovereign, efficacious and reigning grace, by which the redeemed vessels of mercy are called out of the darkness of nature into the marvelous light and liberty of the gospel, and by which they are kept through their earthly pilgrimage, and taken home to immortal glory.—John vi. 37-39; x. 27-30. Christ's flesh and blood is their meat and drink.—John vi. 53-57.

8. We believe in baptism by immersion, and that it is in deed and in truth for believers; and that our dear Redeemer set the example in the river Jordan.—Matt. iii. 13-17.

Now, beloved brethren, sisters and friends, you have heard announced in a condensed form our articles of faith, or the principles enunciated when this church was organized, one hundred and sixty-seven years ago to-day; and, by the grace of God supporting us, we now intend to show that we stand, as a church, on those cardinal principles, unmoved by sophistry and unawed by fear.

Now we will appeal to our church

record. "Until 1721 the church had no settled minister, but was supplied by Abel Morgan, John Burroughs, Joseph Wood and others for about five years; but in 1721 Thomas Simons came and settled, and continued to preach the gospel in private houses, the church not having any public place. He remained about three years, and then moved to Charleston, S. C. The church was again left destitute, until a Mr. Eglesfield was prevailed upon to attend one Sunday in a month, but was not ordained, which occasioned other ministers to visit the church frequently, and the church remained in this condition until 1728. Then application was made to the Baptist Church in Montgomery, Pa., and we obtained the services of Mr. Joseph Eaton once a month, which continued thus for about fifteen years, during which time many were added to the church. In 1742, Joseph Eaton becoming feeble, he informed us of a Mr. Thomas Davis, minister and member of the church at Great Valley, who visited us, and a call was given him to settle with us. He lived at Col. Joseph Stout's, which is now the residence of Mrs. Sarah Weart. Not long after his coming here, the members living near Bethlehem desired a letter of dismission, to be incorporated into a church there, and it was granted them May 22d, 1742; and Mr. Davis preached here about three years, and then resigned. On the 19th of June, 1747, at an appointed meeting for business, the church agreed to build a meeting-house, and David Stout, Benjamin Stout, Benjamin Drake and Henry Oxley were chosen the managers. At this time there was a joyful prospect for the church, as matters seemed so harmonious, and soon many persons gave signs of deep interest; for the Lord seemed to own and bless his servants, especially a brother Miller, who attended more frequently than any other; and a happy check was put upon frolicking and gaming in the neighborhood. The lowering clouds which had appeared to threaten the overthrow of the church were blown away. The managers, above noticed, set about to build the meeting-house, on a lot of ground given by Mr. John Hart, commencing some time in August, 1747, and some time the following winter got it fit to hold meetings in; till then, meetings were held in private houses. In April, 1748, Mr. Isaac Eaton, from Pennsylvania, came and preached amongst us, and continued to visit us frequently until July following, when two messengers, John Stout and John Gano, were sent with a letter to the church at Southampton, Pa., that they might grant him leave to serve us more constantly for a season, which being granted, he came and preached amongst us; but not being ordained, Mr. Miller chiefly administered the ordinances until September, 1748. Then the said Isaac Eaton got a letter of dismission from the church at Southampton, and joined Hopewell Church October 30th, 1748, and was ordained at Hopewell, by the unanimous call of the church, No-

vember 23d, 1748, by the following named brethren: James Carman, Thomas Curtis, Benjamin Miller and Joshua Potts. Immediately Isaac Eaton was called to be our minister, and it was agreed that the sacrament should be administered once in every two months, or six times in the year. In 1749 a parsonage was purchased for our minister. In 1750 the church agreed that their business meetings should be quarterly, unless absolute necessity called for them oftener. John Gano was licensed by the church to preach April 14th, 1753. May 29th, 1754, was set to ordain John Gano, and the Revs. Mr. Miller and Mr. Stelle being called to assist, a sermon was preached from 1 Tim. iv. 6, after which hands were laid on him, and he given the full authority of the church."

Remarks.—Here is the first place in our church record that the attribute belonging to Jehovah is applied to the creature man, "whose breath is in his nostrils; for wherein is he to be accounted of?"—Isaiah ii. 22. It was not so recorded by our departed brother, Isaac Eaton, for the writing shows it to have been penned by another scribe; and it was dropped from our church record, for we dare not give to man the attribute of Jehovah. The word is found only once in the Bible, and that is in the one hundred and eleventh Psalm, and it there reads, "He sent redemption unto his people; he hath commanded his covenant forever: holy and reverend is his name." This awful and sublime word is from the Hebrew *yare*, and signifies in English, to be feared, revered. The derivative word, reverence, is to be found thirteen times in the Scriptures, seven times in the Old Testament, and six times in the New Testament; neither do we as a church use the terms clergy and laity, but the New Testament terms, pastors and people, servants and churches, and our ministers are addressed by the apostolic title, Elders.—See 1 Peter v. 1-3. In the Greek testament the term is *presbuteros*, in English, an Elder, also an aged person; and sixty-two times it is recorded in the New Testament having direct reference to the ministry or teachers. Also, it is recorded having an inferior meaning; but the context shows its true meaning to any careful reader.

"May 15th, 1762, licensed Joseph Powell to preach and publicly travel abroad. In October, 1769, a petition was forwarded to Governor William Franklin to obtain a charter for the church, to constitute her a body politic, and it was granted December 11th of the same year. December 16th, 1769, trustees were appointed. Isaac Eaton died the 4th day of July, 1772; therefore he was pastor of the church not quite twenty-four years. July 2d, 1772, the subject of calling David Jones to be our minister was debated some time, and then postponed. October 15th, 1774, the church voted for Benjamin Coles as our minister, and July 3d, 1775, Benjamin Coles was settled here as minister. The time he accepted the call is not stated, but the presumption is soon after he was

called. July 23d, 1775, Benjamin Coles and his wife became members of our church; but in 1779, so much dissatisfaction arose between Benjamin Coles and the members, that during that year his relation as pastor was to cease. November 3d, 1779, a call was given Samuel Jones to become our pastor; but February 19th, 1780, a letter was received informing us that Samuel Jones could not be obtained as our pastor, at which time Mr. Charles Thompson received the unanimous vote of our church to be our minister; but April 15th, 1780, received a letter that Mr. Thompson could not comply with our request. Then agreed to have Isaac Stelle, Samuel Jones, William Vanhorn, John Pitman and Burges Allison as supplies, until we could obtain a minister of our own. Oliver Hart, having been driven from his home in Charleston, S. C., and being in Pennsylvania, was called to be the minister of the church, and accepted the call. February 14th, 1788, James Ewing had liberty given him to speak on next meeting-day of the church. June 20th, 1789, James Ewing received a full license to preach when and where a door might be opened, and a certificate was given him by the clerk. May 4th, 1794, James Ewing was ordained to the work of the ministry by Oliver Hart and John Blackwell. Oliver Hart died December 31st, 1795."

Remarks.—Oliver Hart was faithful to his dear Lord and Redeemer, and noted for his integrity and firmness. He was buried in the Southampton (Pa.) Baptist cemetery.

"March 10th, 1796, James Ewing was chosen minister of the church, as long as agreeable to both him and the church, by a plurality of votes, which office he accepted. A council was called to deliberate on the case, whether it would be proper for Mr. Ewing to continue another year as minister of the church, and the decision was that he remain another year. The ministers called to give the advice were Rune Runyon, William Vanhorn, Peter Wilson and William Staughton. April 18th, 1781, a recommendation from the Philadelphia Association was deliberated upon, to set apart some Lord's day in June following, and that a sermon be delivered on the subject, and a collection be taken up in order to augment the fund for the education of pious young men for the ministry."

Remarks.—Beloved brethren, sisters, and listening friends, then was the introduction of the entering wedge, or the sowing of the seeds of the briars and thorns, which in after years caused so much agitation in the church, and the final separation from the "work-mongrel system." Notice, the association, and not the Hopewell Church, introduced the matter. The New Testament says nothing about literary attainments being necessary to qualify a man to preach the gospel, neither is there anything said against a learned man preaching the gospel, if called by the grace of God; for Saul of Tarsus, and Peter, the Galilean fisherman, were placed

on an equal footing in the great and important matter of preaching the gospel. And Paul said of himself and his brethren, "Not that we are sufficient of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. iii. 5. 6. This language shows that ministers of the gospel are God-made teachers of the truth. Every called, faithful and true minister of Jesus Christ has to learn the force of the preceding quotation by painful and bitter experience; but they who have a smattering of education, mere sciolists, and have gone into the "business" of preaching in order to obtain a support easily, know nothing about the trials of God's called and true servants; and, beloved in the Lord, they who have not experienced these things cannot tell them, and we ought not to expect it of them.

"August 20th, 1803, twenty-four members made a request to be organized into a church in the neighborhood of Harbourn town, which was unanimously granted. September 15th, 1804, *Resolved*, That in time to come, when the association may vote any money not relating to the funds, but their own proper business and in pursuit of general utility, this church will support their messengers in defraying the expenses so accruing. January 19th, 1805, James Ewing resigned the pastoral care of the church after the first day of April, 1806, and requested the church to take measures for the calling of another minister, and the safety of the farm. February 25th, 1805, agreed to give Thomas B. Montanye a call; and he visited us, but did not accept the call. Various other ministers were invited to visit us, viz., Mr. Allison, Mr. White, and others. August 17th, 1805, a motion was made by brother Richard Stout, by way of query, whether the church will appoint a day to collect money for the missionary fund; but the church concluded that they could not for the missionary fund nor the educational fund."

Remarks.—Brethren, honor to the good old Hopewell Church! for her firmness in that hour; and she still remains fixed in her principles. If the collection had been asked according to what Paul desired, how willingly the dear children of God would have contributed; for said he, "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints, which are at Jerusalem."—Rom. xv. 16. And in 1 Corinthians xvi. 2 he tells us how it is to be done; therefore such collection was for no utopian object. Does such a resolution show, in the way it was disposed of, that the church as a body was bewitched then with the cry of "the horse-leech's two daughters, crying, Give, give?"—Proverbs xxx. 15. No! She stood against those carnal innovations like the rock Gibraltar; and though mil-

lions upon millions of waves have dashed against its base, and thousands of times the vivid lightnings have "played" around its summit, and awful thunders reverberated over it, yet it stands unmoved. So may it be with this, to me, dear church, until the last rolling billow of time shall dash and break upon the shore of eternity, and the redeemed family of our God be gathered home to immortal glory.

"October 19th, 1805, then it was unanimously agreed that Mr. White is our choice for pastor; but January 18th, 1806, Mr. White informed us that he felt it to be his duty to remain where he then was. March 15th, 1806, a letter was written to William Bishop, asking him to supply our pulpit the ensuing year. May 17th, 1806, James Ewing died, who was pastor of this church from April 1st, 1796, to April 1st, 1805, a period of nine years. Under the ministry of Mr. Ewing, one hundred and fifty-three persons were baptized and added to the church in about three years. October 18th, 1806, it was moved and seconded, that Mr. Boggs should be given a call to come and settle with us, but the motion was finally withdrawn. December 20th, 1806, a motion was made that Mr. Parkinson be invited to settle with us; on voting, a great majority was against it. Then it was moved and seconded that the church give Mr. Boggs a call to settle with us. On the question being put to a vote, seventeen persons voted for it and three against it; but the three persons voting against it acknowledged that they had nothing against the man. A committee was then appointed to wait on Mr. Boggs, and inform him of the action of the church. On January 17th, 1807, the committee informed the church that they had waited on Mr. Boggs, and that he had accepted the call of the church, and produced his letter to that effect. April 18th, 1807, Mr. Bishop made a request that a letter of recommendation be given him by this church, as he was about to leave, which was granted, for he was only a supply, and not pastor. At the same church meeting brother John Boggs presented a letter of dismission from the Wilmington (Del.) Church, and was received as a member of this church.

"Elder John Boggs departed this life October 4th, 1846. Elder Boggs was upwards of thirty-nine years pastor of this church. He commenced his pastoral labors here in the spring of 1807, and was removed by death on the 4th day of October, 1846. Through the course of his pastoral charge, during that period, the great Head of the church was pleased abundantly to own and bless his labors to the edification of the church in this place, and for the gathering into the visible fold of Christ many of God's children. He was steadfast in maintaining the sovereign, distinguishing grace of God; ever faithful to reprove, rebuke and exhort, with all long-suffering and patience; and living, as he did, especially during several years towards the close of his

life, when many of the Baptist Churches around us departed from the truth, both in faith and practice, following human inventions, such as Missionary and Bible societies, Sunday schools, &c., for the conversion of sinners. But Elder Boggs continued to the end to stand aloof from all such antichristian institutions, and enjoyed to the last the entire confidence and fellowship of the Old School Baptist brethren and churches."

Thus, brethren and listening friends, the ministers who supplied this church have been traced from 1715, the time of her organization, down to the death of Elder John Boggs in 1846, a period of about one hundred and thirty-one years; and since that time, although we have our church record still kept, there was no need of copying any of that, for there are many now present who personally know the trouble and sorrow we had to endure in the past forty years, on account of the cunningly devised fables introduced into our denomination, and the falsehoods uttered against us by our enemies. This church and our sister church at Harbourn town are the only two left in this State that have not been torn asunder by the carnal delusions now promulgated.

We will now pay our respects to a certain Mercer County atlas published a few years ago. When parties were canvassing for that work, it was to be when published a correct account, in a condensed form, of interesting matters in the county. At length the atlas appeared, and how about Hopewell and Harbourn town Churches? Why they had become extinct, or nearly so, and had culminated or ended in the "Calvary Baptist Church." Was that a historical fact or a modern falsehood? Who made the bridge from Elder Boggs up to that period, about thirty-five years, leaving out Elder Curtis, with others, and Elder P. Hartwell, who was pastor twenty-five years? And such report was not only circulated far and near, but believed; and at the same time both of our churches were having their stated meetings and ordinances regularly, and this church numbered two hundred and eleven members. The wish, on the part of the compilers and publishers, was father to the thought, for not one had left this church and united with the so-called "Calvary Church." Brethren, I cannot believe that such dishonesty can prosper. I am glad that we have recorded in our church record the denunciation of such a gross falsehood. Mr. Cathcart, of Philadelphia, Pa., has just published a work, in which he states that we are reduced in our membership to 48,000, and 400 ministers. But it makes no difference as to the numbers; the truth of God should be our aim, and not numbers. According to the statement of the Means Baptists, we have been dying the past fifty years, but not dead yet; and it seems that our death is too protracted to suit our enemies.

We will now notice an article pub-

lished in August, 1880, in a so-called *Baptist Family Magazine*, and it reads thus:

"We take the liberty of laying before our readers part of an interesting letter from Rev. H. B. Garner, pastor at Hopewell, N. J. Speaking of the Magazine, he says: Particularly have I been interested in the diary of 'S. J.' the local allusions, specially to Hopewell, awakening interest, and stimulating appetite for more. I have been awaiting with unusual expectancy that portion of the diary which would refer to the author's school-days at Rev. Isaac Eaton's Academy, in this place. The first installment has come with the June number, and afforded much pleasure to me, and to the lovers of historic bits of ye olden time of this neighborhood. Am in hopes the diary will prove quite prolific, as well as interesting in facts, which will prove stronger than fiction to our Old School friends, who have usurped the place which belongs to the regular Baptists of to-day. History is not their forte, nor is it a welcome ally in the prosecution of their work. The facts of fifty and a hundred years ago are all against their present position, and it only needs the intelligent presentation of them to make the untenableness of some of their claims patent to the minds of the unprejudiced and thinking men among them. The old church, burying-ground, school-house and farms, are a constant reminder to me of the work of other days, when the denomination in its infancy was struggling under the leadership of Isaac Eaton, Abel Morgan, Benj. Griffith, and later of Samuel Jones, John Gano, Morgan Edwards, James Manning, Thomas Ustick, *et. al.* And it is to be regretted that access to the records of those days are now out of our hands, and if existing at all, practically buried under the covering of Old School exclusivism."

While it does not seem of much consequence to engage the subalterns while the champions go free, yet, as our author has used some expressions having a direct bearing upon the Old School Baptist Church of Hopewell, they shall not pass this day without being noticed. No man should ever engage in a controversy unless he fully understands both sides of the question, for unless he does, he will cut the ligaments of his own argumentation; and every erroneous proposition always confutes itself, and every person in a false position is *autokatakritos*, or self-condemned.

Brethren, what usurping have we done? What place have we usurped? Have we not maintained our church organization for this long period? Certainly we have. It seems, according to our author, the farm, burying-ground, &c., are a "a reminder of other days." What is the meaning of the term "place?" the name Old School given us by our author's own denomination, or does it mean that we have property that they covet? It certainly means something. Hark, what sound is that? The grave-stones in our cemetery are talking to

us, and listen to what they say: "About ten years ago, one day, when we were quietly and faithfully guarding the dust of the sleeping children of God, we heard this language: 'That parsonage farm, this brick church, and this cemetery, belong to us, and we ought to have them.' And immediately underneath us we heard, in deep and awful tones, a voice passing through the chambers of death, saying, 'The Lord forbid that our children should give our inheritance to any Ahab or Jezebel;' and such was the commotion that we did not know but that we should have to leave our places, and let the dead saints arise to rebuke such covetousness." Does it not appear strange, brethren, sisters and friends, that those gravestones should have ears and tongues? Can we not say, Sleep on, dear saints and faithful ministers, Eaton, Boggs, Hartwell, and others, for by the grace of God we, your children, will contend for and defend the same glorious and immortal principles of truth that you did; for we know that this church was established on the foundation of the apostles and prophets before the bantling of Fullerism was born? As to the intelligent presentation of facts, &c., we are satisfied that this church and congregation would not suffer much by a comparison with the organization to which our author is united. As to the records being "buried under Old School exclusivism," they can go to the Philadelphia Association and obtain their records; but as to our church records, they are ours, and by the grace of God we intend to keep them. Brethren and sisters, be kind and courteous in all the relations of life; but as it regards your faith in Jesus Christ, never leave that, though you become odious in the eyes of carnal religion, for your dear Savior was rejected, and a man of sorrows and acquainted with grief.

There can be nothing said about the argument on the text, for want of space, and it would make the article too lengthy. Suffice it to say, that each clause was elaborate, and the arrows of truth were not pointless, but sharp and barbed, and the indications were that they were not without effect.

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EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1882.

PRECIOUS LETTERS.

FOURTH LETTER.

MIDDLETOWN, N. Y., July 26, 1869.

ESTEEMED DAUGHTER:—You may rest assured of my sincerity and candor in saying that it affords me great pleasure to receive your communications, and to employ my feeble efforts to relieve your mind on those subjects which have caused anxiety. I truly feel that I am less than the least of all saints, yet I trust that to me is this grace given, that I should preach among the Gentiles the unsearchable riches of our Lord Jesus Christ. I feel thankful to God that any of the dear bleating lambs of his flock can feel a freedom to open their minds without reserve to me on the subject which lies so near to the heart of all who fear the Lord. And could you know the pleasure I feel in replying to your inquiries, you would dismiss all fear of wearying me.

Your letter of the 25th instant came to me this morning, and I feel deeply interested in what it contains. From the kind and confiding manner in which you have felt inclined to express yourself to me, and your appreciation of my feeble efforts to relieve your mind from perplexities, which have given you disquietude, I flatter myself that you will not be offended at my addressing you as daughter, for it is only in the sense in which Paul said to one of the churches, "Although ye have ten thousand instructors, yet have ye not many fathers." I truly feel a kind of paternal solicitude for the welfare of those who are now passing through conflicts with which I have been familiar almost three score years.

I did not design to reprove you when I spoke of your feeling happy. There is nothing in the gospel to make those who receive it gloomy or sad. Laughter, as well as tears, may sometimes indicate a cordial reception of the truth.—See Psalm cxxvi. 2. Before I attempt to give you my understanding of those passages to which you have called my attention, I wish to premise, first, that all revelation by the unerring Spirit of God to the saints, is made to their faith, not to their reason. We are called to walk by faith, not by sight, and to look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. And "Faith is the substance of things hoped for, the evidence of things not seen."—See 2 Cor. v. 7; iv. 18; Heb. xi. 1. What therefore God reveals to our faith, is not to be doubted because of the blindness of our mental powers to comprehend it. The faith of Abraham impelled him to move forward, not knowing whither he went. The carnal mind (even of the christian) receiveth not the things of the Spirit of God, for they are foolishness to the natural man (or mind); neither can he know them, because they are

spiritually discerned. You cannot discipline or educate your reasoning powers so as to comprehend the things of the Spirit; for if that could be done, the conflict between the flesh and the Spirit would cease. You seem to think that if the Lord would give you light on the one point, everything else would be clear; but it is like the poetic idea of ascending the Alps: as we gain what had appeared to be the summit, still we find Alps on Alps appearing. And finally we with the apostle will, after all that we can know is known, have to exclaim, "*O the depths!*" The one perplexing point, if I rightly understand you, is that on which we have conversed, namely, Is the gospel to be preached to the ungodly? And is the preaching of it to them a means by which they are to be quickened or born again? To these questions I can only repeat my former replies. The "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matthew xxiv. 14. "Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15. Both the commission, and the example of Christ and his apostles, show that the proclamation of the gospel is to be made unrestrictedly to all, which justifies Christ's ministers in preaching wherever a door is opened, without first excluding from the assembly all who are not born again. And this preaching to a mixed multitude is not to quicken them, but it is for a witness; and what does it witness? It witnesses or discriminates between those who are and those who are not born again; for he that hath an ear to hear will hear, and as on the day of pentecost, they will gladly receive the word, while all who are dead in sins will fail to receive it. It is a savor of life unto life to them that are born of God, and of death unto death to them that perish. Jesus has said, "As the Father raiseth up the dead, and quickeneth them: even so the Son also quickeneth whom he will." Is there any other way or means by which the dead can be quickened? "Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath [not shall or may have] everlasting life."—John v. 21, 24. The hearing of the gospel, and the reception of it, as a witness, proves that the hearer and recipient of it has already passed from death unto life. None but God himself can make the dead hear, as he made Lazarus hear; and this he will do, for 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."—John v. 25. Can any other voice penetrate the dark domains of death, and quicken the dead? The gospel is glad tidings to the meek.—Isa. lxi. 1; Luke iv. 18. Is the preaching of Christ gospel or glad tidings to any other? "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard."—Heb. iv. 2. Faith is the

fruit of the Spirit. Do any who are dead then possess faith? Can any who are destitute of faith mix faith with the hearing of gospel preaching? If they cannot mix faith with the hearing of the preached word, can they be profited by the preaching? We in preaching say to all men, as our Lord said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." But that saying or preaching is not gospel or glad tidings to those who would prefer to be saved in some other way. The sovereignty of God, predestination, election, regeneration and the new birth, the preservation of the saints by grace to eternal glory, with all promises, instructions, admonitions, laws and ordinances of Christ, is gospel, because it is glad tidings to the meek, to the heaven-born; but it is not gospel, because it is not glad tidings, to those who hate it. It is not mixed with faith in those who have no faith, and it cannot profit them.

But I will attend to the passages to which you referred. First, Ezekiel iii. 16-22: "Son of man, I have made thee a watchman unto the house of Israel." Why not to the house of Esau, and to everybody else? Because the word of the Lord confined his charge to the house of Israel; and if he had extended his watchcare to any other house or people, he would have disobeyed the Lord. He was commanded to receive his instructions at God's mouth, and from no other source. The house of Israel was the family of Israel, God's peculiar people; to that house, and to no other, God sent his prophets. To them, and to no other people, he gave his law, as a covenant of works. And if the prophet Ezekiel had attempted to apply that law to the heathen nations round about them, and called on the Gentiles to mingle with Israel, to be circumcised, and to worship in the temple at Jerusalem, he would have transgressed the commandment of his God. The law and the priesthood of the house of Israel differed from that of any other people. That law provided that when an Israelite had done wickedly, if he should turn from his wickedness and do that which was lawful and right, bring his sin offering to the priest, &c., he should be restored to his place and privileges in that house, and his wickedness should not be remembered. And if a righteous Israelite should turn from his righteousness and violate the law, his former righteousness should not be remembered. The responsible position of Ezekiel, as a watchman to the house of Israel, imposed on him the duty to receive the word at the mouth of God, and bear that word in every case precisely as he had received it from God. Hence we find him bearing his messages to Israel, and to her kings, her prophets and her priests, saying, "The word of the Lord came unto me, saying," &c. These, or similar words, preceded almost every message that he bore to them. As a watchman, he was to stand in the watch-tower, and watch for the word of the Lord; and when

the word of the Lord came to him, declaring either good or evil to the house of Israel, or to any who were of that house, he was to deliver his message faithfully, or he was charged with the consequence resulting from his negligence or disobedience.

Now the house of Israel under the law was a type of the gospel church under law to Christ; and the prophet was a type of, first, Christ as the Prophet and Bishop of his people, and secondly, of those who are called of God to the gospel ministry, to take the oversight of his flock. And the law which Israel was under was typical of the law and discipline of the gospel church. The law of Christ requires the gospel watchmen to speak to the house of God, the church, the true and antitypical house of Israel; and the charge upon them is to bear no message that they have not received at the mouth of God, and faithfully to deliver or bear every word to the church, and to all who are of the household of God, just as they have received it from God; and if they add to it, God will add to them the plagues which are written; or if they take from it, God will take from them their part out of the book of life, and out of the holy city.—See Rev. xxii. 18, 19. Life and death by the law to the children of Israel, prefigured gospel standing and fellowship in the gospel church, or expulsion therefrom by the laws of the kingdom. If a gospel minister, as a watchman on the walls of Zion, departs from the word of the Lord, fails to declare his word faithfully to the saints, or if he adds to the word of the Lord, preaching what he has no "Thus saith the Lord" for, whatever his standing has been, the laws and the discipline of the house of God will expel him from the holy city (the church), and erase his name from the registry of the living in Jerusalem. Death to the offending Israelite under the law of Moses, answers to or is typical of exclusion from fellowship under the gospel. I cannot dwell as fully on every point as I could wish, without making my letter too long.

Acts xx. 26, to which you call my attention, appears to me both confirmatory and illustrative of what I have written on Ezekiel iii. 16-22. Paul assured the Elders of the gospel church that he had not shunned to declare all the counsel of God. As a faithful watchman, he had faithfully delivered to those Elders and to the churches every word that he had received from the Lord, and therefore stood acquitted from the blood of all who in the churches should disregard the counsel of the Lord, and lose their standing in the church thereby. He was not responsible for their heresy or disorder, for he had faithfully warned them, and with tears. And now, as he knew that he should see these Elders no more, he takes the opportunity to exhort them to do as he had done; for he recognized them also as watchmen, having been made overseers of the flock of God, (but of no other flock), to feed the church of God, which he hath pur-

chased with his own blood. As watchmen, they were to look out for those things which he knew would take place after his departure, and to faithfully warn the church of God to beware of wolves, and also to be on their guard against those of their own selves who should rise up speaking perverse things, to draw away disciples after them. "Therefore, [he charged these Elders, as watchmen,] watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." And yet he knew that some of these very Elders whom he had so faithfully warned would not heed his warnings; but he was pure from their blood, or from responsibility for their apostacy. But I cannot find here any admonition to the Elders to divide their watchcare, and bestow a part of their labor outside of the church of God, which he has purchased with his own blood, nor to try to persuade those grievous wolves, which should come, to change their wolfish nature, and become harmless lambs and sheep.

A few words now on the last passage you referred me to, Acts xxvi. 18. This text beautifully expresses, in strong figurative words, the work to which God called Paul, and I believe it also shows what is the work of the gospel ministers generally. Let us see. "To open their eyes;" that is, the eyes of those Gentiles to whom the Lord sent him. Now what would be the effect of opening the eyes of a dead man? It certainly can be done. Experiments by galvanism have been made on dead bodies, causing their eyes to open, and other movements; but can a dead person see any better with the eyes open, than when they are shut? But apply the figure, as it is evidently intended, to those unto whom God has given spiritual life. When Jesus quickened Lazarus from the dead, and called him out of his grave, he came forth a living man; but a napkin was on his face, and had to be removed before he could see. We cannot think the removing of the napkin while he was dead would have made him see. Your own case, my dear child, is in point. I have every assurance that you have passed from death unto life, but you complain that there are some things you cannot yet see; you have been laboring long to understand the true meaning of these Scriptures which you have called my attention to. You say it seems to you that if the Lord would give you light on the one point, everything else would be clear. Now you certainly have eyes to see, or you would never have seen your lost condition, or the salvation that is in Christ Jesus. As the apostle says, Ephesians i. 18, "The eyes of your understanding being enlightened, that ye might know what is the hope of his calling," &c. The great object of the preaching of the gospel is to edify and enlighten the living children of God; and as when our eyes are closed, the light being thereby excluded from them, they require to be opened that they may see and enjoy

the light, so Paul was sent to the Gentiles to open their eyes. He did not open the eyes of all the Gentiles, but those to whom God sent him. For God had a people among the Gentiles, who were sitting in darkness, surrounded by idolatry, and he was sent to enlighten them, and "to turn them from darkness to light." God's living children are frequently involved in darkness; but when the glorious light of the gospel shines even unto them, the preaching of the word dispels the darkness, and being delivered from the power of darkness, they gladly turn from it, and have no fellowship with the unfruitful works of darkness, but walk as children of the light. "And from the power of Satan unto God." It is said of God's children, that they "were some time darkness, but now are ye light in the Lord." But as the light of the gospel is life, ("In him was life, and the life was the light of men,") so until they were quickened, no preaching could possibly enlighten them, nor turn them from darkness to light. And in the darkness of death, in which they all were by nature involved, they were in the power of Satan, led captive by him at his will. But being now born of God, they have eyes to see, and ears to hear, and hearts to understand; but still they require the gospel ministry to open to their view the things of the kingdom. The Gentile converts to whom God sent Paul, required the instruction which was sent them from God, who is the Father of lights, to open their eyes, enlighten their understanding, and deliver them from the errors they had cherished, and so deliver them from Satan's power, and lead them in the way of truth and righteousness. God had forgiven their sins, and put them away by the one offering of Christ; but the joyful reception of that forgiveness could not be felt or known until the eyes of their understanding were opened to know what was the hope of their calling. When enlightened by the Spirit, and instructed by the preached word, instead of continuing longer to commend themselves to God by the works of the law, they gladly receive the word, which assures them that all the provisions and promises of the gospel are unto them, and to their children, and to all them that are afar off, even as many as the Lord our God shall call; and then do they receive the forgiveness of their sins from him who is exalted a Prince and a Savior, to give repentance to Israel, and the forgiveness of sins. This gift of repentance and remission of sins, being given to them as the children of God and heirs of immortality, is a part of their inheritance, and establishes their interest in common with all the sanctified in all the fullness of the inheritance of the saints in light. They that are sanctified, consecrated, set apart to be saints and heirs of this divine inheritance, are so distinguished by faith, which is in God.

With my best love to you and all inquiring friends, and a sincere desire that the refulgent brightness of the Sun of Righteousness may chase

every shade of darkness and doubt from your mind, and that you may soon see your way clear to enter in through the gates into the city, and eat freely and abundantly of the tree of life, I remain your sincere friend and brother,

GILBERT BEEBE.

EVIDENCES OF A WORK OF GRACE.

In reply to the anxious inquiry of "T. A. S.," on page 183, we submit the following thoughts, not only as applicable to that particular case, but as of equal appropriateness in answer to many unspoken queries among those tried little ones who are scattered abroad, who may read, and see their own experience in that letter.

It will be admitted that the carnal mind can originate nothing contrary to itself; and it is itself "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."—Rom. viii. 7, 8. Then, since "Love is the fulfilling of the law," (Rom. xiii. 10,) it necessarily follows that where that love is in the heart, there must be another principle which does not originate in that enmity. So the inspired judgment is recorded, "Love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv. 7. Thus it is clearly established by the infallible testimony of inspiration that this seal identifies the children of God. They alone can love his holy perfection, and consequently no others can desire to be conformed to his glorious likeness. To them exclusively, he is precious and his name is above every name. To them alone he has given the direction, "If ye love me, keep my commandments." He has fulfilled in them the sure promise of the new covenant, "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 their iniquities will I remember no more." Thus the Lord himself works the fulfillment of his promise to our Lord, "Thy people shall be willing in the day of thy power."—Psa. cx. 3. And this willingness does not arise from their own natural hearts; "For it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. Nor is there any possibility that this desire to be obedient to the holy commandment, should spring from the natural mind, so long as hatred is at variance with love; and enmity cannot desire that which it hates. Hence, the only divinely authorized test in this vitally important matter is the existence of this desire to be identified with the people whose God is the Lord. Carnal selfishness may wish, with Balaam, "Let me die the death of the righteous, and let my last end be like his!" But only by the faith of the Son of God can any choose, with Moses, to suffer affliction with the people of God.

In this choice is manifested that pure love, which hypocrisy cannot counterfeit, and selfish nature cannot produce. Well has the poet sung,

"Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven, that finds
His bosom glow with love."

All this, says the tried child, is doubtless true, and it must be very sweetly assuring to those who do indeed love the Lord; but, as our correspondent complains, the trying point with each one is, "Do I love the Lord?" The blissful assurance involved in such a claim seems too great for one so unworthy to presume to claim. The abiding witness of faith and love within, indeed produces a trembling hope; but so much pollution and sin dwells within, that unbelief forbids the troubled one to enter into the enjoyment of that heavenly rest; and therefore, many dear children who, like this anxious inquirer, evidently bear this infallible seal of the Holy Spirit of promise, yet linger conferring with their own rebellious hearts, and fail to enter by obedience into the rest that remaineth to the people of God, who believing do rejoice in hope of life in Christ Jesus. Looking at the things which are seen in themselves, none of the subjects of divine grace could hope in the salvation of God, for the light of life exposes to view all their sinfulness. Only such as are unconscious of their own true condition, can trust in themselves that they are righteous. Hence, when any are found so trusting, the evidence is that their sin remaineth. Also, it is well to observe that none can feel the exceeding sinfulness of sin so sensibly as those who have found it in their own experience to be the sting of death. While those who know not its fatal power may think it an easy matter to throw off its yoke whenever they shall feel so disposed, the light of truth reveals to those who are enlightened thereby that it has in them reigned unto death; and while their only hope is that abounding grace has reigned in them through righteousness unto eternal life by Jesus Christ our Lord, they seek in vain in themselves for evidence to sustain that hope. On the contrary, they have to confess, with Paul, "I know that in me, (that is, in my flesh,) dwelleth no good thing." As the natural man receiveth not the things of the Spirit of God, which are discerned alone by the faith which is the fruit of that Spirit, the fact that sin appears as exceeding sinful to any one, is conclusive evidence that the Spirit dwells in such an individual. In this wonderful manner the Lord makes darkness light to them, and causes their very poverty and utter destitution to shine with heavenly light, bearing testimony in evidence that they are heirs of God and joint heirs with Christ.

In the complaint that "days pass in succession, in which it is impossible for me to raise my heart to God in prayer, and have so little inclination to read his holy word," there is

unmistakably manifest that longing desire after God which David records, "My soul thirsteth for God, for the living God; when shall I come and appear before God?"—Psalm xlii. 2. If this thirst were not in the soul, whence could arise that mourning for the light of the countenance of the Lord? It cannot originate in the enmity of the carnal mind. It must spring from the love of God shed abroad in our hearts by the Holy Ghost, which is given unto us. And this gift is bestowed on none but those who are born of God. As no efforts of anxious desire in the subjects of this deep trial can remove the dark clouds of doubt, so no arguments addressed to reason can give that light for which the tried soul longs. It may indeed be demonstrated with logical certainty that the true child of God alone is the subject of such experience as that which is known and felt, yet until revealed by the Lord himself, the poor trembler cannot appropriate the assuring comfort, and find rest in the gracious words of the inspired testimony. In the barren and thirsty land of servile obedience, no refreshing fountain gives reviving and cooling water to the fainting one. No food is found in this desert to appease the hunger of one who longs for righteousness. Ready to perish in this wretched condition, his soul faints in him. But this is the very way in which the Lord has led all his Israel. So the inspired psalmist sung of them in this perishing condition, "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses; and he led them forth by the right way, that they might go to a city of habitation."—Psalm cvii. 6, 7. He gives his people their troubles to show them their entire dependence on him for deliverance. And they never fail to cry unto him in their trouble, nor does he ever fail to deliver them. There is no record that his people ever called upon him when they were not in trouble; but when afflicted, persecuted, tossed with tempests, and ready to perish, then they flee unto the Lord for refuge; and they are ever safe under the protection of his name, which is their strong tower. They cannot even trust in their own strength to be able to pray. But the Spirit, which is their abiding witness, dwelling in them, helpeth their infirmities; for they know not what they should pray for as they ought; but the Spirit itself maketh intercession for them "with groanings which cannot be uttered."—Rom. viii. 26. This is the reason they so often find it impossible to speak in prayer. That groaning within cannot be uttered. This is that secret prayer enjoined by our Lord Jesus, Matthew vi. 6, and which is the exclusive duty and privilege of those who, being led by the Spirit of God, are the sons of God. And this secret prayer is always effectual, as well as fervent, and therefore it avail-eth much. So very secret is this prayer, that it is not only out of sight of our fellow-men, but even the saint who is exercised thereby is

often unable to see it at the time. Many dear afflicted ones have felt unable to express their inward crying to God, and with deep sorrow have mourned their weakness and failure to pray, only because they could not express in words those groanings which cannot be uttered. Yet in the loving-kindness of our Father, who sees and knows the secrets of all hearts, those unuttered petitions are heard in an acceptable time, and the Lord has answered them in a day of salvation. Still, the grateful recipient of this amazing grace may be, like our correspondent, thinking that unspoken prayer was unheard. On the other hand, words may be spoken in the form of prayer, even by the saints, which are not heard; and they ask and receive not, because they ask amiss. The gift of vocal prayer is a rich blessing from our loving Lord; but this intercession of the Spirit within is indispensable to its efficacy. While many eloquent speeches in prayer, which have commanded the admiration of men, have never been accepted with God, nor ascended higher than the pulpits where they were spoken, none of the unutterable groanings of these destitute little ones are lost. For "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord."—Psalm cii. 16-18. And these unspoken prayers are all preserved in those golden vials full of odors, which are offered with much incense upon the golden altar which is before the throne.—Rev. v. 8; viii. 3.

In comparing the evidence given us with the experience of others, there is a liability to fall into a snare of the tempter. Probably no two subjects of divine grace ever were led through the same attending circumstances in their experience. Certainly those given as our guide in the inspired record were brought through various scenes and trials. These circumstances are not the test of the genuineness of the work of grace. The distinguishing characteristic mark of a christian experience is the effect it has produced in revealing the utter helplessness of the sinner, and the truth that "Salvation is of the Lord." The circumstances attending the experience of Paul were very wonderful, while of the apostle John no more is recorded than that at the command of Jesus he left his fishing-boat and followed him. It does not appear from the account given that he had ever heard of Jesus until that time. Yet, we have no more question of the efficiency of the work of the Spirit in John than in Paul. So, now, it may be that in one case wonderful circumstances may be connected with the experience of one, while another may be able to tell nothing of such things, yet may have been effectually taught the exceeding sinfulness of sin in his own case, and implicitly trust in the salvation which

is in Christ Jesus; though often that trust may be expressed as no more than hoping that the subject of it may at some time have a hope. To these trembling ones the tempter suggests that if they were really born again, they could recall some such remarkable experience as they have heard or read. This is nowhere in the Scriptures presented as the test of the work of grace. Whoever knows himself a lost sinner, with no hope but in the grace of God in Jesus Christ, is led by the Spirit of God; and every one who is so led is born of God. That birth is incontrovertibly demonstrated by the love of God which is shed abroad in his heart by the Holy Ghost, without which none can call Jesus Lord, trusting in him alone for salvation. So long as any sinner has any other hope but exclusively in the blood of Jesus, he is not manifestly a subject of grace; but every one who has been cut off from all reliance on any other arm, is necessarily trusting in the Arm of the Lord as his only hope, and that Arm is Jesus Christ the Power of God unto salvation to every one that believes.

None can feel the coldness, doubts, fears, unbelief and barrenness, of which our inquirer complains, unless led by the Spirit, and by the light of divine life enabled to see the true hopelessness of creature works for justification. Inspired by the love of holiness, they must be grieved to find another law in their members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members. When they find that they cannot do the things that they would, it is not strange that they feel to groan and cry for deliverance. But none ever felt the burden which causes this groaning, unless the love of holiness was first implanted in them by the Spirit of God. Sin is the element of the natural man; consequently, the carnal mind cannot feel oppressed by its reigning power.

"A daily cross, a stubborn will,
A heart replete with every ill,
Affections prone from God to go,
Are bonds that only Israel know."

Indeed, the unmistakable marks of the leading of the Spirit of Christ are manifest in all this letter. The thought of banishment from the presence of God could not be fraught with such solemn sadness to one who had not the love of God within the heart. Carnal religion knows nothing of this feeling. When will-worshipping idolaters describe their fancied paradise, it is not the heaven of the true saints. They hope for nothing but the enjoyment of perfected earthly joys, and perpetuated earthly pleasures. God is not in all their thoughts. Or, if his presence is necessarily incident to their existence, it is a burden only tolerated because it cannot be avoided. They do not love his truth and his saints here, how can they endure the unveiled glory of his presence in eternity? The love of God, which marks all his children, cannot be counterfeited by all the devices of the adversary.

Devils believe, nay, more, they know and tremble at the power and vengeance of God. Thus much are they in advance of their blinded human votaries. But it is only by the abiding Spirit of God within that any sinner can love God, and thirst for the light of his countenance. And where that seal of the Holy Spirit of God has been set upon one of the lost and sinful children of Adam, neither death nor hell can destroy that mark. Nor can the hope of such be lost. Cast down and perplexed, they often feel that they are ready to perish; but they are never reduced to despair, and they cannot be destroyed. Never are they brought low but that he is their present help; never do they sink in deep mire but that the everlasting arms are underneath them. Even their severest trials are ordained for their good. In them they are qualified to testify from experience that his goodness endureth forever, and that he is able to save to the uttermost all who come unto God by Jesus Christ.

Since the foregoing was written, we have learned that the tried writer of the letter to which we are replying has been strengthened to resolve, if the Lord will, to tell the church her hope, and submit to their judgment the question of her duty to be baptized. May the Lord give strength to walk in obedience to his gracious word, to her and all who love his holy name, and cause his glory to appear to the ends of the earth, is our fervent prayer, for Jesus' sake. Amen.

DEATH OF ELD. WM. L. BENEDICT.

On Thursday, July 20th, at half-past twelve o'clock, Elder WILLIAM L. BENEDICT was released from the toils and sorrows of earth, after an illness of about ten days of nervous exhaustion, resulting from over-exertion in his harvest field. Blessed with a very vigorous constitution and extraordinary industry, he was not thoughtful to spare himself, until at last nature gave way under the pressure of his mental energy, and he was taken home to everlasting rest.

When called to his eternal home, Elder Benedict was sixty-eight years and twenty-three days of age, having been born June 27th, 1814, on the farm, near Warwick, on which he resided till death removed him. Baptized in 1845, he was zealous and active in the church, very clear in the doctrine of the gospel, and circumspect in his deportment as a member. In 1867 he was ordained to the work of the ministry, in which he labored industriously to the end. After the departure of the late Elder Gilbert Beebe, Elder Benedict was unanimously chosen as Moderator of Warwick Association, in which position he served efficiently at the last two sessions. His removal leaves but two ordained ministers residing within the bounds of Warwick Association. May the Lord of the harvest consider our destitution, and send forth laborers into his harvest.

Brother Benedict's services in the ministry will be sadly missed by the churches of his charge, which are

thus suddenly bereaved of a faithful and beloved pastor, and on whom this sad affliction comes with crushing weight. May they be sustained by the especial care of the Great Shepherd, and if it be his will, may he give them another servant to feed them with the rich provisions of his truth.

Prominent in social and political affairs, his record in those respects belongs to those who knew and honored him in those relations. To us, who mourn a father and brother taken from our presence, to be seen no more in the flesh, those earthly qualities are of minor importance. We remember our departed brother only to grieve for ourselves that we shall see his face no more; for him we have reason to rejoice, that he has gone to the unveiled glory of the presence of the dear Redeemer whom he loved, to be "forever with the Lord." While to our dear sister, his bereaved companion, we know that words of earthly comfort but mock her grief, we only commend her to the consolation which is in Christ Jesus. He lays no needless sorrow upon any whose trust is in him. Even this immeasurable grief is given in the same infinite love which bestows every blessing, and withholds no good thing from his afflicted little ones. He alone can dry the mourner's tears, and make the sorrowing heart rejoice. Although from bitterest experience we most deeply sympathize, we cannot comfort such as are in this depth of affliction. Our prayer is that our dear sister may feel that the arms of everlasting power and grace are underneath her even now, and that eternal love may wipe away the bitter tears, while the sweet voice of her Lord may be heard speaking to her heart, "Be not afraid; I am thy God." May the sorrowing children be comforted by the knowledge that the eternal Father lives. And may comfort from the Lord be abundantly ministered to all who mourn under this great bereavement.

MINUTES

OF ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the Minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of Minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed Minutes by mail from any part of the country, and we therefore solicit our brethren to send us their Minutes for printing. We are but few, and our patronage should be kept within our own borders.

MARRIAGES.

JULY 5, 1882, by Elder James Miller, Mr. Angelo Gordon and Miss Mary E. Streeter, both of Halcott Centre, Greene Co., N. Y.

OBITUARY NOTICES.

DIED—At the residence of her daughter, in Washington, D. C., Feb., 1882, sister **Sarah Davis**. Sister Davis was baptized at an early age by the late Elder Gilbert Beebe, while he was pastor of the church at Alexandria, Va., and she continued a beloved member of that church until death. It was very interesting to hear her relate her experience of the grace of God, her memory going back to early life, to the first impressions received, when a little child, in listening to the preaching of the word. And from her baptism in the fellowship of the church at Alexandria, to her death, through the trials and conflicts that the church there has sustained, she continued firmly following the doctrine and order of the Cross. It is a glorious death thus to die, and an evidence of the great goodness and mercy of God to the objects of his love.

ALSO,

DIED—At her late residence near Occoquan, Va., sister **Sarah Brammill**, aged 82 years. Sister Brammill was a member of the Occoquan Church, and held in high esteem by our brethren. She was a dear lover of gospel truth, and desired a clear discrimination in the preaching of the word, regardless of the frowns or opinions of the world. It was encouraging to behold her firmness in these things. Her health had been failing for several years. I visited her during her last sickness, and was much encouraged to witness her continued love for the truth and people of our God. She died the night of May 2d, and was buried the 4th. A large congregation attended her funeral. The text used on the occasion is recorded in Job xix. 23-27. May the Lord comfort the sorrowing children, and, in that way right in his sight, bless the affliction to their good.

ALSO,

DIED—At her home in Prince Wm. Co., Va., May 8, 1882, sister **Charity Sullivan**, in the 86th year of her age. The deceased was baptized by the late Eld. J. L. Purington, in the fellowship of the Quantico Church, Sept. 29, 1872. For several years previous to her death, she was unable to attend our meetings, but manifested an abiding interest in the things of the kingdom, expressing her unabated love for the gospel and people of our God. Her funeral was attended the 10th ult., and in the presence of many friends and relatives, the writer spoke from John xiv. 1-6.

Thus we are called to notice the departure of three aged pilgrims, and lovers of gospel truth, who have passed from these sorrowing scenes of mortal woe, to the haven of perpetual bliss. It is comforting to witness the continued manifestation of the great work of redemption in gathering the redeemed of God into the everlasting glory of the eternal world.

WM. M. SMOOT.

OCOQUAN, Va., June, 1882.

DEAR BRETHREN BEEBE:—By request of the afflicted family, I write for publication in the SIGNS, the sad announcement that our dear sister, **Louisa Harrison**, departed this life June 2, 1882, aged 39 years, 3 months and 17 days. She was the daughter of our dear brother, Peter Mowers; was born and raised and died in Schoharie, N. Y. While we remember the necessity of brevity in writing an obituary, we nevertheless wish to say a few things in relation to her christian character, and that

"Twas through the strength of Israel's King
She proved a conqueror when she fell;
'Tis to the praise of grace we sing,
Though of the dying saint we tell."

She came before the church at Schoharie Hill, N. Y., May 22, 1875, and was received gladly by the church, and baptized the next day by the writer, since which time her humble walk and godly conversation, her firmness in faith and practice of the saints, her unbroken love and high esteem for her brethren and sisters, proved to us over and over that the grace of God that brought salvation had taught her wonderful things. While she deprecated her own sad nature, and was ever ready to acknowledge herself the chief of sinners, she was as ready to adore that rich and wonderful and reigning grace which was bestowed freely upon her, in the forgive-

ness of her sins, and grace shone in her admirably in all her walk, so that she not only stood in the highest esteem in the church, but the mouths of gainsayers were stopped, for they had no evil thing to say of her. Her last sickness was lung disease, from which she suffered long and severely, without a murmur or complaint. Her hope was firm and clear; death had lost his terror; she could leave all her concerns in the Lord's hands, children, husband, father, brother and sister, and the church. After recovering from a sinking spell a short time before her death, a friend remarked that she was an angel. "O no," said our dear sister, "but a sinner saved by grace." When shown some sweet flowers by her sister, she spoke admiringly of them as the work of the God of the universe, and then said smilingly, that grace also removed sins of a crimson-like dye, and made a vile sinner as spotless and pure as an angel of light. She was gratified in her wish of having the sisters in the church to be with her during her sickness, as also the attentions of friends and neighbors. In this bereavement a dear father's loss is that of a kind and loving daughter, the husband's an affectionate wife, the four children (all sons) a loving, indulgent, kind mother, and a brother and sister, a dear and much esteemed sister. Her funeral was attended June 4th, at her home, by many sympathizing friends, where her brethren and sisters came to express their deep sorrow with the weeping family, and their loss of one dearly beloved in the truth; at which time the writer tried to speak comfortably to them from 2 Tim. iv. 6-8.

"Her passing spirit gently fled,
Sustained by grace divine;
O may such grace on us be shed,
And make our end like thine."

Yours in gospel bonds,

BALAS BUNDY.

OTEGO, N. Y.

DIED—At her residence near Mt. Salem, Sussex Co., N. J., on the morning of July 7, 1882, **Mrs. Catherine Elston**, relict of the late Asa Elston, of the Mt. Salem Church, aged 87 years, 4 months and 7 days.

The deceased received a good hope through grace at the early age of fifteen years, and was baptized in the fellowship of the Primitive Baptist church when in her twentieth year, by her step-father, Elder Wintermute. When in her twenty-first year she was married to Asa Elston, who preceded her to the grave about six years. During her long connection with the church she has ever enjoyed the full confidence, fellowship and esteem of her kindred in Christ, being rooted and grounded in the truth as it is in Jesus, and ever manifesting a warm affection for those who loved the cause that was most precious to her. Several years ago she fell and broke one of her hips, so that she could only get about by the aid of a crutch; and in November last she had another fall, which fractured her other hip, rendering her almost helpless. From the time of her last fall until her death she was confined to her bed, and her sufferings were very great at times, which she endured with christian fortitude and patience, being sustained by the grace and presence of her precious Redeemer, so that her end was truly peaceful. Thus she ended her long and useful life, and passed to her inheritance in glory, leaving two sons, six daughters, grandchildren and great grandchildren, with the church, to sorrow, but not as those without hope.

A discourse was preached on the occasion of her funeral by Elder Benton Jenkins, from the words, "They shall still bring forth fruit in old age."—Psa. xcii. 14.

DIED—Quite suddenly, May 3, 1882, after a lingering illness, sister **Mary Older Powell**, wife of brother John Powell, of Roxbury, Delaware Co., N. Y., aged 80 years. Sister Powell had lived quite a retired life for a number of years, yet was always manifesting (when enquired of) a comfortable hope of the abounding mercy of Israel's God, whose mercy she had participated in, in early life, having been convicted of sin, and made to hope that her sins were all forgiven. She united with the Second Church of Roxbury many years ago, where her membership re-

mained until death; and while death has decreased our number on earth in her departure, we believe her joy is full at the right hand of the Father on high, where there are pleasures forevermore. A disconsolate and aged companion survives her, to feel the loss he sustains, and three daughters and four sons, with the surviving parent, mourn their loss of a fond mother's care, and especially those of the household whose privilege it had been to minister comfort to their dear mother in her dying hour. May the Lord so overrule this dispensation of his providence for their good as a family, and to his glory, that in deep trouble and gloom they may be comforted; and though in solemn silence they sit, may they feel the force and sweetness of the divine command, "Be still and know that I am God;" for while they sustain the loss here, where sorrows are felt, the dear departed one has (we trust) triumphed through our gracious Redeemer and God, and all is gain to her. And may God bless and comfort the hopeful among the kindred, and regard in great mercy the unconcerned, is my prayer for Jesus' sake.

Yours to serve,

J. D. HUBBELL.

RECEIVED FOR THE CHURCH HISTORY.

Martha Powers 2, John Morse 2, Thomas H Crampton 2, A McLeon 2, Geo Sally 2, J D Poole 2, W J McCormak 2, J C G Carter 2, D C Askin 2, W T Calvert 2, Eli Cartwright 2, Eld Thos Cole 2, B F Butler 2, John Shearing 2, R S Belknap 2, William Walter 2, Mrs Mary J Eaton 2, Jas C Brook 2, Eva Sayer 2, John Harber 2, Wm M Walker 2, A M Jones 2, S Guthrie 2, J C L Miller 4, Wm S Montgomery 2, C N Jordan 2.—Total \$54 00.

ASSOCIATIONAL.

THE Old School Baptist yearly conference of Maine, will be held this year with the church at North Berwick, York Co., Maine, commencing on Friday, the first day of September, at half past ten o'clock, a. m., and continue three days. All that have a mind to assemble with us at that time we hope will do so, and we shall be glad to see them. There will be teams at North Berwick Depot the day before the meeting, in the a. m. and p. m., to take those who come to the place of the meeting.

WM. QUINT.

THE Redstone Old School Baptist Association will meet with the Indian Creek Church, Mongolia Co., W. Va., near Alfred C. Barker's, between Fairmount and Morgantown, on Friday before the first Sunday in September, 1882. We desire all lovers of the truth who can to be with us. Those coming by rail will be met at Fairmount on Thursday and conveyed to the meeting.

JESSIE BARB.

THE White Water Regular Baptist Association, will meet with the Little Blue River Church, Rusk Co., Ind., on Wednesday before the second Saturday in August next, (the 9th day of the month) and continue Thursday and Friday following. A general invitation is extended to the brethren, and especially to the ministry. Those coming on the Central Road will change at Dunreith, and go south on the Rushville & Newcastle road to Hamilton Station; and those coming on the Cincinnati, Hamilton & Indianapolis Junction R. R. will change cars at Rushville, Ind., and go north on the Rushville & Newcastle to Hamilton Station, on Tuesday before the meeting, where they will be met and cared for by the brethren.

W. H. BECK, Clerk.

THE New Hope Primitive Baptist Association will be held with the church at Ephesus, Drew Co., Ark., twelve miles nearly south from Monticello, and I think it would be very gratifying to the brethren and sisters if some of the ministers among our northern brethren could be with us on that occasion. The meeting will commence on Saturday before the third Sunday in October, 1882. If any should come by Pine Bluff, they can find one of our ministers in that city, (Daniel Westall) who will be glad to

receive them and bear them company to the meeting. Railroad conveyance now extends to Monticello.

A. TOMLIN.

THE Old School Predestinarian Baptist Association called Siloam, will convene with Siloam Church at Bosh, Mercer Co., Mo., 11 miles east of Princeton, on the first Saturday in September. Those coming by rail will be met at Princeton on Friday, at 11 o'clock a. m. We cordially invite all, especially ministers.

J. M. STOUT.

THE Lexington Old School Baptist Association is appointed to be held with the church at Gilboa, Schoharie Co., N. Y., on the third (instead of the first, as formerly) Wednesday in September, (20th) 1882, and continue until Thursday evening.

THE Licking Association of Particular Baptists will be held, the Lord willing, with the church at Sardis, Boone Co., Ky., on Friday before the second Saturday in September, 1882, and continue three days. Those coming from the south by way of the C. S. R. R. will be met at Richwood, Boone Co., Ky.; those coming from the north and east will come to Cincinnati, take the C. S. R. R. and come to Richwood, where all will be met on Thursday evening before the meeting, and conveyed to places of entertainment. We cordially invite all, especially the ministering brethren.

THE Tallahatchie Association of Primitive Baptists will convene with the Church at Pilgrim's Rest, near Longtown, Panola Co., Miss., twelve miles west of Como, on M. & T. R. R., on Wednesday before the third Sunday in September, 1882, and continue the two following days, when and where we hope to meet the brethren of our sister associations with whom we correspond. There will be conveyances at Como for all those wanting it, at the proper time.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

THE Concord Association of Regular Baptists will convene, by divine permission, with the Otter Creek Church, in Girard, Macoupin Co., Ill., on Saturday, the 9th of September, 1882, at 10 o'clock a. m., and continue the two succeeding days, at the crossing of the Chicago & Alton R. R. and the Jacksonville & South Eastern R. R. A cordial invitation is given to Elders and brethren to attend.

Those coming on the cars will stop at Girard and inquire for S. R. Boggess, near the depot.

S. R. BOGGESS, Church Clerk.

THE Indian Creek Regular Old School Baptist Association will be held with the Indian Creek Church, at Riley, Butler County, Ohio, commencing on Friday before the third Sunday in September, 1882, at ten o'clock a. m., and continue the two following days. Brethren and sisters of our faith and order are cordially invited to visit us at that time, and ministering brethren are especially invited.

Those coming by railway from the north, east and south, will come by way of Hamilton, Ohio, and take the train for Indianapolis, stopping at Wood Station. Those coming from the west will come by way of Indianapolis stopping at the same station, (Wood) where they will be met on Thursday evening and Friday morning, and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE Center Creek Association of Regular Predestinarian Baptists, will convene by divine permission, with Fellowship Church, Lawrence Co., Mo., four miles northwest of Billings, on Saturday before the third Sunday in September, (16) 1882, and continue in session the two succeeding days.

Those coming on the St. Louis & San Francisco R. R. will be met at Billings, and conveyed to places of entertainment. Those coming from the west on Friday at six o'clock p. m. Those from the east on Saturday at eight o'clock a. m. A cordial invita-

tion is extended to brethren and sisters of our faith and order. Ministering brethren are especially invited to attend.

R. C. HENDRICKS.

THE Mt. Pleasant Association of Regular Old School Baptists have appointed to meet with the Providence Church, Trimble Co., Ky., commencing on Friday before the first Saturday in September, and continue three days.

Those coming by rail will take the L. & C. S. L. and come to Campbellsburg, where there will be arrangements to care for them, and convey them to the meeting. Trains pass both ways in the a. m.

J. M. DEMAREE.

THE Spoon River Association will meet, if the Lord will, with Fountain Church, eight miles east of Canton, and one and a half miles north of Breed's Station, on the Wabash R. R., Fulton Co., Ill., on Friday before the first Sunday in September, 1882.

I. N. VAMMETER, Mod.

THE Southeast Texas Primitive Baptist Association will be held with the West Bethlehem Church, Newton Co., Texas, commencing on Friday before the fourth Sunday in September, 1882.

T. M. NEAL.

THE Con's Creek Old School Baptist Association will be held with the Arm of Providence Church, situated in Howard Co., Ind., to commence on Friday before the first Saturday in September, 1882.

Those coming from the east and south will come to Kokomo, and take the narrow gauge R. R. to Russiaville, where they will be met. Those coming from the west will come to Frankfort and there take the same R. R. to Russiaville. All are invited to come.

R. W. THOMPSON.

THE Sandy Creek Association will meet at Caledonia, in Putnam Co., Ill., on Friday before the second Sunday in September, 1882, six miles east of Henry, on Bureau Valley R. R. sixteen miles southwest of Tonica, and ten miles west of Lostant, on the Illinois Central R. R.

Those coming from the south will stop at Lostant, and from the north at Tonica, where they will be met with conveyance to take them to the place of meeting. An invitation is extended to all lovers of the truth.

THE First Regular or Old School Baptist Association called Kansas, will convene (if the Lord will) with the West Union Church, near Muscotah, Atchison County, Kansas, commencing on Friday, at ten o'clock a. m., before the last Saturday in September, 1882, and continue three days.

Brethren coming by railroad will stop at Muscotah and inquire for Eld. B. S. Pate. Brethren are cordially invited to meet with us, especially ministers.

T. J. HOUSH, Clerk.

THE Salem Association of Predestinarian Baptists will be held, the Lord willing, with the Salem Church, Boone Co., Ky., on Wednesday before the fourth Friday in August, and two succeeding days. A cordial invitation is given to all lovers of the truth, especially ministering brethren. Those coming by public conveyance will be met at Walton, Braught's St., or Verona, on the previous evening or on the morning of the meeting.

B. S. JOHNSON, Church Clerk.

THE annual session of the Virginia Corresponding Meeting will be held, by divine permission, with the Quantico Church, Prince Wm. Co., Va., Wednesday, Thursday and Friday preceding the third Sunday in August, 1882. Brethren and friends coming on the cars by way of Alexandria and Washington, will arrive at those places in time to take the cars over the Virginia Midland Road for Bristow Station on Tuesday. The train leaves Washington at 7.10 a. m. and Alexandria 7.35 a. m., according to the present schedule.

Those coming from the south over the Virginia Midland Road will leave the morn-

ing train at Bristol. A cordial invitation is extended to all who desire to attend. We hope to meet with a number of our brethren in the ministry.

WM. M. SMOOT.

THE Des Moines River Old School Predestinarian Baptist Association will be held with the Green's Grove Church, five miles north of Cedar Rapids, and two and a half miles north-west of Marion, Linn Co., Iowa, commencing on Saturday before the third Sunday in August, (19th) 1882, at the house of brother Willis S. Gott.

Those coming on the Chicago, North Western, or Burlington, Cedar Rapids & St. Paul, or Burlington, Cedar Rapids & Northern Railroads, will be met at Cedar Rapids. Those coming on the Dubuque, South-western and Milwaukee Railroad, will be met at Marion; all on Friday before the meeting. We have the promise of a reduction in fare on most of these roads, and expect to get it on all those through Iowa. We will be glad to see as many present as can come.

WILLIS S. GOTT.

THE Maine Old School Baptist Association will hold its next session, if the Lord will, in Gardiner, to begin on Friday before the last Monday in August, (25th) and continue three days.

Those coming from the west via the Maine Central R. R. must take the accommodation train at Brunswick and leave at South Gardiner station, where friends will meet them at 3.31 p. m., on the day before the meeting.

H. CAMPBELL.

YEARLY MEETINGS.

THE annual meeting of the Cow Marsh Church is appointed to be held on the fourth Sunday in August, Saturday and Monday included. Commences on Saturday at two p. m. The morning train on the Delaware R. R. will be met Saturday morning at Woodside Station. Brethren and friends from abroad are cordially invited to attend.

E. RITTENHOUSE, Pastor.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50. MIDDLETOWN, N. Y., SEPTEMBER 1, 1882. NO. 17.

CORRESPONDENCE.

FAIRFIELD, Mich., July 12, 1882.

DEAR EDITORS OF THE SIGNS:—

It has been upon my mind for some time to try and give a reason of my hope in Christ, and to bear testimony to the many precious truths contained in your valuable paper, which has been a source of comfort to me, and also of instruction in things pertaining to the kingdom. In reading the many able pieces and experiences of God's dear children, it seems many times to encourage and strengthen me. I have had the privilege of reading it more or less for many years, as my parents took it from almost the commencement of its publication until they were called home to dwell with Christ, which is far better; but I have never taken it myself until the past two years, and I now feel that I would not know how to do without it. I feel myself very incompetent to write anything to appear in print, but for some reason my mind has been impressed with this subject again, so that I thought I would make the attempt, asking God to so direct my mind that what I write may be in truth and in love to his cause and to his people, and not suffer me to say anything that would be a dishonor to his cause; for I do know that I wish the cause of Zion well, and that I love her inhabitants. I have thought perhaps it might be some satisfaction to some of my kindred, when I have departed this life, to read what I sometimes trust has been the work of the Lord with me, as I often feel that I am drawing nigh the end of life's journey, which has been attended with many sore trials and afflictions by the way, which I sometimes think have been for my good, in weaning me from the things of this world, and enabling me by the grace of God to look to him who has said, "In the world ye shall have tribulation; but in me ye shall have peace." I am now in my sixty-third year, and it is now forty-five years since I united with that people that is so much despised by all others; but I can say of a truth, they are still the people of my choice, although I often feel unworthy of a place among them. I will now try, if the Lord will enable me, to give a reason of my hope.

I can look back to the time when I was a child of but few years, when my mind was troubled at the thought of death, and what would become of me after death. I recollect hearing a sermon preached at my father's house from these words, "For the creature was made subject to vanity, not willingly, but by reason of him

who hath subjected the same in hope."—Rom. viii. 20. Then I was quite young. That sermon seemed to affect my mind, but I was so young at that time that I knew not why it was that I would be so affected in hearing the subject of death conversed upon, or in reading hymns upon that subject. Before I was aware, I would be shedding tears. It would seem to me there was something beyond my comprehension necessary to prepare me for death. My parents united with the Baptists when I was quite young, and often had meetings at their house, so I often had the opportunity of hearing them, with others, converse on the subject of religion. I really believed they were christians, and thought I would like to be as happy as I believed they were; but it seemed to be something beyond what I could understand, what it was to be a christian. My mother often talked to her children, and gave them good advice, and taught them that there was a God, who knew all their sinful actions; but she never taught them that they could get religion, as is taught by many at this day. Nor can I say that I ever believed that I could; for when my mind would be troubled on the subject of death and eternity, it would always seem to me as something beyond my understanding, what it was to be a christian, and to be prepared for death. I felt that I was a sinner, and was not prepared to die, as my father and mother and other christian people were. I would often seek some place alone by myself, and try to ask God to forgive my sins and prepare me for death; and then again such feelings would wear off, and I would think I would try to enjoy myself in the pleasures of the world, with my young associates, until I grew older. Then I would think more about such things. Often it would return to me that, should I die in the condition I was in, surely I would be forever lost. Thus my mind was exercised until I was about sixteen years old, when my trouble began to increase; but I still felt that all I could do was to ask God to be merciful to me, a poor, helpless sinner.

"Amazed I stood, but could not tell
Which way to shun the gates of hell."

At length I went with my brother and a number of young associates to an uncle's, on an evening's visit. On leaving home, my mother followed us to the door, and said to us, "Children, I don't want you to be rude to-night, for I have just heard that your uncle has experienced religion." I answered my mother in such a way that

causes me regret to this day, when I think of it. I told her, "So have I as much." When we got there we met a number of our relatives, who were young converts, and our visit, to our surprise, was turned into a prayer meeting; and when I heard my uncle praising God for the forgiveness of his sins, and asking God to have mercy upon those that were in their sins, it seemed to sink with weight upon me. I felt that I was too great a sinner to be in such company. I complained of being sick, and went and laid down, more to hide my feelings than anything else. Not long after this I attended a protracted meeting, with that uncle and aunt, among the New School Baptists, where I was talked to a great deal about giving up my heart to God. They said that was all that was necessary; but I could not understand what they meant by giving up my heart to God. I now believe that I had to wait the Lord's time, and that his time had not yet come; for he has said that his people shall be willing in the day of his power. I still felt that I was a poor, helpless sinner, and all I could do was to still cry to God to have mercy upon me; for I felt that it was not in my power, nor in the power of mortal man, to remove that burden which seemed to be weighing me down, as I thought, to endless misery. One evening, before the meeting broke up, my brother and myself, with a number of others, were invited home with one of the members. That evening, before retiring to rest, they had family prayer, and my brother, with the rest, went to prayer, which was the first time I had ever heard my brother's voice in prayer, and to me it seemed like joy in the midst of sorrow; a joy that my brother was delivered from his burden, while mine was still pressing me down almost to despair. My trouble was so great that I dared not shut my eyes to sleep that night, for fear I might die before morning and awake in torment; for I thought surely, unless the Lord had mercy on me, that would be my portion. I arose in the morning before the others were up, and as I stood looking out of the window from my room, the morning bell rang, and it seemed as though my fate was sealed, and as if that was tolling for my destruction. I went again to meeting that day with my brother and others, and was invited to attend a special prayer meeting. The female members of the church held a prayer meeting, and invited those that they considered seekers to attend with them. While

they were engaged in prayer it seemed to me that I must try once more to ask God to have mercy on me; but I did not utter a word aloud, but felt to say,

"Here, Lord, I give myself away;
'Tis all that I can do."

I felt to give myself up into the hands of the Lord, to do with me as he saw fit. I felt that my condemnation would be just if I were sent to hell. Then and there, at that moment, there appeared to me a strait and narrow path that led from earth to heaven, and these words came to me, as though some one had spoken them, "This is the way, walk ye in it." That distress of mind left me in a moment, and a calm and peaceful frame of mind came over me, so that I wondered what had caused such a change in my feelings. I had thought that if the Lord ever removed that burden, and granted me pardon, he would give me some greater evidence of his forgiveness; for I had always thought that if ever the Lord did have mercy on me, and forgive me my sins, he would give me an evidence so plain that I would not have any doubt about it. But that trouble did not return, and my mind seemed to be directed to the Scriptures, to see if there was anything there that would satisfy my mind. One day I took the Bible and went away by myself, and before opening it I asked the Lord to give me some greater evidence, and show me what my duty was. I then opened the book, and the first words that met my view were these, "Ye looked for much, and, lo, it came to little."—Haggai i. 9. That seemed to give me satisfaction at that time. I thought I had looked for a greater evidence than the Lord had seen fit to give me at once. I then thought I would not doubt any more; but I would fear at times that I might be deceived. There seemed to be a comfort in the reading of the Scriptures that I had never felt before, and I searched them to find out what my duty was. At length the time rolled around for a covenant meeting, which was at my father's house, and I felt it would be a privilege to go forward and tell how my mind had been exercised, if I could feel sure that I had not been deceived. I took my Testament and went into the woods, a short distance from my father's house, and asked the Lord to show me what my duty was. I then opened the book, and the first words that met my view were these, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive

you."—2 Cor. vi. 17. I then felt satisfied to go forward and tell the church how my mind had been exercised, and did so, and was received for baptism. I was baptized shortly afterward by Elder James Carpenter, being one of eleven that were baptized, my grandmother being one of them, who was in the seventy-ninth year of her age. That was a day of rejoicing to me. I then for a season thought my trials were over, and that all my troubles were gone. But soon fears again began to arise that still I might be wrong, and I have never received so great an evidence as to shut out all doubting; for

"When I turn my eyes within,
All seems dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

Truly I can say, that if such a poor, helpless sinner as I feel myself to be, is ever saved, it will be alone through the blood and righteousness of that blessed Savior who gave himself a ransom for those whom the Father had given him before the foundation of the world. For we hear him say, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Also, "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." Without a doubt in my mind, all that compose the bride of Christ are a saved people. But the question with me is, Can such a poor, depraved sinner as myself, who am so much of my time found doing the things that I ought not, and so many times disobeying the commands of our Savior, dare to hope in his mercy? Sometimes I fear that I have but little reason to hope; then again, I feel that my hope is an anchor of the soul, both sure and steadfast, and I feel to say, with the psalmist, "Now, Lord, what wait I for? my hope is in thee."

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

Dear kindred in Christ, notwithstanding all my doubts and fears and dark seasons, my faith in God is strong, that he will save all his chosen people; and if I am one of that number, his grace is sufficient to carry me through all the trials and afflictions that I may yet be called to pass through while remaining in this world of sin and sorrow.

"And though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite;
Yet one thing secures us, whatever betide,
The Scripture assures us, The Lord will provide."

Now, dear brethren in Christ, when you look this over, if you can see anything in it like christian experience, you may publish it; and if not, do not let it appear in print, but consider me at least a lover of the truth.

P. P. NORTHRUP.

WOODVILLE, Tyler Co., Texas, July 14, 1882.

MRS. JANE HARMON—MY DEAR OLD SISTER:—After so long a time I seat myself to answer yours of May

7th, which I should have answered sooner. You have expressed a desire for me to write an article on the latter part of Rev. xxi. 9, which reads thus: "Come hither, I will shew thee the bride, the Lamb's wife." As I have had the sad trial of losing one of my children, with many other trials and disappointments, my mind has not been in a condition to write on any subject; but the Lord willing, I will now try to comply with your request. But first let me say I feel my utter inability to do justice to so vast a subject, unless guided by the unerring Spirit of truth. To speak or write on the beautiful subject in all its bearings would fill volumes.

I understand "the bride, the Lamb's wife," to be the church of Christ in her triumphant state; all those whose names were "written in the book of life of the Lamb slain, from the foundation of the world," of whom David spake, saying, "And in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." As saith the Lord by the prophet Isaiah, "Even every one that is called by my name; for I have created him for my glory." I understand that the bride, the church, was as complete before the world began as she is to-day. This conclusion is based upon the infinite wisdom of almighty God, his everlasting love, and his unlimited power to do all his pleasure. "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. This, I believe clearly proves the position. "This people have I formed for myself; they shall shew forth my praise." "Even everyone that is called by my name; for I have created him for my glory."—Isa. xliii. Then, as the church, the bride, the Lamb's wife, was created for the glory of God, let us look back to the creation and see what we can find. I understand that the creation of man was included in the six days' work of God.—See Gen. ii. 1, and Ex. xx. 11. He was made upright, but not spiritual; for had he been spiritual, we must conclude that he would have been safe, or else there is no safety for any. He was not spiritual, but natural.—See 1 Cor. xv. 46. No other mode of existence than that which he then occupied was suited to his case. He was not spiritual, and hence was not a fit subject for spiritual glory. As yet, he had not sinned, and therefore was not under the sentence of death; for "the wages of sin is death." But he was made subject to vanity; and when lust was conceived by Eve, it brought forth sin; and when sin was finished by Adam, it brought forth death. This was according to God's word, "In the day that thou eatest thereof, thou shalt surely die." Was this verified, or was it not? I say, it was. If so, man is dead, in some sense. Well, in what

sense? "Dead in trespasses and in sins."—Eph. ii. 1. Also he is subject to corporal death. But some one may say that Adam did not die a corporal death on the day that he ate of the forbidden fruit. Well, we read that "One day is with the Lord as a thousand years, and a thousand years as one day;" and Adam did not live quite that long. By his transgression he was plunged in a horrible pit; the law of God was violated, and justice says, "The soul that sinneth it shall die." Bear in mind who violated the law, sinned and fell, while I endeavor to find, even in the horrible pit, some precious jewels, some lively stones, to be built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Man now stands guilty before God, and must leave his peaceful home. Our God knew what man was. "The heart is deceitful above all things, and desperately wicked. Who can know it?"—Jer. xvii. 9. Even estranged from the womb, they go astray as soon as they are born, speaking lies.—Psa. lxxiii. 3. So God drove out the man; and he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way. What for? To keep, not the tree of life, which is Christ, but the way of the tree of life.—Gen. iii. 24. See the mercy of God herein displayed; for remember of old the many attempts to break the royal line, and the seemingly impossible and hopeless channel through which the promised seed must come. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Hence the respect he had, first to Abel, and then to his offering; for he offered a more acceptable sacrifice than Cain. And it was by faith he offered the firstling of the flock, and this faith is the gift of God and a fruit of the Spirit. Hence it was God working in him to will and to do his pleasure; "For without me, you can do nothing," says the Savior. Here we see that in the first two that were born, God had a choice. One was taken and the other left. "That the purpose of God according to election might stand, not of works, but of him that calleth." Why is this choice? The reason is the very same that caused the dear Redeemer to rejoice. "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." In Genesis xii. 1, 2, we find God carrying on his purpose, "according to the election of grace;" nor have we any right to say that Abraham was a whit better by nature than the rest of his father's house. But

"God works in a mysterious way
His wonders to perform."

Hence he said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee," &c. So he must leave his country

and his kindred, not knowing where he is to go. But God had given him a promise, and he believed God, and it was accounted unto him for righteousness. By faith he was enabled to perform, like all who have been made alive, down to the present time. "They seek a country." They look for "a city which hath foundations, whose maker and builder is God." As it is written, "I was found of them that sought me not: I was made manifest unto them that asked not after me." Like Jacob of old, who, instead of seeking the Lord, we are told that the Lord found him, in a desert land, and in a waste, howling wilderness; and he led him about, and instructed him, and kept him as the apple of his eye. "The Lord's portion is his people, Jacob is the lot of his inheritance." "The Lord alone did lead him, and there was no strange god with him."—Deut. xxxii. 10-12. Time would fail to tell of Noah, Samuel, Samson, Gideon, and all the ancient saints, who through faith subdued kingdoms, wrought righteousness, &c. In process of time we find Jacob and his family in a land of dearth. This national Israel is a type of spiritual Israel, the bride, the Lamb's wife, who are also included in the fall; the chosen people of God are lawful captives. "Shall the prey be taken from the mighty, or the lawful captive delivered?" O yes! for when Jesus ascended up on high, he led captivity captive, and gave gifts unto men. "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." "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." What law? The law of sin and death; for "death reigned from Adam to Moses," and is the "wages of sin." But I said that Israel was in a land of dearth. The time had come, and they must go down into Egypt, a land of trial, and there be evil entreated four hundred years. But when the time was fulfilled they must go out by a mighty hand. When they came to the Red Sea, all hope seemed to vanish; but the flaming sword that turns every way still kept the way.

It is often said that the doctrine of election would make God unjust; but let me ask, Did the Lord do right, or was it just for him to save Israel from destruction? If it was, then we will do well to consider that the very same stroke that saved Israel, was the destruction of Pharaoh's host. Again, it has been said that the doctrine of election has damned thousands. This is a great mistake; for they were already condemned. Election saves the elect, and the rest are left in condemnation. God knew his own elect, whom he loved with an everlasting love, and gave them grace in Christ before the world began, that they should be holy and without blame before him in love. Having predestinated us unto the adoption of children, by Jesus Christ

unto himself, according to the good pleasure of his will. Now, all this unspeakable wealth was treasured up in a safe place, according to God's eternal will and purpose, before man violated the law of God and fell under its curse, "into a horrible pit." There are riches in store, but the heirs are in a lifeless and helpless condition, lost, and wandering in the wilderness of sin. In process of time, "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." The good Shepherd is sent unto "the lost sheep of the house of Israel," "to seek and save that which was lost." Did he do what he came to do? O yes! "And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. And he had the power; for he says, "All power in heaven and in earth is given into my hands." And he said to his Father, "I have finished the work which thou gavest me to do." But how about the many generation that passed away before the coming of the Just One? "And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. xiv. 8. I understand these living waters to represent the atoning blood of Christ. "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, [mark this] they which are called might receive the promise of eternal inheritance."—Heb. ix. 13-15. Here we have the second witness that the death of Christ is sufficient for the transgressions that were under the first testament. "For by one offering he hath perfected forever them that are sanctified." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. In this great Redeemer we are told, "dwelleth all the fullness of the Godhead bodily." "And of his fullness have all we received, and grace for grace." Not grace for our works, for we "were by nature children of wrath even as others," "dead in trespasses and in sins." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." "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."

You will remember that I asked you to bear in mind who it was that sinned and fell. It was Adam that sinned, and by him entered the vast train of evils, the fruits of sin. "Wherefore, as by one man sin entered the world, and death by sin; so death passed upon all men, for all have sinned." "But where sin abounded, grace did much more abound." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It is the Adam man who is redeemed; the vessel afore prepared unto glory. It is the Adam man who is kept (from the power of sin and Satan) by the power of God, through faith unto salvation, ready to be revealed in the last time. "Thou art all fair, my love; there is no spot in thee."—Song iv. 7. "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 13-17.

"Come hither, I will shew thee the bride, the Lamb's wife." She is now in a triumphant state, brought off more than conqueror through him that loved her. Her blessed Redeemer and Husband feeds her, and leads her to living fountains of water, and God shall wipe away her tears. "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."—Isa. xlv. 23.

My dear sister, I have done the best I could; but it is impossible for me to do justice to so vast and glorious a subject. I have concluded to comply with your request, by sending this to the SIGNS OF THE TIMES, to be examined by its able editors, and published if found worthy of room.

Yours in gospel bonds,

T. M. NEAL.

ATHENS, Pa., July 19, 1882.

DEAR KINDRED IN THE ALTOGETHER LOVELY REDEEMER:—Upon arising this morning to go about the duties of the day, feeling extreme weakness in body, a deep solemnity settled upon my mind. A portion of the word of Isaiah came, and I turned to it and read, "Ye shall have a song as in the night, as when a holy

solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm." I feel impressed to write briefly for the perusal of the dear little flock, and tell them in such a manner as I am enabled to, some of the changes that have come to me in the past year, even to me, one of the least of my Father's family. I hope I may be directed by the Spirit of Christ; and if such is not the case, I should hope to not see this writing in our dear family paper, for no good thing can come from the flesh. It is now almost a year since the dear Lord permitted us to again make our home in this place, where we can, as it were, sit under the droppings of the sanctuary. And our joy to again be able to mingle with the manifest children of our heavenly Parent, and feast upon the precious gospel truth as it is unfolded to the dear servants of God, can only be understood by those whose lot has been cast among a people who worship they know not what, but follow after the Lo heres and Lo theres, being able to relish almost anything but that doctrine that drops as rain and distils as the dew in the experience of the dear child of God, who has the world, the flesh and the devil to contend with. For about seven months after our return I seemed in a comfortable frame of mind, generally enjoyed the spiritual conversation of the dear ones, and felt to rest quietly in the promises of God, feeling that his perfect wisdom directed all things, and all his divine appointments were without a flaw. What had I to be troubled about? But I finally began to grow uneasy, and the awful dread of sleep came over me, the closing up of avenues of spiritual comfort followed, and I began to yearn for the stirring influence of the Spirit of grace. O how I was made to long to be aroused! The words of those whom I esteem so much better than myself, ceased to satisfy. I felt to beg for a more direct manifestation of God's love, some sweet portion of his word to melt with its warmth, yet feeling at the same time undeservedly poor. When the Chemung Association convened, I was still stupid, though I tried to make myself believe that I enjoyed a part of the meeting; but I now see that the life-giving savor had dropped out of what the Lord gave his dear servants to say, for me, but not for others, who were greatly fed and nourished, I trust. I seemed to see that the spiritual feast was well prepared, but I, alas! was too dull to partake as at other times; yet I feel that it was good for me to be there, for some expressions dropped during the preaching seem to rest with me now, and I may be enabled to glean some yet. Immediately after the association, I was led into an examination of self, even before the the last of the friends had gone to their homes. I felt that I had made extra exertion to gain the

fellowship of the brethren and sisters, and no soundness could I find in me. I felt altogether despised, and not without cause. I thought until darkness enshrouded me quite, and out of the depths I cried unto the Lord, and in my low estate he undertook for me. He in mercy gave me the sad, songless nighttime of the soul, and caused me to look once more unto his holy temple. And can I with my feeble powers express anything of the wonderfully marvellous goodness of that compassionate and ever watchful Father who raised poor, unworthy me from all the heaviness and darkness of past experience, and made me satisfied with the fatness of his house, when he caused his glorious voice to be heard, and gave me a song in the night, in meditating upon the words, "He that confesseth that Jesus Christ hath come in the flesh is of God," &c? They were part of the subject given our dear pastor to speak from at our last meeting, and at the time I was not able to hear with understanding; but during the week following, as they began opening to my mind, a little joy sprang up within my soul, and I began to eat. Then followed the assuring words in Philippians, "We are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Also, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. x. 10. And again, the precious words which explain all, "The secret of the Lord is with them that fear him, and he will show them his covenant." Their life is hid with Christ in God. I had desired some little portion of the word, that it might break the bars about me, and here I was brought out into a wealthy place, and made to rejoice with joy unspeakable in his great name. He filled my tongue with his praise, and I could exclaim, "It is enough." "O could I speak the matchless worth! O could I sound the glories forth that in my Savior shine!" But soon I found myself clinging to the words of peace and knowledge, lest I should let them slip, and I began to dread the return of natural cares, and the temptations that so often vex my soul, and the words of the psalmist came, as expressive of my dread, "Deliver my soul from the sword, my darling from the power of the dogs." Also the searching words, "They that observe lying vanities forsake their own mercies," which I hope will be a profit to me, and it will, if the Lord makes it so. Then a little strength was given me by the words, "Every tongue that shall rise up against thee in judgment, thou shalt condemn." Peace again flowed into my soul like a river. But now came a blessed admonition, "In the day of prosperity be joyful, but in the day of adversity consider," and I was brought right into the experience of this most sweet of all Psalms, "It is a good thing to give thanks unto the Lord; to shew forth thy loving-kindness in the morning, and thy faithfulness every night." I felt to breathe the

prayer of the sweet singer of Israel, "O send forth thy light and thy truth; let them lead me." "Let thy loving-kindness and thy truth continually preserve me. 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 now my cup ran over, and I felt to say, "This is the day the Lord has made; I will rejoice and be glad in it." I have been comforted many times by the word, and given strength according to my need. I have been in the depths, and been raised out of the same in a manner that was surprising to me. I cannot wonder at being led through darkness. I need it; and the valley of humiliation seems to be my dwelling place most of the time. That also is necessary to me. But what is most surprising, ah, amazing, is that grace which lifts me above the perishable things of time, the vanities and vexations of life, which include all things under the sun, and restores unto me the joy of the salvation of God. And now, with all these steps before me, and the unveiled word, I trust, with me, (a portion of it,) and a holy solemnity about me, I feel constrained to say, "What manner of persons ought we to be in all holy conversation and godliness?" O how I desire that my conversation might be as becometh the gospel of Christ; that I might speak the things that are consistent and right, and follow after the things which make for peace, and things wherewith one may edify another. May I be reconciled to the will of God in all his wise dispensations; and O that all of God's dear children may be enabled to submissively bow to the infinite decrees of the all-wise God, as well in the day of adversity as in the day of prosperity, both temporally and spiritually. But we cannot pacify ourselves; God alone can cause us to give thanks in everything, even in extreme, adverse circumstances, all strange to our finite comprehension, but to the mind of infinite Deity not so.

"Eternity with all its years
Stands present in thy view;
To thee there's nothing old appears;
Great God, there's nothing new."

Can I be pardoned by the dear ones for filling so much space? I had no such intention at the beginning; but one of my most noticeable infirmities is talking too much. I only desire now to tell those who are made glad in the Lord when one of the chosen vessels unto himself comes (by being brought by him who gathers his lambs into his arms) into the visible church, whether from Mystery, Babylon, or before they are allowed to touch, taste or handle the unclean thing, that a dear sister Safford, who had been for a number of years trying to keep pace with a people whose god needs so much of their assistance to carry on his work in their soul's salvation, was separated from them when God, her God, taught her that vain is the help of man, that his work was finished, that she was as a brand plucked from the burning, poor,

helpless and defiled, with no power to help herself, much less to help the wonderful God to whom she had to look for help. She was received upon relating her exercises of mind, and on the fourth Sunday in June was baptized in the fellowship of the church, and experienced the answer of a good conscience toward God, and gladness of heart to find a home where she is not a stranger. Brother Wm. L. Beebe will remember her, as the one with whom he conversed at the close of the association.

And now, my dear kindred, I feel that many eyes will be dimmed with tears as they fall upon the name of this post-office, from which has gone so many rich communications by the pen of our much loved sister Murray, whose writing is finished, whose voice is hushed forever; and I feel a sharp pang of heart at the thought of stirring up sorrowful memories within your breasts, and causing your tears to flow like mine while I write of one so lovely in life and death. And can we in this sad trial give thanks? I, for one, can say, only in view of her eternal gain; for to me she was very precious. But faithful are the wounds of a friend; and he that wounds can heal. The God of mercy, love and truth is a Friend that sticketh closer than a brother, and will not suffer his faithfulness to fail.

With abiding love, your sister in hope of salvation,

WATIE A. BEARD.

TRIBULATION.

"In the world ye shall have tribulation: but be of good cheer, I have overcome the world."—John xvi. 33.

These were among the last words of the dear Son of God, before his suffering and death, to his sorrowing disciples. He had been with them, to cheer and comfort them; but now he was about to go to the Father, and leave them yet awhile in the world. Just after speaking these words to them, Jesus prayed for them, and said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."—John xvii. 15, 16. This will apply to all who are Christ's. The Father gave them to him, that he might be glorified in them, and they in him. But they must be as he was in this world, and through much tribulation enter with him into his Father's kingdom. "In the world ye shall have tribulation." And this is because they are not of the world, do not belong to it, and are not at home in it. Therefore the world hates them, because he chose them out of the world, and because it does not know them. As the sons of God, the world knoweth them not, because it knew him not. For they are made partakers of Christ, and his Spirit dwells in them. And as the Father sent him into the world, even so has he also sent them into the world.—John xvii. 18. Therefore they are pilgrims and strangers on earth, and heaven is their home; for God is their Father, and the Man of sorrows is their Brother. And as

the Son of God he said, "I came down from heaven."—John vi. 38. This is also true of them as the children of God; for their spiritual and eternal life is in the Son of God, and it is their Father's gift to them. He blessed them with all spiritual blessings in Christ. So they are truly his brethren, and he is not ashamed to call them brethren. Therefore they are of God, and belong to Christ. Yet they are in the world, as men and women, and are partakers of flesh and blood. As such they are the people of God, and he is not ashamed to be called their God. This brings them into a very peculiar complex and two-fold relationship. A relationship to heaven and to the world—to the flesh and to the Spirit. For they are both the children of men and the children of God. So our Lord is both the Son of God and the Son of man. Therefore while he was in the flesh, and dwelt upon earth, he was also in heaven, and lived in the Spirit. So it is with his brethren. Hence both he and they are in antagonism with the world, the flesh and the devil. The doctrines of the world are opposed to the doctrine of God our Savior, and the men of the world cannot receive the word of Jesus our Lord. On the other hand, the disciples of Christ cannot join in and agree with the world in the doctrines and commandments of men; for God has called them out of the world, and separated them unto the gospel of his Son. Thus the children of the kingdom are made to feel that the world knows them not, and they have not where to lay their heads. For while the whole world lieth in wickedness, and is warring against God and his truth, they are made the righteousness of God in Christ, and are reconciled to God, and love his truth as it is in Jesus. And not only so, but these opposing heavenly and worldly natures and principles enter into the very being of every disciple of the Lord Jesus; therefore they not only have fightings without, but also fears within. Yea, they are troubled on every side. They are strangers to the world, and a mystery to themselves. They often wonder whence they came, and whither they are going. The children of men, and in the world, yet emotions and deep longings possess their souls which carry them far above and beyond the world, and which the world cannot satisfy or fill. Deeply conscious though they are of their own inborn fleshly depravity, corruptions and sinfulness, yet they see the beauty of holiness, and long for that which is perfect. Therefore they sorrow and mourn, not only for the good which they find not, but also over the plague of their own hearts, and the evil state which they are in. So truly they are "an afflicted and poor people." The poor of this world, and the poor in spirit. The Lord has chosen them out of the world, to be a peculiar people unto himself, and that they should show forth his praise and glorify him. Therefore he is cutting them off and removing

them from the world, and bringing them nearer to himself, and thus is he making them meet to be partakers of the inheritance of the saints in light, and preparing them for the kingdom which he has prepared for them. The effect in them of this work of the Holy Spirit is, they are made to feel and say, "Woe is me! for I am undone." "O wretched man that I am! who shall deliver me from the body of this death?" Each one would say, O is there any one like me? Surely I am alone, and there is no sorrow like my sorrow. And often the cry is extorted from the tried child of God, "My God, my God, why hast thou forsaken me?" How truly, then, the words of Jesus are fulfilled, "In the world ye shall have tribulation." Others may escape tribulation in the world, but not so the disciples of Jesus. Then, ye heirs of tribulation, who groan, being burdened, know that these great tribulations are appointed unto you, because you are the children of God, and are designed to refine and purify you, that you may be conformed to the image of the Son of God. He has chosen you in the furnace of affliction, that you may be purified and made white, and offer unto the Lord an offering in righteousness. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory is revealed, ye may be glad also with exceeding joy."—1 Pet. iv. 11, 13. "But be of good cheer; I have overcome the world." This, no less than the first part of the text, is to the disciples of Jesus, and for them. His victory over the world is theirs in him. And in all these tribulations and fiery trials in the world, they are more than conquerors through him that loved them. Jesus the great Shepherd of the sheep laid down his life for them, that, by means of his death, and by the power of his resurrection unto justification and life, they might have life more abundantly, and a triumphant victory over the world and sin and death, and a glorious immortality beyond the grave. For sin and death are in the world, and are connected with tribulation; but these are overcome with the world. For Jesus made an end of sin, and swallowed up death in victory. This putting away sin, and victory over death, was accomplished in relationship with his people, and for them. He died, he rose, he overcame the world, he ascended up to God and heaven, for them. Therefore by him they shall overcome the world, arise above all its tribulations, and follow him into glory. O then, "be of good cheer!" The battle is fought, the enemy is destroyed, the world is overcome, the victory is yours. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

"Though afflicted, tempest-toss'd,
Comfortless awhile thou art,
Do not think thou canst be lost;
Thou art graven on my heart."

"All thy wastes I will repair,
Thou shalt be rebuilt anew;
And in thee it shall appear
What the God of love can do."

Dear brethren editors, the above is submitted to you. From a deep sense of the tribulation, and a great need of the good cheer, it was written with the desire that it may be a word in season to some faint and sorrowful one.

Your brother in tribulation,
D. BARTLEY.

CRAWFORDSVILLE, Ind., July 13, 1882.

EAST PITSTON, Maine, Oct. 20, 1880.

As my mind is led to the dear brethren and sisters this afternoon, I will try to tell a little of my wanderings in the wilderness, for I feel myself to be a poor sinner saved by the grace of God. My life has been a dreary one to me. I am full of wounds and bruises, from the foot even unto the head, and there is no soundness in me. O that I could write something that would be comforting to the saints! Of myself, I am perfect weakness, but I do feel that Christ is all in all to me. I know we must be crucified with him, and partake of his sorrows as well as his joys, to be followers of him. He has promised that he will never leave us nor forsake us, and he is a present help in time of trouble. He leadeth me beside the still waters, and I feel that he has put his fear in my heart, that I cannot depart from him. He says he will be our God, and we shall be his people. How can we doubt? We are kept by his power through faith unto salvation. He says the wrath of man shall praise him, and the remainder of wrath he will restrain.

I have been thinking how much my life is like a bird in a cage, that cannot get out, flying from top to bottom, and from side to side, over and over again, and cannot be satisfied. My life is one of gloom and sorrow, and I feel that I shall go to my grave a mourner. O that I knew where I might find him whom my soul loveth! I feel to say with one of old, I have looked and considered, and all things under the sun are vanity and vexation of spirit. I have often thought that I would fall by the way, yet I have often been cheered and comforted by the words, "The eternal God is thy refuge; and underneath are the everlasting arms," and he is able to save. I often think, Why is my mind so disturbed? I often think of the time when the Savior appeared so precious to me that I could not praise him enough. What a glad day was that to me! O how I rejoiced in Christ as my Savior! O what beauty I then saw in Christ and the church, and how I desired to tell of it! The half has never been told. My mind has often been carried back to that place. I often wonder if others feel as I do, and I feel to exhort them to obedience. Abraham manifested his faith by his works; for the faith of God's elect is a living faith, and produces living works; and obedience to the faith saves us from the chastening rod of our God.

What a blessed thought it is, that there is one who has all power in heaven and earth, and who speaks and it stands fast, and commands and it is done.

I have already written more than I intended to, and will close by sending my love to all the household of faith. I am a sinner saved by grace, if saved at all.

EMILY.

EAST PITSTON, Maine, April 3, 1881.

DEAR BRETHREN AND SISTERS IN CHRIST:—As I am sad and lonely, I feel to drop you a few lines. I am so cast down and sick at heart, I feel that my days are days of vanity, and are spent almost without hope. I would not live always. I have been thinking of my wanderings in the wilderness, and have wondered whether I have had the pillar of cloud by day, and the pillar of fire by night, to guide me. But in my lonely hours, I have found peace in believing, and joy in the Holy Ghost. "Weeping may endure for a night, but joy cometh in the morning." I have a great many trials, but I know that if we are without chastisement, then we are bastards, and not sons. I have a hope that is as an anchor of the soul, both sure and steadfast, and entereth into that within the veil. I feel that it is a great thing to be a christian, and I feel unworthy to take the name of that holy Being upon my polluted lips. I often feel to lay my hands upon my mouth, and cry, Unclean. I often feel such a love for the brethren and sisters, O how glad I would be to meet with you; but that is impossible at present, as my health is so poor. While I write, my mind is carried back to the place where Christ was revealed to me as my Savior. O what beauty I then saw in Christ and the church! It seemed that I was made whole every whit, and for three days I was so happy that I could not sin. But the three following days I was led away into the wilderness, to be tempted, and O how strange it appeared to me then. But I have since learned that our faith is to be tried as by fire; for God's children are compared to the most fine gold. God only knows what an unworthy being I am; but I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. My mind is carried back, seven years ago, when I walked the floor nearly all the winter, and did not know what was the matter with me. It seemed that the floor could not hold me up, and I must sink. I felt that I had not a friend on earth, and that even my bosom friend had lifted up his heel against me. O what agony of mind I was in! God only knows it. Many were the bitter tears I shed. I saw that I was not fit to be numbered with the living, nor was I prepared to die. Dear brethren and sisters, if any of you have ever traveled this road, please write an answer to this. I cannot tell you half the agony I endured. Tongue could not express my feelings at times. I well remember telling an old lady how badly I

felt, when she said to me, "I should think you were in a good place. Why your experience is equal to the apostle Paul's." How strangely her talk seemed to me. How little I then understood that it was the Lord's doings. "How unsearchable are his judgments, and his ways past finding out."

I have been a constant reader of the SIGNS OF THE TIMES for twenty years; but I well remember the time when I could see no beauty in what it contained; but the time came when I prized it next to the Bible, and would often rather read it than read the Bible. It expresses my views and feelings better than I can express them, and I feel that I could not do without it.

From one who feels herself to be the least of all God's children, if one at all.

EMILY.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."—Gen. i. 1-3.

This is the first record given in holy writ of the great and wonderful Creator of all things, animate and inanimate, visible and invisible. Whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. Is it not astonishing that any intelligent being should, after reading the divine record, believe and contend that this great Being, the God of heaven and earth, could not save poor, fallen man without the aid of poor mortals? And yet such is the case throughout the entire history of mankind. Man in nature has ever contended that salvation is only to be obtained by the faithfulness of the creature. It is an indisputable fact that all of Adam's offspring are born sinners, and without the salvation which is of God, would ever have been consigned to hell. Now let us examine, and see if we can find the great cause of the salvation of sinners. The angel said unto Mary, "Thou shalt have a son, and shalt call his name Jesus; for he shall save his people from their sins." Now the only question is, Did he do it? Was the death of Christ ordered of the Lord? Certainly it was. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts ii. 23; iv. 27, 28. This is sufficient proof that the Lord, in his all-wise purpose, determined the death of his Son. And, dear reader, can you read your Bible, beginning at the first of Genesis, where you find that the God of heaven and earth spake the heaven and earth and all things therein into existence, and yet be in doubt of his power to save sinners from eternal ruin, without the aid or inventions of men? Remember, dear friend, that the great God of which we are speaking knew all his works from the foundation of the world, 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. Just think of such a wonderful Being as the great God, that had such wonderful power to create a world, or worlds; speaking into existence light, moving upon the face of the waters, forming man of the dust of the ground, breathing into him the breath of life, having all power in heaven and in earth, working all things after the counsel of his own will. Yes, all things, both great and small, whether they be good or bad things, to our appearance. The Lord has a use for them all, and makes all serve in the accomplishment of his great and noble purpose, never permitting Satan to do more than what he overrules for good. Remember the words of the Savior to Pilate, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Now, can you not see that the crucifixion, with all that was inflicted upon the Savior of poor sinners, was ordered of the Lord? The birth of Christ was foretold long before the virgin received the message from the angel of the Lord, and so also was his death; and it was all brought to pass by the hand of the Lord, in the fulfillment of his glorious purpose. And so with every other event that ever has or ever shall take place. The God of heaven is moving all things, accomplishing his grand and noble purpose. Adam is the figure of him that was to come, which is Christ. Eve is a figure or type of the church, or chosen people of the Lord. And as Adam followed Eve in the transgression, even so must Christ be born under the law, (where he found his people that God gave him before the world was,) to redeem them from under the law, which none of them could ever keep; but Christ fulfilled its jots and tittles, bearing the sins of his people, dying in their room and stead. Thus he is a whole Savior, and not a part of one. And yet how hard it is for even those born of the Spirit to acknowledge at all times that Jesus has done it all, and give all the glory and honor to him alone. There is no other name given under heaven or among men whereby we must be saved. Reader, do you not believe that all that his Father gave him will be eternally saved? If not, then his death was in vain. The Scriptures teach us that the eternal life of all the redeemed of the Lord is in Jesus Christ, and that life is hid with Christ in God. O how secure! Satan can never reach it; no, never.

"In the beginning God created the heaven and the earth." Then and there all things were present with him. He knew as well then who would believe on his Son, and who would disbelieve, as he does now; and certainly if he had the power to create and move all things into action, he had the power to give Adam such a mind as would have prevented his fall. But what use would there have been for a Savior being born to save his people? You must take one

of two positions, that the Creator of the heavens and earth did or did not have power sufficient to control all things. And if Adam and Eve did violate the law of God contrary to his purpose, then you deny his power to prevent it. Then we could have no confidence in the predictions of the prophets and apostles. I understand the giving of a law to Adam was for a test of human perfection, and this was accomplished by the violation of the law by Adam, thus proving that man is destitute of power within himself to obey God. Also, the law given to Moses, which none could keep, proves man's inability. Yet in the purpose of the all-wise Creator these things were all necessary. Can any help their condition? When convicted of sin, what is the first thought? "I will search the Scriptures, and find what God requires of me." O how miserable he feels! Yet he must remain in this dreadful condition until the time appointed of the Lord for his delivery; thus showing that of our own strength we can do nothing to inherit eternal life. Then, can we not see the power of the all-wise Creator in all these things? What think you of so many different churches, so-called? Are they all against the purpose of God, or does he have a use for all the different sects of religionists? Remember, before you speak too hastily, that the Lord has said, "I will do all my pleasure." He works all things after the counsel of his own will. Are the various denominations according to the purpose of God? Does the Lord have any among those who teach for doctrines the commandments of men? Peter says, "There were false prophets among the people, even as there shall be false teachers among you." How did Peter know these things before they came to pass? The Spirit of the Lord was in Peter, and he spake as he was moved by the Holy Ghost. The children of God are commanded to come out of Babylon; but do they come, all of them? Not until the Spirit of the Lord moves them, and teaches them that salvation is of the Lord. Then can you not see that the Creator of all things will and does accomplish all things according to his pleasure? The Scriptures teach us that "all things work together for good to them that love God, to them who are the called according to his purpose." If we dispute it, we dispute the word of God; if we profess to believe it, yet deny it in part, then we cannot enjoy the doctrine of the absolute sovereignty of God. Joseph was sold by his brethren in order to get rid of him, as was thought by them; but even this wicked act proved a blessing to Joseph and his brethren, which was all ordered of the Lord. Pharaoh's heart was hardened when Moses went (according to the command of the Lord) to bring Jacob's family from under bondage. This was all ordered of the Lord, and proved a blessing to God's chosen. So the wicked acts of Potiphar's wife proved a blessing to God's chosen. And thus in every act of any and a

while committing evil, God has accomplished his purpose. Judas was led by an evil spirit to betray the Savior, but even that was determined of the Lord, which certainly was the most wicked deed ever committed in the history of time. But these things must all be done, to bring to pass all that the Creator purposed before the world was. Now, is it not plainly to be seen that all things whatsoever have been, which we find recorded in the Scriptures, have been done according to the purpose of the great I am? "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Who is the creature here spoken of? Was it not Adam? We being Adam multiplied, are we any better than Adam was? I think not. Then have we any power to save ourselves, since we are sinners by nature, being made so by Adam's transgression? Then what can we do, before being born of the Spirit, but view the law given by Moses as being binding on us, not knowing that Christ is the end of the law for righteousness to them that believe? A trial of all effort systems will most assuredly teach the chosen family that sinners can do nothing to save themselves from their lost condition. But the ransomed of the Lord shall return and come to Zion. The Lord knoweth them that are his, and none of them shall be lost. No man can come to Christ, except he be drawn of his Father. Those that are lost, are not those for whom Christ died. "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." So you see, dear child of God, that great Being who was able to create the heaven and the earth, is also able to save all those whose names were written in the book of life before the foundation of the world. Then let us give God all the praise, honor and glory, and not think, If we had not done so and so, we would not have been saved. A merited salvation is not the salvation of the eternal God. The great means of salvation was fixed in the eternal purpose of Jehovah before man was created, for it was before the foundation of the world. The law is fulfilled, and we did not do it; but Christ did for us, and put away our sins by the sacrifice of himself, separated them from us as far as the east is from the west. Now take the apostle's admonition, "As ye have received Christ Jesus the Lord, so walk ye in him." If you are in trouble on account of sin, God knows it, and will deliver you at his own appointed time. If you are sorry for committing so many sins, remember that true repentance is a gift of God, and only those who have been regenerated have such feelings. Let not false teachers cheat you, by

telling you, "If you don't do so and so, the devil will cheat you out of your soul at last;" but rely upon the teaching of the Holy Spirit, and you will be enabled to rejoice in the Lord, when you take up your cross and follow Jesus in the liquid grave, and are raised to newness of life.

Yours in hope,

T. L. MORTON.

RIPLEY, Miss., Feb. 12, 1882.

SOCIAL CIRCLE, Ga., July 22, 1882.

BELoved BROTHER WILLIAM:—

In looking at the above date, I was reminded that it was the anniversary of that dark, bloody day of 1864, when you and I were taken prisoners. All then was war and bloodshed; now all is peace and quiet. Then it did not seem that you and I would ever be privileged again to visit our homes, and see the loved ones there. Though eighteen years, eventful years, have passed since then, you and I still live to enjoy many of the comforts of this life, and also to drink of the bitter cup of pain and suffering. But may we not say in truth and sincerity, that goodness and mercy have followed us all the days of our lives? That God was good in withholding, good in giving, good in torturing our bodies with pain and suffering; for they were and are light afflictions, which are but for a moment. I have been reading this morning in Corinthians of Paul's summary of his trials, and I feel ashamed that I ever complained of anything, that I have not always been rejoicing. But many and sore as his were, they were not to put away the guilt and crime of others; he was a sinner himself. I have been thinking a good deal of late of the sufferings of our blessed Savior, for whom he suffered, the cause and reason of it all, and I have been more and more astonished at my own stupidity and stolidness. The very thought that he died for me, a black-hearted ingrate, who had shared his favors and blessings while in sin and rebellion, hating him, his dominion and government, and while bent on my own destruction, for his love to exist toward me, and to be manifested, is enough to fill my soul with rapture and delight. And sometimes when this is shown me, the attraction is so great for the world celestial, that I would leave this terrestrial and dwell with Christ at home. But often, too often, my eyes are holden. I am only looking at the things which are seen, reasoning and thinking from a human point of view. But if the thought of Jesus, the mention of his name, ought to be sweeter and more precious to others than all else combined, I more so; because I was such a sinner, and had so much forgiven me, therefore I ought to love the more. But while in these prisons of clay, these bodies of death, while we only know in part, and see through a glass darkly, it makes us long and desire all the more to see with open face, and to be clothed upon with our house from heaven. All our pains and sufferings here, all our losses and crosses, are only reminders, finger-

boards, so to speak, pointing to unending joys, to peace eternal, to rest uninterrupted. Taking this view of it, there is honey to be extracted from the rock, and oil out of the flinty rock. What a blessed thought, that our Father is leading us! He led you from here into Canada, to be tempted and tried. His purpose being accomplished, he brought you back to the home of your youth, but now to behold but few of your first associates, your beloved parents being gone, and brothers and sisters scattered. Rapidly the scenes are changed; the curtains are raised and lowered in hurried intervals, often before we comprehend the plot; soon the lights are out, and all is over. But still God rules all things below and all things above. All to him is plain and open, and he is moving with unerring certainty in the channels his wisdom has marked out, according to his own will, all ordered in mercy, for our good and his glory. I am still here, within a few miles of my birthplace, and O so blessed! Yet how unworthy I am of the least of them all! Often I hope there is a desire to take the cup of salvation and call upon the name of the Lord; but my desires are so feeble, and all my performances so lame. Still I desire to be thankful for a feeble wish to do the will of the Lord, and to show forth any of his praises. I would, as age and infirmities increase, be more devoted; and as this world, with all its fleeting vanities, recede, I would have in my enlarged vision the beautiful and glorious world of effulgent glory. All that my blessed Savior has arranged, as seems him good, whether my evening of life is to terminate in clouds and thick darkness, amid storms and tempests, or whether my sun sets all calm and serene in a halo of glory, does not concern me so much; but my greatest concern is, how am I to so live, to behave myself in the house of God, as to have a place in the hearts of my brethren, and to finish my course in the service of God? I often feel that I have lived to little purpose, yet my opportunities have been so good.

It has been a long time since I wrote you last. My sufferings have been greater this year than ever, but I do not feel one murmuring thought; it is all right. I am as yet able to be up. Peace prevails in our churches, with but few additions. May the Lord still strengthen you to do his will, guide you by his counsel, and at last save you for the Redeemer's sake. Love to your brother and Elder Jenkins. My dear wife unites with me in christian love.

In bonds of christian union, I am, as I have long been, your brother,

WM. S. MONTGOMERY.

WAVERLY, N. Y., July 18, 1882.

ELDER WM. L. BEEBE—DEAR BROTHER:—The following letter was received when I was passing through deep waters, and was of much comfort to me; and feeling that it might be a comfort to some poor, troubled, trembling child of our heavenly Father's family, I send it to you for

publication, if it is your mind to do so. Your unworthy sister,
SARAH VAIL.

ATHENS, Pa., May 2, 1875.

DEAR SISTER SARAH VAIL:—I have several letters in my desk to answer, but for some cause I cannot reply to one until I write to you. Since you told me how tried you were about partaking of the ordinance in commemoration of the death of our Lord, I have had you much upon my mind, and now I feel a desire to spend a few moments, if it is the Lord's will, to encourage you on your way.

Your sorrow has caused me to look back to the early years of my pilgrimage, when I so often felt a hesitancy in approaching the table in my need and unworthiness, fearing I was eating and drinking unworthily; but in every case I think this prayer accompanied me, "Lord, if thy presence go not with me, suffer me not to partake of so holy an ordinance!" So solemn, so heart-searching. Many times did I partake without any special answer to prayer, but at one time the answer came so sealed with instruction by the application of these words, "This do in remembrance of me." O what a melting time this was to my soul! I believe I was made to rejoice in mine infirmities that Jesus might be all and in all. It was a time when I could say, "My Lord and my God." I was taught a lesson then which I hope never to forget, that it is only in the name of the Lord we can walk worthily. If we trace the pilgrimage of Abraham, we will find that he traveled on, not knowing whither he went; and though greatly blessed of the Lord with exceeding great and precious promises, yet he gave him no inheritance to set his (fleshly) foot upon. And so it is with all the heirs of faith. The flesh or carnal mind can gain no footing; we must, if we travel with an eye single to the honor and glory of God, walk by faith, and not by sight. In Zion's pathway, new distresses on account of fresh discoveries of the sinfulness of the flesh, like the bitter waters of Marah, cause us to murmur, as did the Israelites, and they cried unto Moses their leader, "What shall we drink?" And he cried unto the Lord; and the Lord showed him a tree, which, when he had cast it into the waters, the waters were made sweet. And so it is the will of our heavenly Father that we must live in a state of continual dependence upon the cross of Christ to sweeten every bitter draught. There is a need for every discouragement which pilgrims meet while walking through the wilderness, a land of drouth, and pits, and snares, otherwise how soon would we become puffed up in our carnal minds, and lose that sweet enjoyment of leaning on the Savior's arm. I believe that you and I have felt the arm of the Lord very strong in the time of our deliverance, when the candle of the Lord shone round about us; and let me ask you, Has the strength of that arm abated? As often as we are made to grieve over the corruption of our fallen na-

ture, and cry to the Lord for mercy, so often have we renewed cause to trust in and cling to the sin-atonement sacrifice accepted of the Father. Let me ask, Do you think your sin, your infirmity, is so great that the precious blood of Jesus shed on Calvary is not sufficient to wipe away the stain? If so, you are indeed tempted with unbelief; but as near as I could gather from your own lips, you felt that if you were a christian, you would live a more holy life. "Be ye holy, as I am holy," seemed the word that tarried with you; and you knew you were not holy, but sinful. Your actions were sinful, you could not control your temper, you grieved because you sometimes spoke impatiently to your children, and you laid up many bitter things against yourself. Ah, dear, tried sister, do not forget that Abraham had no inheritance to set his (fleshly) foot upon; and so it must be with you and me, if heirs of the kingdom. Can you not look back a few years, when you were not troubled with a conflict between flesh and spirit? You were ready to justify your own course, and satisfied to walk in the light of your own understanding, and desired not a knowledge of the ways of the Lord. What has made you to hate that element of sin which you once loved? Why do you desire to be holy? Why do you tremble lest you deceive the church, which you esteem as the body of Christ? Why do you so strongly desire to walk worthy the profession you have made? Why long "for a closer walk with God, a calm and heavenly frame?" Is it not the indwelling of the Spirit working in you, breaking up the fallow ground, and causing you to bear fruit? The Israelites got not possession of the land by their own sword, neither did their own arm save them; but the right hand of the Lord, and his arm, and the light of his countenance, because he had a favor toward them.—Psalm xlv. 3. The psalmist sang, "Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation."—Psalm cvi. 4. O wonderful mercy, to be led about and instructed in the light of the King's countenance, to be kept by the power of God through faith unto salvation, to be strengthened to indulge a hope that our life is hid with Christ in God, and our sins cast behind his back. And shall we not partake of the emblems of his broken body and blood in remembrance of him? "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." May you be strengthened to walk in the ordinances of the Lord's house blameless, discerning the Lord's body, and not be left to look to self for any comfort; but walk steadfastly, looking unto Jesus, the author and finisher of your faith. May you and dear brother Marvin enjoy much of the presence of the Lord while walking as strangers and pilgrims here, and be made lively stones in the temple of our God, is my sincere desire.

Yours in sweet fellowship,

MARIANNE MURRAY.

MACOMB, Ill., July, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Since reading the editorial in the SIGNS of July first, on the passages to which I called the attention of the editor, I have felt desirous to reply briefly to said article; not only because brother William requests my views on the same subject, but because I have felt and yet feel so comforted and instructed by the clear, logical, and ably expressed views of our beloved brother.

I did not call for your views, brother Beebe, because I thought there was a want of harmony in the passages cited, nor because I apprehended a want of agreement in our views; but having seen and heard conflicting opinions on these and other passages containing the word *law*, and believing it to be of much importance to our unity and edification to have a clear view of the subject. And further, I remark that I was not sure my own views were correct upon the subject; I therefore sent the texts to you, hoping that you had light upon the subject.

And now, brethren, my views upon the texts alluded to can be expressed in a sentence, viz., They are clearly expressed in the editorial. That is, if my shallow conception has understood the subject, and the brother's views on the two passages cited, I heartily indorse the editorial, and earnestly commend it to the consideration of the readers of the SIGNS OF THE TIMES, and especially to the ministry. I have heard some precious brethren speak of and about the law of God, and, perhaps, thoughtlessly use the term as though it had but one meaning or application, and thus rather confuse than instruct their hearers, as you remark in your editorial. I would be gratified, Elder Beebe, if you felt so disposed, to see your views editorially on the various uses and applications of the word *law*, as used in the Scriptures, inasmuch as you have already written on some of its bearings. I will ask you but one question about the law, and that is suggested by your remarks in the first column, near the bottom, on page 150. Is the "law of sin," (Rom. vii. 23, 25,) and the "law of sin and death," (Rom. viii. 2,) the same as the law that is "holy, and just, and good, and spiritual?"—Rom. vii. 12, 14. I hope you will have light, and may feel a willingness to further treat of this subject soon, as you have already so ably elucidated it so far as you have gone. I rejoice that God has enabled you both to write and conduct the SIGNS so ably and satisfactorily to the people of his peculiar care, and may his blessing still attend you and it for his name's sake.

Your brother to serve,

I. N. VANMETER.

P. S.—As many have heard of the affliction that has prostrated my wife some time since, I wish to say that through the goodness of God, after a serious spell of six or seven weeks, she has been raised up, and has nearly regained her former good health. May the Lord be praised.

I. N. V.

GALLON, Ohio, June 1, 1882.

DEAR BRETHREN BEEBE:—It is with fear and trembling that I take my pen to attempt to write of some of my joys and sorrows. My sorrow is, I hope, a godly sorrow, unto repentance. My joy is to know that God has a people who are kept as the apple of his eye. "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The Holy Ghost, the Comforter, takes of the things of Jesus and shows them unto us, and being justified by faith, we have peace with God through our Lord Jesus Christ. When by the eye of faith we have a view of the riches of Christ, and of our sanctification and redemption through him, O how we desire to live at the feet of Jesus. But O how far I seem to live from him.

"O how happy are they
Who their Savior obey,
And whose treasures are laid up above."

May we lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith. May the Lord bless us in this world, and give us a happy admittance into that which is to come, is my prayer for Jesus' sake.

Please excuse me for troubling you, for I only intended to order some books and pamphlets.

JOHN J. REED.

CHURCH CONSTITUTED.

IN compliance with a request of brethren and sisters holding a letter from Stall's Creek Church of Predestinarian Baptists, the following brethren met in council at the Aurthur school-house, near Avilla, in Jasper Co., Mo., on Saturday before the first Sunday in August, 1882, to wit:

From Stall's Creek—Elder J. A. Whiteley, Deacon N. H. Goss, and brother M. F. Thomas.

Fellowship—H. N. Cantrill.

Little North Fork—Elder J. R. Bolinger, brother T. W. Owens.

Clear Creek—N. Carver, licentiate.

Organized as a council by choosing Elder J. A. Whiteley Moderator, and J. R. Bolinger Clerk.

The brethren and sisters adopted their Articles of Faith and Covenant, the same being inspected, together with their letter of dismission; by the council, and being satisfactory, the body was declared to be an orthodox church. Prayer by Elder J. R. Bolinger. Charge by Elder J. A. Whiteley. The right hand of fellowship was then extended. The church then chose to be known as the Hopewell Church, and chose Allen Driver Deacon, and Elder J. A. Whiteley Moderator.

J. A. WHITELEY, Mod.

J. R. BOLINGER, Clerk.

APPOINTMENTS.

I INTEND, if the Lord will, to be with the church at Burdett on the fourth Sunday in August; church meeting on Saturday at 2 p. m. Also, at Brookdale, Pa., on Thursday and Friday after the fourth Sunday in August, meeting to begin at 10½ o'clock Thursday.

SILAS H. DURAND

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1882.

PRECIOUS LETTERS.

[NOTE.—From a number of letters, addressed to this sister by the late Elder Gilbert Beebe after her baptism, the following interesting paragraphs are extracted.—ED.]

FIFTH LETTER.

MIDDLETOWN, N. Y., Feb. 19, 1873.

VERY DEAR SISTER:—The trials through which you are called to pass are the common lot of all the dear children of our heavenly Father, and they are as necessary for us as is our daily food. They are dealt to us by the unerring hand of him who worketh all things for our good and his glory. The apostle has said, "But ye have need of patience;" and truly we find it so. But to have that gift, we must have the tribulation that worketh patience; for all things do work together, and we cannot, should not try to separate them.

I often think of the few disciples scattered among the multitude in your city, and of the famine in regard to hearing the preaching of the word, and enjoyment of church privileges. But of stones, our God is able to raise up children to Abraham. And we may rest assured that he will bring his sons from afar, and his daughters from the ends of the earth. And he can and will raise up and qualify and send forth the ministers of his word wherever he has a work for them to do. He does not allow us to know why he withholds such gifts where we deem them to be required, for if we could see and know, we might walk by sight; but as it now is, the saints must live by faith upon the Son of God. "For what a man seeth, why doth he yet hope for? But if he hope for that he seeth not, then doth he with patience wait for it."

My time is so closely occupied this winter, that I have found very little time to devote to private correspondence. The death of my eldest son has brought additional cares and labor upon me, and some of the time I have been quite unwell. You have seen by the SIGNS that my pathway has not been free from briars and thorns, but in great mercy I have been sustained. I have had no more tribulation, losses, crosses, sorrows and bereavements than were necessary. I am still permitted to trust in the living God, who rideth upon the heavens in our help, and in his excellency on the sky. O I hope he is my Refuge, and that his everlasting arm will bear me up.

"Dangers stand thick through all the ground,
And mortal poisons grow;
And all the rivers that are found,
With dangerous waters flow.

"Yet the dear path to thine abode
Lies through this horrid land."

Still, we have a reliable Guide, a skillful Pilot, and an omnipotent Protector. Let us trust him implicitly, and take the cup of salvation, and call upon the name of the Lord.

May the Lord's presence cheer your heart, and his strong arm bear you up, and convey you in safety through all the trials of the way.

SIXTH LETTER.

MIDDLETOWN, N. Y., Feb. 2, 1874.

MY DEAR SISTER:—Your short letter was duly received, and it gave me pleasure to hear from you, and to be reassured of your kind remembrance of me; not that I doubted your sisterly regard and christian fellowship for one who is less than the least of all saints. "From whence doth this union arise?" Can it spring from any earthly source? I think not. "God is love, and he that loveth is born of God." Is it not then the love of God shed abroad in the hearts of his children, wherewith they love one another with a pure heart fervently? "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." This love being born of God, cannot be separated from our vital relationship to God, and to each other, who are born of God. Therefore, "We know that we have passed from death unto life, because we love the brethren." If the love of God dwells in our hearts, we can but love him, for it is his own love in us; and if we love him who begat, we will certainly love them who are begotten of him, so far, at least, as we can see in them the image of our heavenly Father. Yet with all these Scriptural evidences to sustain our faith and confidence, there is so much infidelity in our earthly nature that we find ourselves often cherishing doubts and fears in regard to the validity of our hope in God. How persistently the flesh wars against the spirit in all the children of God! Every inch of the ground is contested, and at times we are brought into captivity to the law of sin which is in our members. But although darkness may obscure our sky, and doubts and dismal fear assail our faith, and we tremble on the brink of despair, we shall certainly triumph at last. Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

You speak of depression of spirit, a sense of weariness and fatigue in your pilgrimage. Well, Jesus calls the weary and heavy laden to him; in bearing his burden and bearing his cross you shall find rest. They that wait on him shall renew their strength; they shall mount up with wings, as eagles, run and not be weary, and walk and not faint. As an antidote for weariness, read Hebrews xii., and "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Do not forget the exhortation that speaks unto us as unto children. Despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. Whom the Lord loveth he chastens, and scourges every son whom he receiveth. I know, my dear sister, you would rather put on the whole armor of God, and trust in the Lord forever; but, as Paul has told us, such is our warfare, that we cannot at all times do the things we would. To will is present, but how to do that which we would, we find not. But still God's

grace is sufficient for us, and "As thy days, so shall thy strength be." "Trust in the Lord forever; for in the Lord Jehovah is everlasting strength."

I feel a deep interest in your welfare, especially your spiritual welfare; and as you have felt a freedom in opening your mind confidentially to me, as a father, I cannot refrain from regarding you as a precious daughter; and if I can be of any service, in my calling as a minister of Christ and servant of the church, in speaking a word of encouragement to you, I shall be most happy to do so. I love to receive your letters, and will do my best to reply to them.

Now, dear sister, may grace, mercy and peace, from God our Father and our Lord Jesus Christ, be and abide richly in your heart, is my desire and prayer, for Christ's sake.

SEVENTH LETTER.

MIDDLETOWN, N. Y., Dec. 16, 1877.

MY VERY HIGHLY ESTEEMED SISTER:—Your favor of the 11th inst. is received, and with the same pleasure that your letters are always appreciated by me; and although you wrote while under a cloud, and in a depressed state of mind, your letter was not any the less interesting to me. If the natural heavens were not sometimes veiled with darksome clouds, we should suffer from lack of rain, and the parched earth would fail to display its cheering verdure and beauty. So, my dear sister, if the christian should always enjoy the blazing radiance of the Sun of Righteousness, and never have any intervening clouds, his spiritual growth would be retarded, and he would not know how to appreciate the light, or how to sympathize with those who dwell in the land of the shadow of death. Our God has said, "I form the light, and I create darkness;" and we know that what he does is for our good and his glory. The psalmist says, "Though I walk through the valley of the shadow of death I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."—Psalm xxiii. 4. Death is the object that intervenes between us and the unclouded light and glory which lies beyond; therefore, until we get beyond death, which now casts its gloomy shadow over us, we must walk in its shadow. But it is only a shadow, which our faith sometimes looks through; and we know if there were not a light beyond, death could cast no shadow on us: God, by his prophet, has instructed us with cheering words of comfort, saying, "Who is among you that feareth the Lord, and obeyeth the voice of his servant, who walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God." We also have a High Priest who is easily touched with the feeling of our infirmities, who knows how to succor them that are tempted or in any way cast down. And we know that our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory, while we look not at the things which are

seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.—2 Cor. iv. 17, 18.

It is certainly unbecoming and presumptuous to ridicule or speak lightly of that posture in prayer which our Savior has hallowed by his blessed example. Kneeling is an attitude expressive of self-abasement and humiliation, and of deep reverence for him before whom we bow down in prayer. And when we can feel in our hearts that spirit of reverence and self-abasement, no other form can so well express it; but the form without the humility and reverence, is but a form without the power. In answer to your inquiry, I must say it is right to kneel in prayer and thanksgiving to God at night when we retire to rest, and when under a grateful sense of the careful providence which has preserved us through the night. But still, as we have many other examples of prayer offered while our bodies are in other positions, such as standing, lying down, like the apostles with their feet fast in the stocks, or when some had fallen down with their faces on the ground, I do not think that kneeling is an indispensable attitude of prayer. I have sometimes, when on my knees, been unable to bow down my stubborn heart; and at other times, while lying on my bed, or busy with my hands, or walking, or riding, or sitting, have felt my heart going out in fervent desire and prayer to God. In social prayer, when among those who can unite with me, at home and abroad it is my custom to kneel; but of late, from infirmity, finding it more difficult, I sometimes stand on my feet. But the all-important thing with me is to have the spirit of grace and supplication, without which all is vain.

GILBERT BEEBE.

HEBREWS XIII. 10.

"We have an altar, whereof they have no right to eat which serve the tabernacle."

In the utter blotting out of that hand-writing of ordinances, in which the nation of Israel had been peculiarly favored with the revealed oracles of God as spoken by the divinely commanded law and the prophets, it may well be understood that the Hebrew saints found it very difficult to realize the great change which God had wrought. From infancy they had reverently learned that these ordinances were their most precious heritage, and in their strict observance they had been taught to expect the blessing of God in their protection and preservation. Under their most crushing afflictions and severest calamities, they had throughout their generations found deliverance only from the hand of that God who gave them that law in which they had trusted; therefore they had strong reasons for adhering to the traditions received from their fathers. Indeed, even the Gentiles, with far less ground for their confidence, and in the apostolic age, were strongly inclined to look to legal observances

for that righteousness which should justify them before God, as appears from the readiness with which the bewitching doctrines of Judaizing teachers were received among the churches of Galatia. And the same tendency to distrust the grace of God is still a continual cause of trouble to the saints to this day. Knowing by heartfelt experience that there is nothing good that they can do of themselves, yet there is a feeling in the saints still trying to find something within their own hearts which would commend them in the sight of God. Under the law of Moses there was provision made for ceremonial atonement for the sins of the natural Israelites by the offering of definitely prescribed sacrifices, so that the offering of the required sacrifices was the life of those to whom that law was given. In signification of this fact, they who offered the sacrifices were entitled to eat of the things so offered. Those Hebrews to whom this letter was written would readily understand the allusion to this familiar fact as far as the literal observance was concerned, and in the illustration they could see the true meaning of that provision of the shadowy law. For in this, as in all the divinely authorized precepts of that law, the vital substance expressed was the testimony of Jesus, and the living bread of gospel truth, of which if a man eat he shall live forever.

They who trust in the law for justification, "serve the tabernacle," which was taken down when the true temple of the gospel church was established upon the firm foundation, which is the rock Christ Jesus. All who come unto God by him do eat that living bread which can be eaten by no others. And this eating does not depend upon the natural will of those who are so favored as to partake of the heavenly food.

"Twas the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

The tabernacle, as a temporary building, designed to be taken down and removed, fitly represents that dispensation which had waxed old and vanished away before the glorious revelation of the true church in gospel light and liberty, which is the everlasting monument where the God of our salvation will dwell forever. And those who trust in the slavish observance of legal requirements, are fitly designated as serving the tabernacle, in distinction from those believers who do enter into that rest which remains to the people of God.—Hebrews iv. 3, 9. There can be no experimental entering into rest to such as still look to their own works for justification before God. Hence they have no right to eat the rich food which strengthens and sustains those who believe that Christ is the end of the law for righteousness to them; and therefore they cannot enter into rest because of unbelief. In this way even the saints, to whom the promise of rest is left, have reason to fear lest they seem to come

short of it in their experience here in time.

Those whom the inspired writer includes with himself in this text, are not said to hope to have the altar in a future state of anticipated perfection. Then, no altar to remind us of prevailing sin will be needful for the glorified saints, who will be forever with their Lord in triumphant and perfect conformity to his glorious image. As sin can never invade that holy habitation of everlasting rest, there is no need of an altar or of sacrifice for sin; but it is while sojourning here that we have need of this altar, and find sweet assurance in the consideration that "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The food of those who are partakers of this altar is the flesh of their atoning sacrifice, even the broken body of our Lord Jesus. No other food has the life-giving virtue which is in this heavenly bread. When ready to faint under conscious vileness and sin, the spirit of the humble and the heart of the contrite ones can be revived by no other food but this living bread. So long as they continue to serve the tabernacle by endeavoring to feed upon obedience to Moses, they are hungry and ready to perish; but when by divine grace they are enabled to receive Christ as the end of the law for righteousness to them, they feast in child-like confidence upon the perfection of righteousness which is in him. In this assurance of faith they are nourished by the offering of that true antitype of all the sacrifices under the legal dispensation; and as priests unto God, they live of the things of the temple, and are partakers with the altar.—1 Cor. ix. 13. Thus they sit at the table prepared by the bounty of their King in the presence of their enemies, and freely partake of that rich feast which is made by the Lord in the mountain of his holiness.

When the Israelite who had transgressed the law of Moses, had brought the sacrifice required by that law, and the officiating priest had offered it upon the consecrated altar, according to that law he was ceremonially cleansed from his transgression; but under that shadowy dispensation the law can never make the comers thereunto perfect. Though of divine appointment, that law could not give life; and "As many as are of the works of the law are under the curse." While those who serve the tabernacle, even though they may be living children, can have from that altar no better food than the dry husks of formal obedience, we, who have the altar to which our text refers, have that living food which freely justifies us from all things from which we could not be justified by the law of Moses. Living by faith upon the perfection which is in our Lord Jesus Christ, we no longer have need of the ceremonial justification which is found in the law of a carnal commandment. Here is that sabbath of perfect rest into which they do enter who believe the soul

cheering proclamation of the gospel of the grace of God which is in Christ Jesus. Eating this precious truth, there is no condemnation to the saints, who are justified freely by that grace, which they have received, and in which they justly rejoice with joy unspeakable and full of glory. So long as they are trusting in any works or efforts of their own for acceptance with God, they cannot eat of this altar, that is, they cannot enjoy the full assurance of justification by the blood of Jesus, while still laboring to secure a righteousness of their own by observance of legal requirements and performance of duties enjoined on the typical people of Israel, which were but the shadow of good things to come; much less can they hope to find rest and nourishment in serving human devices which were never divinely authorized, as was the tabernacle of Jewish legalism until taken away to give place to the gospel church, the pillar and ground of the truth. Here is rest for the weary ones, who have been compelled to groan under the hard and oppressive slavery of legal bondage, where no rest was given, but each day brought continual duties, as 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." The perfect obedience of today secured no rest for the servant of that tabernacle on the morrow. Even the legal sabbaths were a burdensome task, to be observed with terror of the fearful penalty consequent upon their violation. So that there was no rest to those who served that tabernacle, no refreshing and animating food to sustain them under their ceaseless toil; but while requiring perpetual duties, that law could give no life. Those who trusted in that law for justification could partake only of the altar which was authorized by its provisions, and had no right to receive food from any other, since they would in so doing express a want of confidence in the law in which they professed to trust. Hence, Paul called the attention of the churches of Galatia to the fact that in depending upon the law for justification, they were "fallen from grace," by which they were freely and fully justified in the righteousness of Jesus Christ, and delivered from the condemnation, and consequently from the dominion and power, of that law.

Now, consider the exalted condition and the blessed food of those who have this altar to which our text refers.

First, they are delivered from the power of darkness, and translated into the kingdom of the dear Son of God. Look back, dear child of God, to the darkness, where no ray of hope broke upon you as you vainly endeavored to work for yourself a legal righteousness, in which you might hope for acceptance in the sight of God. How thick and gloomy was that darkness by whose power you were then oppressed! How futile and vain were all your efforts to deliver yourself from that condemnation which rested upon you, or to

satisfy the inexorable demands of the holy law under whose condemnation you groaned! With what unspeakable joy you received the gracious word of the forgiveness of your sin, when the great High Priest of our profession was manifested as your Redeemer. That almighty Word, which spoke deliverance to you from that bondage, translated you out of darkness into the kingdom wherein your great Redeemer reigns in perfect righteousness and light, even into the liberty of the sons of God. This heavenly grace was not bestowed by the arbitrary exercise of infinite power, and by sacrificing the requirements of strict justice; but by the ample payment of all demands of divine justice in the one offering of your life in Christ Jesus on the altar of perfect holiness, all those demands are satisfied, and the everlasting righteousness of the redeemed is manifested in him. Now you are not merely pardoned by sovereign grace, but fully and freely justified by the perfect judgment of God. Thus, you stand exalted above the law, and free from its demands, so that you can never again come under condemnation. This standing being in the Lord Jesus Christ, all his righteousness stands between you, who trust in his offering, and anything which can be laid to your charge in the judgment of God. "Ye are complete in him;" however, in yourselves, you may be obliged to confess, with Paul, "I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." In the Lord is all your righteousness and strength, and without him ye can do nothing.

Second. The food of those whose blessed abode is thus exalted above the hills and in the top of the mountains of legal righteousness, is such as earth cannot produce, even that true bread which cometh down from heaven. While those who trust in their own works feed only upon their own flesh, the food which animates and strengthens the true born children of God is that which he gives them, in accordance with the manner of prayer which he taught to his disciples, "Give us this day our daily bread." This is the perfect righteousness of Jesus which the Spirit takes and shows unto them. When from hunger and thirst after righteousness their soul faints in them, then as they cry unto the Lord in their trouble, with what inexpressible joy they feast on the bread of life which the Comforter gives in taking of the perfect righteousness of Jesus and showing it unto them as their justification. In resting in the salvation which is in the blood and righteousness of the Lamb of God, they partake of that altar spoken of in this text, whereof they have no right to eat who serve the tabernacle; for it is impossible that they should rest in that finished work while trusting in their performance of duties required by the law of God. This gra-

cious feast of fat things is therefore exclusively for us who have fled for refuge to lay hold upon the hope set before us, who have no confidence in the flesh; and no others have right to eat of this altar. No others can derive strength and nourishment from the sacrifice of Christ. Relying alone upon this one offering for acceptance with God, we do indeed "eat the flesh of the Son of man, and drink his blood," and therein we are assured that we have eternal life, that we dwell in him, and he dwelleth in us. It is not requisite that this precious food should be guarded by humanly devised barriers in order that those who are not entitled may be prevented from eating of it. None can desire it but those in whom eternal life abides. Therefore, every one who has the desire is authorized to eat of this living bread. Hence, the Lord declares that they who hunger and thirst after righteousness are already blessed. The desire is the unmistakable evidence of indwelling life; and that life dwells in those only to whom it is given by the Lord Jesus. All such love their Redeemer, and are entitled to eat this heavenly food in keeping his commandments. And this is the only divinely authorized test by which the saints are identified. Only those who love the Lord can wish to be conformed to his image in righteousness. All who have that desire are born of God, and sealed with the Holy Spirit of promise, which is the earnest of our inheritance. The love, joy, peace, &c., which is the fruit of that Spirit, is the precious food of those who eat of this altar. And, dear hungering child, this rich provision is not only for you, as if not yet given, but it is now yours. Then, well is it written, "Eat, O friends! drink, yea, drink abundantly, O beloved." There is ample sufficiency in the gracious provision for the support of all the royal priesthood who partake of this altar. As sheep in a fat pasture, they are fed and shall lie down, having all their wants supplied. By one offering they who are sanctified to this priesthood are perfected forever. With sweet assurance, then, we may rely upon the support derived from this altar, where our true atoning Sacrifice washed away all sin by his own blood.

As our great High Priest was not consecrated by the law of a carnal commandment, which waxed old and passed away in that fulfillment which it found in our Redeemer, so all his redeemed saints are made priests by the power of an endless life, which is Christ in you the hope of glory. And this hope is not subject to disappointment; it abides as an anchor of the soul, both sure and steadfast, being nothing less than Christ in you the hope of glory. How soul-cheering, then, is the assuring provision of this altar! Here we have abundant support, even though poor and destitute in ourselves. This is the secret place of the Most High, wherein they that trust in the Lord shall abide, and shall be as Mount Zion, which cannot be removed. "Bread shall be given

him; his waters shall be sure." Since your Redeemer is strong, and his sacrifice is accepted before God, you have reason indeed to "Rejoice evermore; pray without ceasing; and in everything give thanks."

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the Minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of Minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed Minutes by mail from any part of the country, and we therefore solicit our brethren to send us their Minutes for printing. We are but few, and our patronage should be kept within our own borders.

ORDINATIONS.

THE annual meeting of the church called Indiantown, of the Salisbury Association, on the Eastern Shore Md., has just closed. By action of this church some months previous to this meeting, a council of ministers and brethren was asked for, to meet with her at this time, to assist in examining, and if thought advisable, ordaining to the work of the gospel ministry, brother JOHN W. TIMMONS, one of her members. Word was accordingly sent to the adjacent churches, and to a number of the most convenient ministers, requesting their attendance. According to previous appointment the people assembled, and services commenced on Wednesday, July 19th, at ten o'clock a. m. The morning services were proceeded with as usual on such occasions, which being concluded, and a noon recess, the brethren came together in council, about two p. m. Eld. J. L. Staton preached a sermon from Heb. xii. 28, 29, "Wherefore we receiving a kingdom which cannot be moved," &c.

Eld. T. M. Poulson, the pastor of the church, then called the council to order, inviting all the brethren present from the different churches to seats, and to a participation in the exercises. The churches of Salisbury, Little Creek, Indiantown, Nassaongo, Messongoes and Snow Hill, of Salisbury Association, and Welsh Tract, of Delaware Association, were represented.

Eld. E. Rittenhouse was appointed Moderator, and Eld. J. L. Staton, Clerk.

The candidate was then requested to give a relation of his christian experience, and also of his exercises and trials in regard to the public ministry, his views of gospel doctrine, discipline, &c. This was done, somewhat briefly, but in clear, concise and comprehensive language, and in an earnest, yet humble spirit. A few questions were asked, which were answered promptly and in every way satisfactorily.

A motion to proceed with the ordination was passed with entire unanimity.

Elder Poulson led in prayer, all the ministers present joining in the laying on of hands. Charge by Elder Rittenhouse. Right hand of fellowship by Elder Poulson, followed by the other ministers, and brother J. R. Rees of Welsh Tract, and a number of other brethren. Singing, and benediction by the candidate.

Much regret was felt that Eld. Chick, who had been expected to attend and participate, was detained at home by sickness in his family.

The meeting throughout has been one of extraordinary interest, the attendance exceeding any former occasion, and the exercises peculiarly solemn and impressive.

E. RITTENHOUSE, Mod.

J. L. STATON, Clerk.

OBITUARY NOTICES.

My dear mother, **Polly Sprague**, departed this life May 7, 1882, aged 92 years and 2 months. She was born in Amherst, Mass., March 9, 1790, was married in 1807, moved to Oneida County, N. Y., in 1809, and in March, 1812, moved to this place, where she remained until her death, living on the same farm over seventy years. She united with the Baptists in 1821, and at the time of the division of the church, she took her stand with the Old School at Clyde. Elder Morley presided over it at that time, and afterwards Elder Brown; but they both passed away years ago, and there is no Old School Baptist organization near us. Mother has not been able to go to meeting for years. Her disease was cancer, and she was a great sufferer. She was a lover of the Bible, and read it daily, when she was able. She also took much comfort in reading the SIGNS, which she has taken over thirty years. It comes in her second husband's name, Stephen Sprague; his death was published in your paper 29 years ago. She was the oldest inhabitant of this town, (Savannah); was much beloved for her honest principles and her readiness to help the needy. Her mind remained good until last winter. She often expressed a desire to be at rest. Though this world is dreary to me without her, still I am thankful she suffers no more, but is forever at rest, and I also hope to enjoy that rest that remains for the people of God. She was twice a widow, had been the mother of eleven children, five of whom survive her; also twenty-nine grandchildren, over sixty great-grandchildren and nine great-great-grandchildren.

SYLVIA SPRAGUE.

SOUTH BUTLER, N. Y., June 18, 1882.

DIED—At the residence of her son, in Unadilla, N. Y., June 29, 1882, our dear sister, **Elizabeth Birdsall**, in the 90th year of her age. Her disease was dropsy, from which she suffered a long time, until the above date, when she was released from pain and sorrow, and has joined the host of the redeemed in glory, in an unending song of praise to her Redeemer, whom for about half a century she has loved and followed. I think her first connection with the church was at Otego, under the ministry of Elder David Crain, where she remained a highly appreciated member until death. We greatly enjoyed her presence at our church meetings, and it was delightful to witness her steadfastness in the faith and practice of the Old School Baptists. She was one of the few who stood firm as a rock at the time of the division from the New School, and has ever remained in the love and fellowship of the church as a woman of faith, not carried about by every or any wind of doctrine. She had much affliction, being left a poor widow with quite a large family of little children, for whom she cared and raised through her energy and perseverance, of whom three are left to mourn their loss of a kind mother. May the Lord bless the bereavement to us all, for his name's sake.

BALAS BUNDY.

OTEGO, N. Y., July 3, 1882.

BRETHREN BEEBE:—By request of our dear sisters Corban, I send you this notice of the death of their sister, **Miss Margaret Corban**, who departed this life June 20, 1882. The subject of this notice was born in Harrison County, Va., Feb. 18, 1829. She was the daughter of the late Henry B. and Joanna Corban, who moved from Virginia to Kentucky, when she was only six years old. Though she has never made a public profession of religion, she was a regular attendant at the meetings of the Old School Baptists at Sardis, and gave evidence before her death that she was a subject of grace. She was a great sufferer before her death, but we confidently believe that her sufferings are ended, and that she has entered that unbroken rest that shall never end. This has been a deeply afflicted family for the last few years. First the father was taken, then the mother; but still the keystone of the family arch was left, while Miss Margaret was left; but alas! that dissolution which goes on in all nature must also go on in families; but, dear, afflicted, sorrowing sisters and brothers, let us

praise God, (that which your dear sister so desired to do just before her obit), that he has appointed a day.

"O happy day! when friends shall meet
To part no more; the thought is sweet:
No more to feel the rending smart
Oft felt below when friends depart."

She has left three brothers and four sisters, together with many sympathizing friends to mourn her departure. May the Lord comfort the bereaved, is the prayer of your unworthy brother, who tried to preach her funeral at the residence of the family.

J. TAYLOR MOORE.

GEORGETOWN, Ky., June 10, 1882.

L. R. Poteet, one of the oldest settlers of Johnson County, Arkansas, died while on a visit to his son, near Long Point, Washington Co., Texas. He left his home on the first day of January, and arrived at his son's residence five days afterwards, feeling badly, and continued to grow worse, when it was discovered that he had the measles. Being nearly seventy-three years of age, his constitution was not able to stand the disease, and on the 30th of January, 1882, he breathed his last, peacefully. He had been an earnest and zealous worker for the benefit of his church, and would attend his church meetings even if he had to go fifty miles. He came to this county in 1844. His wife and several grown children, with a number of grandchildren, survive him. He was an honest, upright man, plain and unassuming. Some two years ago he had an attack of erysipelas and never fully recovered from it. Thus another of our fathers has passed away.

Dear brother Beebe, I will, by your permission, add a few words to the above. I have known the old brother ever since I was five or six years old. I think he joined the church about the year 1846, and has been a faithful and beloved brother, and I believe our loss is his eternal gain. He was a firm believer in the doctrine of the resurrection of the dead, and was always ready to defend the cause of the Primitive Baptists.

JOHN W. WILLIS.

LEBANON, Ark.

Sabra McDowell, daughter of Hiram and Elizabeth Minchell, was born in the year 1841, in Olive, Ulster Co., N. Y., emigrated with her parents to Kansas, in 1868, was married to John McDowell in 1872, and lived in Chase County, Kansas, until her death, which occurred in February, 1880. She leaves a tender husband, three children, with other relatives and friends, to mourn their loss. Her funeral sermon was preached by Elder Brown, of Emporia. She was of a kind and generous disposition, and it was her delight always to labor in the cause of peace. "Blessed are the peacemakers, for they shall be called the children of God." We earnestly commend her example to those from whom she is taken.

Although the deceased had never made a public profession of religion, yet she manifested a very warm feeling for the Baptists, and we are not without evidence that she had a hope which reached beyond this vale of tears. We trust she has fallen asleep in Jesus, and in the morning of the resurrection will awake in his likeness, and sing the song of the redeemed, "Not unto us, but unto thy name be glory forever and ever."

Your unworthy brother, if one at all,

H. V. SIMMONS.

COTTONWOOD FALLS, Kan.

DIED—August 9, 1882, at his late home in McPherson County, Kansas, my dear father, **Silas Coons**, aged 78 years, 2 months and 2 days. His disease was paralysis, with other afflictions. He had been afflicted a good many years, and had not walked for sixteen months, nor fed himself for about the same length of time. Father was born and raised in Culpepper County, Va., moved with his mother and her family and other relatives to Indiana, was married to Mahala Kelly, Dec. 25, 1828, and with his wife was baptized in the fellowship of the Mount Lebanon Church. I think in the year 1836, by David Lemmon. His wife died August 14, 1836, and in January 1838, he was married to Elizabeth Runkle, who was a faithful companion until his

death. May the widow's God be the comforter of our dear mother.

He leaves eleven children (four daughters and seven sons), all grown and married but one, and several grandchildren. Father had been a member of the Old School Baptist church over forty-one years. His theme was salvation by grace. He loved to talk of the goodness of God. But we shall hear his voice no more: he is gone. The Lord gave, and the Lord hath taken away, and may he enable us to say, blessed be his holy name. Though our mourning is grievous, and our affliction deep and sore, we take comfort in the assurance of faith that our beloved is at rest. He had no desire to stay. He said, "I am only waiting the Lord's time." The Lord's time came, and we believe he has taken him home to dwell with him forever.

"Methinks I see him now at rest,

In the bright mansions love ordained;

His head reclined on Jesus' breast,

No more by sin and sorrow pained."

MARTHA A. YOUNG.

BRETHREN BEEBE:—My father, **Broad Cole**, died June 25, 1882, aged 79 years, 9 months and 2 days. His disease was mainly of the stomach, and was of such a nature that for many months he had but little desire for food, and for forty days previous to his death he had a great aversion to food of all kinds, not being able to retain the smallest quantity. From the first of his confinement to his bed, on April 27th, he had an impression that it would terminate fatally, and he urgently requested that no physician should be sent for, and throughout, often expressed not only a willingness, but also an anxiety to leave this unfriendly world; and as death's dark-winged messenger still drew nearer and nearer, he often seemed impatient of his slow approach, being anxious to cross the narrow sea that divides the better land from ours. His bodily sufferings were intense at times, but not one complaint escaped his lips. Though he was dying from three o'clock p. m. of Saturday, he did not pass away till seven o'clock next morning. A minute before death, his eyes opened wide, with an indescribable sweetness and clearness, as though beholding unutterable beauties which now were within reach, and a pleasant expression overspread his countenance as the spirit took its leave of the old clay tenement, which still bears the impress of an angelic kiss. He was a reader of the SIGNS, with some intermissions, for forty-five years, and believed for nearly fifty years in salvation by grace alone. Some forty-five years ago he fell into the hands of some Philistines without, and false brethren within, who left him half dead by the wayside, and who never bound up nor applied mollifying ointment to the wounds they had made. But he could sing, "Though foes and afflictions my progress oppose,

They only make heaven more sweet at the close;

Come joy or come sorrow, the worst may befall,

One moment in glory makes up for them all."

Many times, when a child, have I known him to read the thirty-fifth Psalm, and to say it met his case. My mother and eight sons survive him, six children having gone before, many years ago.

Yours in the affliction of the gospel,

THOMAS COLE.

ROYALTOWN, Fairfield Co., Ohio.

DIED—At her residence near Mount Hope, Orange Co., N. Y., July 3, sister **Amelia Canfield**, aged 67 years and 1 month. At the age of ten years she came from Connecticut to New York, and at the age of seventeen years was married to Joseph Stone, and lived in Brookfield until his death in 1842. In 1855 she married Jackson Canfield of Mount Hope, who died in 1872. She united by baptism with the Brookfield Church, May, 3, 1846, where she continued in the enjoyment of the fellowship in her brethren, and unswerving adherence to the Old School Baptist cause till the day of her death. For several years before her death her health was not good, and about nine days before her last she had an attack of pneumonia which ended her life. Just before she died she was heard trying to

sing. She died as she had lived for so many years, a true christian, and a faithful member of the church. She was buried on the fifth of July, in the Brookfield Baptist burying ground near the meeting-house, where the funeral discourse was preached by the late Wm. L. Benedict, from 1 Cor. xv. 13, 14. She leaves a sorrowing daughter and stepson, together with a large circle of relatives and friends, as well as the church, to mourn her departure.

C. D. WOOD.

BROOKFIELD, N. Y., August 14, 1882.

DIED—At the residence of her son, brother T. E. Welch, in Jersey City, May 2, 1882, **Mrs. Louisa A.**, widow of the late Mr. Atwood Welch. She was born near Kindehook, N. Y., Nov. 23, 1809. Her maiden name was Johnston. She was married in 1828, at Brookfield, N. Y., by Elder Ball. She was baptized by the late Elder G. Beebe in the fellowship of the Middletown & Wallkill Church, Oct. 20, 1859, and removed her membership to the Ebenezer Church, in New York city, in 1872, where she remained until called away by death. Of her children only two sons survive her, brethren T. E. and C. B. Welch. Her oldest daughter, Sarah E., died Aug. 23, 1853. The second, Ella, wife of Elder Wm. L. Beebe, died in Covington, Ga., April 3, 1857; and the youngest, Hattie, wife of Mr. F. W. Vaught, died in Brooklyn, N. Y., in 1875.

At her funeral, in Middletown, N. Y., May 4, Elder W. L. Benedict preached a comforting discourse from Rom. ii. 7.

B.

DIED—The evening of the 26th ult., in Washington, D. C., **Nettie Campbell**, daughter of brother and sister J. F. Campbell of that city. Little Nettie was a bright and interesting child, aged 10 months and 9 days, and her death is a sad bereavement to the parents, who have been called before to pass through similar scenes in the loss of their children. Many fond hopes and bright anticipations have been blasted by the death of this little child, but the parents realize that calm resignation to the Lord's gracious will expressed in the lines,

"It is the Lord who gives us all

Our wealth, our friends, our ease;

And of his bounties may recall,

Whatever part he please."

The funeral was attended to on the 28th ult., and the writer spoke from the closing clause of Job i. 21.

WM. M. SMOOT.

OCOQUAN, Va., July 12, 1882.

RECEIVED FOR THE CHURCH HISTORY.

J P Lancaster 2, Mrs Mary Witty 2, John Rouse 2, Eld T A Waldrip 2, Joshua Teague 2, Elias Reed 2, John McCallum 2, Thomas J Wyman 4, J M Cook 2, Jacob Kreoger 2, Thos Pope 2, Elizabeth Lambert 2, Loe R Skeen 2, Uriah Trumbo 2, Benj Black 2, Sarah Baker 2, Eld H Campbell 2, Mrs E L Pulcifer 2, John G Danks 2, Eld R M Thomas 2, L C Harris 2, S M Harris 2, J J Harris 2, T D Haynie 2, S M Murphee 2, R H Epsy 2, F M Viming 6, Mrs Matilda Willame 2, M B Reeves 2, Mrs G W Brehm 2, J W Riner 2, Delilah Winchell.—Total \$70.00.

YEARLY MEETINGS.

THE annual meeting of the Cow Marsh Church is appointed to be held on the fourth Sunday in August, Saturday and Monday included. Commences on Saturday at two p. m. The morning train on the Delaware R. R. will be met Saturday morning at Woodside Station. Brethren and friends from abroad are cordially invited to attend.

E. RITTENHOUSE, Pastor.

A YEARLY or two days meeting will be held on the last Saturday and Sunday in September, with the First Old School Baptist Church of Roxbury, N. Y. Meeting to commence at 10 o'clock a. m. each day. A general invitation is given to the brethren and sisters, and especially to the ministering brethren.

WM. BALLARD, Clerk.

ASSOCIATIONAL.

THE Concord Association of Regular Baptists will convene, by divine permission, with the Otter Creek Church, in Girard, Macoupin Co., Ill., on Saturday, the 9th of September, 1882, at 10 o'clock a. m., and continue the two succeeding days, at the crossing of the Chicago & Alton R. R. and the Jacksonville & South Eastern R. R. A cordial invitation is given to Elders and brethren to attend.

Those coming on the cars will stop at Girard and inquire for S. R. Boggess, near the depot.

S. R. BOGGESE, Church Clerk.

THE Indian Creek Regular Old School Baptist Association will be held with the Indian Creek Church, at Riley, Butler County, Ohio, commencing on Friday before the third Sunday in September, 1882, at ten o'clock a. m., and continue the two following days. Brethren and sisters of our faith and order are cordially invited to visit us at that time, and ministering brethren are especially invited.

Those coming by railway from the north, east and south, will come by way of Hamilton, Ohio, and take the train for Indianapolis, stopping at Wood Station. Those coming from the west will come by way of Indianapolis stopping at the same station, (Wood) where they will be met on Thursday evening and Friday morning, and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE Center Creek Association of Regular Predestinarian Baptists, will convene by divine permission, with Fellowship Church, Lawrence Co., Mo., four miles northwest of Billings, on Saturday before the third Sunday in September, (16) 1882, and continue in session the two succeeding days.

Those coming on the St. Louis & San Francisco R. R. will be met at Billings, and conveyed to places of entertainment. Those coming from the west on Friday at six o'clock p. m. Those from the east on Saturday at eight o'clock a. m. A cordial invitation is extended to brethren and sisters of our faith and order. Ministering brethren are especially invited to attend.

R. C. HENDRICKS.

THE Southeast Texas Primitive Baptist Association will be held with the West Bethlehem Church, Newton Co., Texas, commencing on Friday before the fourth Sunday in September, 1882.

T. M. NEAL.

THE Sandy Creek Association will meet at Caledonia, in Putnam Co., Ill., on Friday before the second Sunday in September, 1882, six miles east of Henry, on Bureau Valley R. R., sixteen miles southwest of Tonica, and ten miles west of Lostant, on the Illinois Central R. R.

Those coming from the south will stop at Lostant, and from the north at Tonica, where they will be met with conveyance to take them to the place of meeting. An invitation is extended to all lovers of the truth.

THE First Regular or Old School Baptist Association called Kansas, will convene (if the Lord will) with the West Union Church, near Muscotah, Atchison County, Kansas, commencing on Friday, at ten o'clock a. m., before the last Saturday in September, 1882, and continue three days.

Brethren coming by railroad will stop at Muscotah and inquire for Eld. B. S. Pate. Brethren are cordially invited to meet with us, especially ministers.

T. J. HOUSH, Clerk.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Bear Creek Church, six miles northwest of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1882, and continue Sunday and Monday. A cordial invitation is extended to our brethren and friends to meet with us, especially to our ministering brethren.

All coming from the east and west will come on the St. Louis, Vandalia & Terre Haute R. R. to Vandalia, and those from

the north and south on the Central R. R., where they will be met by the brethren and taken to places of entertainment.

E. SMITH, Clerk.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will hold its next annual meeting, the Lord willing, with the Hope Primitive Baptist Church, (the Saline County branch,) in Miami, Saline Co., Mo., beginning on Friday before the first Saturday in October, and continuing three days. A general invitation is extended, and especially to those who desire the welfare of Zion, and joy in peace and truth.

Those who come by the Wabash, St. Louis & Pacific Railroad, from any direction, should come to Miami Station, on Thursday, Oct. 5, where they will find a way to get across the Missouri River to Miami. Should any arrive at the station by night, they can procure beds in the Depot building till morning, and then go over to Miami to breakfast, calling on brother T. A. Eastin, who resides there. Trains stop at the station as follows: from the west at 10 o'clock a. m. and midnight; from the east at 6 o'clock a. m. and 5 p. m. There are also some freight trains that carry passengers.

Those who come by the Chicago, Alton & St. Louis R. R., will come to Norton station, Saline Co., Mo., where they will be waited on by brother Wm. Griffiths. Trains arrive at Norton from the west at 10 o'clock a. m.; from the east about 5 o'clock p. m. Those coming this way must come on Thursday.

Those coming by private conveyance will inquire for brother Mark Whitaker, two miles southeast of Miami.

R. M. THOMAS.

THE Salem Association of Regular Baptists will meet with the Middle Creek Church, Hancock Co., Ill., six miles southeast of Carthage and five miles northeast of Bently, on the Wabash R. R., or near Middle Creek post-office, commencing on Saturday before the third Sunday in September, 1882, at 10 a. m. We cordially invite our brethren to attend. Conveyances will be at the above places on the railroad, Carthage and Bently.

C. G. SAMUEL.

THE Old School Baptist yearly conference of Maine, will be held this year with the church at North Berwick, York Co., Maine, commencing on Friday, the first day of September, at half past ten o'clock, a. m., and continue three days. All that have a mind to assemble with us at that time we hope will do so, and we shall be glad to see them. There will be teams at North Berwick Depot the day before the meeting, in the a. m. and p. m., to take those who come to the place of the meeting.

WM. QUINT.

THE Redstone Old School Baptist Association will meet with the Indian Creek Church, Mongolia Co., W. Va., near Alfred C. Barker's, between Fairmount and Morgantown, on Friday before the first Sunday in September, 1882. We desire all lovers of the truth who can to be with us. Those coming by rail will be met at Fairmount on Thursday and conveyed to the meeting.

JESSE BARB.

THE Old School Predestinarian Baptist Association called Siloam, will convene with Siloam Church at Bosh, Mercer Co., Mo., 11 miles east of Princeton, on the first Saturday in September. Those coming by rail will be met at Princeton on Friday, at 11 o'clock a. m. We cordially invite all, especially ministers.

J. M. STOUT.

THE Mt. Pleasant Association of Regular Old School Baptists have appointed to meet with the Providence Church, Trimble Co., Ky., commencing on Friday before the first Saturday in September, and continue three days.

Those coming by rail will take the L. & C. S. L. and come to Campbellsburg, where there will be arrangements to care for them, and convey them to the meeting. Trains pass both ways in the a. m.

J. M. DEMAREE.

THE New Hope Primitive Baptist Association will be held with the church at Ephesus, Drew Co., Ark., twelve miles nearly south from Monticello, and I think it would be very gratifying to the brethren and sisters if some of the ministers among our northern brethren could be with us on that occasion. The meeting will commence on Saturday before the third Sunday in October, 1882. If any should come by Pine Bluff, they can find one of our ministers in that city, (Daniel Westall) who will be glad to receive them and bear them company to the meeting. Railroad conveyance now extends to Monticello.

A. TOMLIN.

THE Lexington Old School Baptist Association is appointed to be held with the church at Gilboa, Schoharie Co., N. Y., on the third (instead of the first, as formerly) Wednesday in September, (20th) 1882, and continue until Thursday evening.

THE Licking Association of Particular Baptists will be held, the Lord willing, with the church at Sardis, Boone Co., Ky., on Friday before the second Saturday in September, 1882, and continue three days. Those coming from the south by way of the C. S. R. R. will be met at Richwood, Boone Co., Ky.; those coming from the north and east will come to Cincinnati, take the C. S. R. R. and come to Richwood, where all will be met on Thursday evening before the meeting, and conveyed to places of entertainment. We cordially invite all, especially the ministering brethren.

THE Tallahatchie Association of Primitive Baptists will convene with the Church at Pilgrim's Rest, near Longtown, Panola Co., Miss., twelve miles west of Como, on M. & T. R. R., on Wednesday before the third Sunday in September, 1882, and continue the two following days, when and where we hope to meet the brethren of our sister associations with whom we correspond. There will be conveyances at Como for all those wanting it, at the proper time.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

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SYLVESTER HASSELL.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50. MIDDLETOWN, N. Y., SEPTEMBER 15, 1882. NO. 18.

CORRESPONDENCE.

"WHEN thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."—Psalm xxvii. 8.

The old-fashioned doctrine of what used to be called preventing grace, is sadly at a discount in these days; but nevertheless it is Bible doctrine, and it is the doctrine of the text. It is not only Bible doctrine, that is, in the letter, but it is the doctrine of all who are taught of God. It is that which is engraven upon their hearts, and which they must speak forth with their lips. God calls, and we answer; God gives life, and we live. This is christian testimony; this is the testimony of inspiration. God is the fountain, the great ocean of life and holiness, and from him descend the constant streams which make glad the city of God, the holy place, where the tabernacles of God are found. The fountains of life and love which well up in our hearts, owe their existence to him who is the Giver of all. There is much said in this day about the dignity of man, human power, innate righteousness, moral advancement, &c. But the truth remains, and some are ready to confess it, and having found it precious to their own souls, to cling to it, that whatever of seeking after God we may find in our hearts, whatever of desire for his presence is there, has been created within us by the Spirit of truth, who has first sought us. And there are some who gladly and humbly bring this testimony, because by it God is glorified and his grace is exalted. There are some who have come to love the King after such a sort that they are glad that he gets all the glory, and are happier to see him crowned than they could be to wear a crown themselves, even if it were well deserved. How gladly and sweetly breaks forth the song from every saint, "Not unto us, not unto us, but unto thy name give thanks." What a discord would startle heaven if there could be some one who should enter there singing, "I first sought the Lord, and he heard me;" or, "I first loved the Lord, and he loves me;" "When I said, I will seek the Lord, then he regarded me." No! the language will always be, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

1st. This doctrine appears in every page of Bible history. The ancient people of God groaned and labored in Egypt without a thought of escape till God appeared for their help, and all through the forty years' journey they never once sought the face of

God, only when in some striking way he spoke to them, far oftener in judgment than otherwise. And in all the centuries of their succeeding history they proved themselves prone to wander as the sparks to fly upward, never seeking God of their own accord. This doctrine is also New Testament doctrine. Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, [margin, planted you,] that ye should go and bring forth fruit, and that your fruit should remain." And again, Paul's experience qualified him to speak the same thing, and accordingly we see his epistles alive with that truth, which he had been taught when on the way to Damascus. Grace! grace! Paul could talk of nothing else. With him it was a settled fact, that needed no further proof, that men are dead till God makes them alive, enemies till God sheds his love abroad in their hearts, and strangers till he brings them nigh. John also says, "We love him, because he first loved us, and gave himself for us." And what is this but saying, that had not his love gone before, we never had loved him, and had lived and died in our sins? Thus does the Bible unite in its testimony to the truth of this God-honoring doctrine of grace preceding all our seeking the Lord.

2d. This doctrine is also implied in what the Bible teaches of the depravity of man. It teaches that man is now dead in trespasses and sins. If there be any force in language, any meaning in figures of speech, then this language teaches us that we by nature are in such a condition as that we are incapable of doing God's will, or of even desiring to do it, and must remain so, unless God of his own free will makes us, who have been dead in sins or separate from God, alive unto himself, and begets within us new and heavenly emotions. It is said of natural men, "Ye will not come unto me, that ye might have life." And this is always true of man, so long as he is left to choose his own ways. It is not merely infirmity, or physical inability, or mental incapacity, that hinders our coming; there is no heart to come. Men love darkness rather than light. God must first work such a change in man, that with all his heart and soul he shall will to come to him, whom he now sees to be the altogether lovely one. Men by nature are said to be haters of God and lovers of self. In the very constitution of our being, love and hate are passions over the existence of which we have no control. We may and can control the expression of them, but

their existence we can have nothing to do with. If a man loves or hates, there is a reason outside of himself for it. So if a man hates God, there must be a power to move upon him from without, else he will continue to hate God forever. So it is seen that all Scripture doctrine implies this truth. This truth is in harmony with all other truth, and it all serves to illustrate it, and set it forth more clearly.

3d. But this text occurred to me in another point of view. The sentiment is not only true of the unregenerate, that God must call first, but it is also a daily truth in all christian experience. Left for a moment to himself, the believer grows lukewarm. The flesh tempts him, and the world allures him away from his Lord. He must often take up the lament and the prayer,

"Prone to wander, Lord, I feel it,
Prone to leave the God I love.
Here's my heart, Lord, take and seal it,
Seal it for thy courts above."

But once again he hears the voice of God, and knows it, and then he awakes from his lethargy, and once more speaks his heart in response, "I will seek thy face."

4th. But what does the Lord mean when he says, "Seek ye my face?" What do we mean when we speak of seeking the Lord? The Savior said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." What is it to ask, to seek, to knock? First of all I would say, these actions imply a desire for the possession of something already in the heart. Do we desire salvation from sin here, and from woe hereafter? Do we desire communion with God? Have we a longing after the fellowship of saints, a home in the house of God? Do we feel bound in spirit and sad at heart because we are so sinful, and as though the publican's plea must be ours? This in the sight of God is of great price. And to come lowly and sorrowful because of our sinfulness, and in heart and spirit ask for pardon and peace and holiness and communion with God, is seeking, asking, and knocking. Many a one has been perplexed in this very thing. They are told to seek the Lord, to seek religion, &c; but what does it mean? They do not know, and they are perplexed. And there may be no kind brother to tell that one that the very language of their heart is seeking, and its voiceless cry is asking, and its earnest pulsations after God and holiness is knocking. It is not coming to the anxious-seat before some worldly altar, it is not asking others to pray for us, it is not uniting with

those whom we may believe to be christians, (though many have believed so, and have done all these things,) that constitutes a true seeker after God. Many true seekers have done these things, hoping to find the Lord in them; but the true asking and seeking was the inward cry which no ear but heaven's ever heard, the soul prostration which no eye but Jehovah's ever saw. They may say, I am so sinful. That is true; but it is the sinner who seeks for what he has not. If holy, there is no need of seeking. Do not forget that it must be the sinner who has this experience. I hope that this reflection may encourage some one, and that such ones may remember that if this be their experience, God has spoken to them already, saying, "Seek ye my face."

5th. There is another very sweet reflection that occurs to me in this connection also. When David uttered this language, he was already a believer. In his heart already existed that principle that always responds when God speaks. As an illustration of what I mean, the magnet occurs to me. A piece of steel not magnetized will not cling to another piece of unmagnetized steel. But let it be brought in contact with the magnet, and at the instant there is a union between them. And the reason is that the subtle current passes from the magnet to the steel at the very instant of contact, so that the steel is itself now magnetized, and because of this it turns to the magnet. So from God there is given to the sinner, at the very instant when he comes to the sinner to take up his abode with him, a principle which looks up to God, and responds to God when he speaks, and shall I say, causes him to cling to God, as the steel clings to the magnet. A new principle of spiritual hunger is begotten in the soul, a hunger for righteousness, a thirst for God, for the living God, a desire for the word of life; and so the soul hearkens anxiously for the time when God shall speak, ready to hear and ready to obey. And so when God says, "Seek ye my face," it is like telling a dry and thirsty man to drink, like granting the most earnest prayer of the heart. The christian finds no real joy away from his God. To be away from God is to be sinful, wretched, lost. This is to the believer the sorrow of sorrows, the ill of ills. The burden of the christian's song of joy is, "Thou hast redeemed me unto God." So the christian finds a willing mind to seek the Lord. He hears when God speaks; not by compulsion, as a criminal

when his judge pronounces sentence, but most gladly and joyfully, as a dear child. From his heart there is a ready response, "Thy face will I seek." Yea, he is waiting to respond, and in gladness he obeys. What a sense of loss there is in feeling that we are absent from the Lord. As a little child awaking in the night, and lonely in the darkness, cries for the mother, and stretches out its little hands, if haply it may feel and grasp the well-loved hand, and then in quiet assurance sinks down to rest again; so the believer gropes and seeks after God, until he reveals himself once more, and not until he is found is the search given over, or the cry silenced. A well-loved and loving son is away from home at his school or at his work. It is not pleasant where he is, and he is very tired and homesick; but he waits the father's word to come home. At last the longed-for word is received, and he is bidden to come. How his eager heart bounds with joy, and how his face is alight at the thought of seeing the faces of the dear ones again! There is something like this in the christian's heart when the Lord says, "Seek ye my face;" and he says, "I will seek thy face."

6th. But why does this cry exist in the heart? What is there that makes the believer desire to seek the face of God? The language is heart language. Though no sound escapes the lips, yet the whole energy of the soul is put forth in this response; and the response is to him who sees the heart and thoughts, and tries the reins. There cannot be even an attempt to deceive in this response. The soul feels itself face to face with the all-seeing One, before whom all secret things are open. Why, then, such a ready, earnest response, "I will seek thy face?" I am reminded that there are great riches here—riches of grace. This soul is poor, he is clad in rags, he is covered with filth, he is a beggar; yet he wants riches, and here they are to be found. He is in himself in debt, but here is that which will make him rich. Righteousness is here sufficient for all his need. He is unclean; here is the water and the blood that cleanses. Though unclean, he has ceased to be like the swine, wallowing in his filth; he has become a lover of cleanliness. And here is a fuller who can cleanse him utterly, who can wash him, and make him whiter than snow. I am reminded that this God is the health of his countenance, and the saving strength of his anointed. This poor man has been crying out, "Is there no balm in Gilead? is there no physician there?" He is sick. He finds himself full of wounds, bruises and putrefying sores, and he has come to know that at one word the dear Lord can bring healing into all his frame. Behold a wonder which surpasses all human skill, that a leper should be made whole! A man born blind receives his sight! There is fullness of joy at his right hand, and pleasures forevermore in his presence. This man has found little to make him joyful, and even when he has had

joy of heart it has soon vanished. Sorrow and temptation fill all the world about him; but man craves joy. The believer craves joy also; but it is the joy of believing, the joy of God's own presence. And so he finds it in his heart to seek the face of God. Peace also, which floweth like a river there, shall fill his soul. He is weary of the striving and warring of the elements within and without; but tossed and driven, he looks above. In God is peace; there is a secure anchorage. In that haven storms do not come; their mutterings are scarcely heard afar, their lightnings are faint upon the horizon. "Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." "Peace I leave with you, my peace I give unto you." I am reminded again that here is strength. Here is not only the power of God to repel every foe, and to mould every dark providence to our good, but here we receive strength to stand upright under crushing burdens, and to be patient in adversity; strength to run on in the race, and not be weary; to run still on to the end, and not faint. Because I am in myself too weak to endure trial, too weak to resist temptation, too weak to labor in the vineyard, I need strength. Feeling this weakness, I cry out for strength, and here it is found. O how much strength one glimpse of his face imparts! And last, but not least, here the soul finds communion with God. God, as it were, talks to this man, and he has the blessed privilege of talking to his Father. The face of Moses did shine with the reflection of the glory that filled him when he came out from the presence of God. In that hour of personal communion what revelations were made to him, and how was his very soul bowed within him. Just to be in the presence of God! What is it like? The willing soul would always stay in such a frame as this, and gladly sing herself away to everlasting bliss. The foretaste is now; the full fruition hereafter. Grace and glory! Grace here, glory by-and-by. Grace is glory begun, and glory is grace finished, says one writer. The communion now begun shall never end; but its imperfection and interruptions shall all end. And then "I shall be satisfied, when I awake, with thy likeness."

F. A. CHICK.

REISTERSTOWN, Md., July 12, 1882.

STATE ROAD, Del., Aug. 15, 1882.

DEAR BRETHREN BEEBE:—I noticed a request for my views on a portion of Scripture, in the SIGNS for June first, by Elder I. N. Vanmeter. If I try to comply, it will not be with the expectation of enlightening brother Vanmeter at all, as I doubt not he could do better in expounding it than I can; but such views as I have I am willing to submit to you for the use of your readers, and also for brother V.'s examination.

The subject is that of speaking with tongues, and as it embraces several verses, I will not now quote

them. In the mixed up condition of the Jews at the time when the apostles preached among them, it would be difficult to say how many languages or tongues were spoken among them. The apostle Paul probably knew all of them, and spoke a number of them quite readily; and as he was a learned man, he probably knew a number of others besides those prevailing in Palestine. When the apostles were called to go outside the limits of the Jewish nation, and teach all nations, as they were unlearned and ignorant men, (that is, the eleven,) it would seem to have been necessary that when they were endued with power from on high, this gift of speaking different tongues should have been conferred upon them. This gift is named at different times as one of the gifts wrought or bestowed by the Spirit. The apostle's challenge, "Do all speak with tongues?" placed as it is in connection with such others as, "Are all apostles? are all prophets? are all workers of miracles?" &c., would imply that this gift was not general among the primitive disciples, and also that it was not confined to the apostles, and that it may not have been possessed by all of them. Paul seems to have possessed all the knowledge of tongues, without a special gift, that was necessary to his work. The first verse upon which I am commenting, 1 Cor. xiv. 24, commences, "If therefore the whole church be come together into one place, and all speak with tongues," &c. That is, all those who do speak, or who lead in the exercises of the meeting. There can be little doubt that this speaking in a strange or unknown language had been carried to excess. It might serve as a sign or evidence to unbelievers of that miraculous power that rested on the primitive church; but believers were not in need of such evidence, and speaking to the understanding, to edification and instruction, would be much more profitable to the saints. The apostle would have the Corinthian brethren understand that he does not despise the gift, nor forbid its use. "He would that they all spake with tongues." But they probably had become vain of this gift, and were indulging in its exercise to an extent that detracted from the interest and profit of their meetings.

I think we may make an application of this whole subject and its connection to our own time and circumstances, and find a place and use for these admonitions, far more profitable than any speculations in which we may indulge, as to the nature and measure of this gift in primitive times. In its application to us, its admonitions would be more particularly to the learned, those who were able, if they chose, to use Latin and Hebrew phrases, or other ambiguous and unknown terms, which would rather puzzle than instruct many of their hearers. In most of the churches and congregations there are more or less who may be classed as unlearned, at least comparatively so. To use words and figures, or phrases, that

few if any of the hearers would understand, could scarcely be prompted by any other impulse than a kind of vanity, and an ambition to make a display of one's erudition. Dealing with the subject practically, we cannot well miss the apostle's point. "He that speaketh in an unknown tongue, speaketh not unto men," &c., "for no man understandeth him." After various allusions to things without life giving sound, and the trumpet giving an uncertain sound, so that none could know to prepare himself for the battle, &c., he contrasts this speaking in a way that few if any would understand with "uttering by the tongue words easy to be understood," &c.—See verse 9. Then comes in the admonition, "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."—Verse 12. He would rather speak five words with his understanding, than ten thousand in an unknown tongue. We may all study these instructions, to profit, and gather from them that the object of speaking is the instruction and edification of the hearers, and not the mere display of the speaker's learning and talent. The apostle suggests, among other things, that if one have the ability to speak in an unknown tongue, it is desirable that he have also the gift to interpret, so that the hearers do not need an interpreter. While we are looking for admonitions, some others, additional ones, present themselves, that might well have a place here. In the time when the apostle wrote, there was some excuse for the bulk of the people being unlearned, but now there is little excuse for ignorance. There is a prevailing ignorance of the Scriptures, even among church-going people, that is lamentable. With the best efforts to instruct, much is necessarily lost when the hearers fail to recognize quotations of Scripture. I could not require a preacher always to stop and tell his hearers that such and such was Scripture, and where they might find it. And yet, without such an interpreter, there are many who profess great reverence for the Bible, who would never know. The trumpeter may perform his duty ever so faithfully, yet the trumpet will hardly give a certain sound to those who do not know one sound from another. Ignorance among hearers, bad as it may be, can be got along with better than ignorance among speakers. Ignorance of the Scriptures on the part of those who undertake to teach, is certainly inexcusable. If in some instances some who are novices in divine things have been placed in public positions by the brethren, they are apt to be mortified in seeing them vain and boastful even of their ignorance. This is certainly one of the last things to be proud of, and yet the apostle speaks of such being lifted up with pride.

In regard to that kind of teaching that he calls prophesying, he speaks of one coming in, unlearned, and being convinced of all, and judged of all; and that thus the secrets of his heart are made manifest, and that

the result of it is that he will fall down on his face and worship God, and report that "God is in you of a truth." The character of this prophesying, or teaching, and its design, are too clearly set forth here to require comment. Whoso readeth, let him understand. The teaching is heart-searching. Those that mourn in Zion, and those that inquire the way to Zion, have the secret thoughts of their hearts brought to light. They are instructed and encouraged. They bow in obedience and worship to God. They recognize his church, and the word of his salvation therein.

Now, brother Vanmeter, in regard to the main point of inquiry, I am aware that I have been rather silent. I do not wish to speak what I do not know. Please excuse me, and give us something more definite and satisfactory yourself.

E. RITTENHOUSE.

WOODVILLE, Texas, May 2, 1882.

TO THE LITTLE FEW WHO ARE CHOSEN IN THE FURNACE OF AFFLICTION—DEAR BRETHREN AND SISTERS:—It has been a long time since I took up my pen to write for publication; but by chance I got hold of the SIGNS a few days ago, and found therein the things which I hope I love spoken of so clearly, and especially the experience of a poor crippled sister who lives in Kansas. She knows the way that I have been led, (if not deceived,) even using the very same language; which created in me a strong desire to try once more to address those whom I hope I love, though I am so great a sinner, and feel so unworthy. I surely do love the few despised followers of the meek and lowly Jesus, though beset on every hand with sorrows, trials and temptations; and were it not for my wretched, sinful nature, I would claim relationship with poor old Job, for it seems that I find more Scripture that suits my case in the book of Job than in any other book. The language of Job, where he says, "Though he slay me, yet will I trust in him," is one of my constant and unfailling thoughts in time of trouble. Now the serious question is, What is it that prompts my mind to run in this channel? A tree is to be known by its fruit; and when I try to examine myself for fruit, I am often made to fear that I bear nothing but leaves, sufficient only to deceive. But if I have not been led of the Spirit at all, why go I mourning all the day? For I sometimes feel to say, with Paul, "I delight in the law of God after the inward man;" "for to will is present with me; but how to perform that which is good I find not." Now is this so, or can it be possible that Paul told any part of my experience over eighteen hundred years ago, or is it altogether a delusion in me? Am I wholly deceived? But if there be no reality in me, why do I long to see the church walking in obedience, and why does the reading of the experiences of strange brethren and sisters bring the tears to my eyes, if I do not love at all? But, on the other hand, if

so it can be that I have been taught of the Spirit, why am I so cold, lifeless, unfeeling, and so prone to wicked thoughts and evil acts? Surely they cannot be much worse who never heard of the great God? Hence I am constrained to cry, in the language of David, "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 everlasting."—Psalm cxxxix. 23, 24. But, "Man that is born of a woman is of few days and full of trouble." This I have learned by sad experience. But, "Wherefore doth a living man complain, a man for the punishment of his sins?"—Lam. iii. 39. "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." "O that I were as in months past, as in the days when God preserved me." But alas! I may be "a brother to dragons, and a companion of owls." David says again, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." "For the needy shall not always be forgotten: the expectation of the poor shall not perish forever."—Psalm ix. 18. One consoling thought is, that our God is a God that will do right. He doeth all things well, and says, "I will" and "You shall." Hence, "If the foundations be destroyed, what can the righteous do?"—Psalm xi. 3. Which foundations I understand to be the wills and shalls of almighty God. Let come what will, all who are accounted worthy at that day, can say, with David, "I shall be satisfied when I awake, with thy likeness." No chastisement seemeth joyous for the present, but grievous; but afterward it yields the peaceable fruits of righteousness to them who are exercised thereby. Dear reader, I have often thought that I would rather feel to be under the chastening hand of my God, than to have no evidence of his dealings with me at all. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And while I feel crushed and laid low by sorrow, misfortune and sad disappointment, I feel to say, "Though he slay me, yet will I trust in him," (if permitted,) for I know of no other living God than the God of Israel. He alone has the words of eternal life; he alone can satisfy my soul with that which I long for. To be reconciled to God, this is the victory. Give me a heart wholly reconciled to the will of my Master, then let come on me what will, and all is well. For he will not lay upon man more than is right. But O that I could have the assurance that I am walking humbly before my God; for I know, when a few years are come, if not sooner, then I shall go the way whence I shall not return. But I hope I can truthfully say, "One thing have I desired of the Lord, that will I seek after, [if permitted,] that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Though I have often been

mind to deliver up my papers to the church, and have my name erased, that I might no longer be a clog to the wheels of Zion, yet I recollect that the crown is to those who are faithful to the end. So then, if the Master will permit, "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof and be glad." But surely I have realized the truth of Christ's language, where he says, "Without me ye can do nothing." I hope I have a will to do, but how to perform that which is good I find not. So, dear brethren and sisters, I can but plead guilty in every respect, on my part, and ascribe righteousness only to the Lord. Should this feeble scrap ever come before you, please make allowance for the exceedingly confused and sorrowful state of my mind, caused by the death of a dear daughter, and other providential misfortunes not necessary to mention here. May God in his mercy enable us all to bear our lot with meekness and patience, for our earthly trials will soon come to an end.

Brethren editors, I submit this to your better judgment; do as you think best, and all will be right with me. It is useless to publish anything which is not likely to be of some benefit. May God bless his church and people in every condition, both temporal and spiritual, is my prayer, for Jesus' sake. Amen.

Yours in tribulation, though an unworthy sinner,

T. M. NEAL.

"WHEREFORE be not unwise, but understanding what the will of the Lord is."—Eph. v. 17.

As I find some very young lambs bleating around the fold, and inquiring how they shall get in, I would like to talk a little to them in regard to our Father's will. They are very trembling, fearful and doubting as to whether they have any right to the blessed inheritance. They say, "O if I could only see it as plainly as you see it, I would be satisfied; but I cannot trace any relationship so as to satisfy myself that the inheritance is mine, for I am unworthy." Now, dear, little, trembling one, I feel just like taking you up in my arms and trying to show you One who is worthy, even the Lamb of God that taketh away the sin of the world, who has borne our unworthiness for us. We all know that in us, (that is, in our flesh,) dwelleth no good thing; for to will is present with us, but how to perform that which is good we find not.—Rom. vii. 18. If you should go to the church, or to any sincere child of God, and talk like you felt worthy, they would conclude at once that you were not worthy. But go humbly and trustingly, desiring to know your Father's will, and every one of your Father's children will be ready to receive you, and help you on your way, as much as in them is. They will tell you that the will says, "I came not to call the righteous, but sinners to repentance." You cannot feel that you have enough

evidence to believe that you are interested in this will, or to enable you to come and acknowledge it to your brethren and sisters. But you have said enough, and have showed signs that you are alive, and have reached the age when the children begin to know their Father from another's. You know we do not expect children who are not yet out of the alphabet, to read plainly or understand as those who have been long at school. You are to grow in grace and in the knowledge of the truth. Unto whom much is given, of him shall much be required. I have sometimes thought that those who are blessed with very bright evidences of their acceptance with God, have their faith tried the more, and have the more to contend with, while in this world of temptation. We read of one who had but one talent delivered to him, and he went and hid it in the earth, because he was afraid. But his lord said to him, "Thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury." And his lord commanded, saying, "Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath."—Matt. xxv. 27-29. You say you believe in God, and your only hope is in and through his mercy. Hear what Jesus says, who gave himself a ransom for all his people: "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." "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 to your souls; for my yoke is easy and my burden is light." He promises you rest for your soul, and that is what you need; rest in Jesus, and to feel that you are secure through him. Also he says, "Whosoever shall confess me before men, him shall also the Son of man confess before the angels of God; but he that denieth me before men, shall be denied before the angels of God." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Hear what more is in the will: Jesus says, "Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 20. Read the whole chapter. There is so much in this blessed will, I admonish you to search it for yourselves. That blessed Jesus has prayed for us who believe what his apostles tell us in the written word. Do you not believe? He sent them forth as sheep in the midst of wolves, and told them what to do. In his address unto his Father he said, "I have given unto them the words which thou gavest me, and they have received them, and have known sure-

ly that I came out from thee, and they have believed that thou didst send me." And to his disciples he said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Teaching them to observe all things whatsoever I have commanded you." Have you observed what is commanded? "To obey is better than sacrifice, and to hearken than the fat of rams." Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God? Do you believe Jesus was baptized? Jesus says, "If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor."—John xii. 26. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." O the depth of the riches of our Father's will! It is impossible to tell it all. Search and read it carefully and prayerfully, and may you be blessed with faith to take up your cross and follow your Lord and Master in the strait and narrow way. "If any man shall say unto you, Lo, here is Christ, or there, believe it not; for the kingdom of God is within you." Do not forget this blessed truth that is written in your heart and in your mind. Do not look at yourself, turn neither to the right nor the left, for in the Lord is your righteousness and strength. If you love him, keep his commandments. Look unto Jesus as the author and finisher of your 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. 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."—John xiv. 23. May you be enabled to keep his commandments.

Now I would like to talk a little with my older brethren and sisters, and then I will bring this imperfect scribble to a close. I hope you will bear with me in my weakness; but I make an earnest request that you will not indulge me beyond what our Father's will admits of. Though you may have sympathy for me in my lonely condition, and pity my weakness, I want you to deal honestly with me, as with one who desires to know the truth. I want to talk to you about that part of our Father's will that speaks of the salt of the earth and the light of the world. I have had some thoughts on the subject, and sometimes have wondered if that portion of the will was duly considered. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."—Titus iii.

8, 9. "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. For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped."—Titus i. 9-11. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and be trodden under the foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 13-16. Now, my Father's children, does this apply to us, or only to the apostles? I believe it has as much application to the disciples to-day, as it had when our Master spoke it to his disciples of old. Let us examine ourselves and see if we are adhering to the will. Are we walking in wisdom (you remember this is "the principal thing") toward them that are without, having our speech always with grace, seasoned with salt, that we may know how to answer every man? Have we love one for another? "By this shall all know that ye are my disciples, if ye have love one for another." We read much about love in the will. "Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Mark ix. 49, 50. Now, have we this salt? Are we showing ourselves a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us?—Titus ii. 7, 8. Are we paying strict attention to the apostle's admonition, "Let us consider one another, to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching?"—Heb. x. 24, 25. Some one may ask, What day? I answer, The evil day; because Paul says to the Ephesians, "See that ye walk circumspectly; not as fools, but as wise; redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." "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."—Phil. ii. 14, 15. "And besides this giving all diligence, add to your faith, virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness,

brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth."—2 Peter i. 5-12. Now I want to talk a little about this fruit. Christ says, "I am the true vine, and 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 which 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, the same bringeth forth 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; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love."—John xv. 1-9. It occurs to my mind that some one may wonder if I believe in the doctrine of falling from grace. I wish you to understand that I believe "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul."—Heb. x. 39. If I am established in anything, it is in the doctrine of the final preservation of all for whom Christ died; yet I also believe what James says, "For as the body without the spirit is dead, so faith without works is dead also."—James ii. 26. It is well to remember what the apostle says, "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." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."—Heb. iv. 1, 11. I do not believe there is need of starving or perishing for water, while our Father has made such rich provision for us in his will. "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward; not willing that any should perish, but that all should come to repentance."—2 Peter iii. 9. "Wherefore be ye not unwise, but understanding what the will of the Lord is."

Dear brethren, for the sake of brevity, I have passed over many precious items of our Father's will that I would like to notice, and have failed to express my ideas as I would like; but a word to the wise is sufficient. I hope you will be able to gather my meaning. I sometimes think that misunderstandings cause more trouble than real differences.

With the desire that the grace of our Lord Jesus Christ may be with you all, I am, I hope, your sister in Christ,

SARAH C. BOYD.

MARYSVILLE, Union Co., Ohio, April 13, 1882.

DEAR BRETHREN:—"There is a way which seemeth right unto a man, but the end thereof are the ways of death." It is, I believe, with a knowledge of the truthfulness of this declaration, that I attempt to pen a few scattered thoughts. Once I was in possession of worldly wisdom only. Then I thought I had the power within myself to do good, get good, and keep good. This was what nature's darkness taught me, but alas! how deceived! The supposed purity that existed within the old and fallen body was all vanity and wickedness; nothing good whatever. In my own mind, grace was within the easy grasp of all, and if a person failed to get to heaven, it was because he did not make use of the power given him of God; and if he failed to attain to infinite holiness here in this life, it was because he failed to put his power into action. I read the Bible some and made considerable advancement, I thought, in the understanding of it; but now I see that all the knowledge I had (and that was but little or nothing) was a head knowledge. My wisdom consisted in what mankind had taught me, or what I by my vain, sinful and supposed wisdom had grasped. I felt that I sometimes did things that were wrong, but thought it was an easy thing to have these wrongs made right, and a few hypocritical prayers would suffice. I could unite myself with some worldly concern, called a church, and all would be well in the end. But, ah, there came a day when all these things became changed. My knowledge of sin previous to this time was only such a knowledge as all men have, a natural realization of wrong. But that I justly deserved banishment from my God never once entered my mind. Now I found, like Paul, the commandment that I supposed was ordained to life, I found to be unto death. My good works were now seen to be but filthy rags. My very thoughts were evil in the sight of Him who knows even our thoughts. The way that seemed right in my eyes, now got to be a road leading me farther from God. The road that I had thought was leading me to glory was carrying me farther from the Lord, and now I saw that the end thereof was the ways of death. Hell with all its dreadful torments stood at the end of the way that I had thought was leading me to eternal life. It then appeared

plain to me that all the institutions of men were but to please the carnal nature, and that all the while I was "fulfilling the desires of the flesh and of the mind," instead of doing anything in the way of restitution. After seeing myself in this condition, I think I was able to tell what the end of the supposed right way was. It was unto death. Then I sent up a cry for mercy. I now asked for pardoning love. The righteousness of Christ was my desire by day and by night. "Save, O save me, most holy Lord!" "Teach me thy way, O Lord." Surely "out of the depths of hell cried I." God heard my cry. He set me upon that firm foundation of the apostles and prophets—Jesus Christ. It was easy to see the way then. How strange that I had not seen it before! But some ask, What was the way? I turn to the law and to the testimony and read, "I am the way." Yes, Jesus is "the way, the truth and the life." I first flew to the law, but as has been stated, that was unto death. It served the purpose of a school-master. This is the reason of the hope within me. Often, when tossed about with cares, perplexities and trials of mind, that blessed hope buoys up my drooping spirit, and I am made to rejoice with joy unspeakable.

With these few and scattered remarks, I will close, asking you to do with this as you see fit. The grace of our Lord Jesus Christ be with all of God's dear children. Amen.

GEORGE A. BRETZ.

MILTON CENTER, Ohio, May 20, 1882.

FRANKLIN, Johnson Co., Ind., June 26, 1882.

DEAR BRETHREN BEEBE:—As I have to write to you on business, and have not contributed anything to your columns for some time, I will put a few of my thoughts on paper, which, of course, are at your disposal. I have been edified and comforted while reading the communications of your numerous correspondents. The testimony they bear and the language they speak, in relating the dealings of the Lord with them, bears conclusive evidence to my mind that they have all been taught in the same school. But almost universally among the churches of our order a complaint of coolness, barrenness and decline prevails. Brethren and sisters, is not this state of things wholly or in part caused by a lack of faithfulness in us, or lack of duty? For instance, one of our articles of faith says, we believe the New Testament is the only infallible rule of faith and practice, (which I believe with all my heart to be true), but do we observe it? If the children of Israel in the land of Canaan, with the laws and ordinances to govern them, blessings in their obedience and cursings in their disobedience, was a type of the gospel church or kingdom in its militant form, who need wonder at the languishing state of Zion, when we consider how repeatedly her laws are transgressed? Take, for instance, that small member, the tongue, which James says "no man can tame;" yet he says it

should be bridled. The Savior also, in his sermon on the mount, and in many other instances, taught his disciples how they should govern themselves and each other. Brethren, when I take a retrospective view of the laws given to the church for her observance, and in practice see how they are transgressed, it is no wonder that we cannot stand before our enemies. I often think, why are we not wiped out of visibility? for in the type the Lord was just as faithful to administer the curses upon their disobedience, as the blessings upon their obedience. But there is a consoling thought. Notwithstanding our transgressions, the Lord has promised under this new covenant that he will be merciful to their unrighteousness. Were it not for this, I for one would have no hope. Yet, my dear brethren, I do feel that there is a strong obligation and duty resting upon us to maintain the honor of his cause, and show by our conduct and deportment, that we have been with and learned of him who is meek and lowly in heart; and if we have the love of God in our hearts, we will not give place to the unruly passions of the flesh, but keep them in subjection. Paul says, "Resist the devil, and he will flee from you." Many of the fathers and mothers in Israel have fallen asleep, and to each one of us that sleep will soon come. But those who shall be still living upon the earth when the trumpet shall sound, shall not prevent them that are asleep; for the dead in Christ shall arise, to meet the Lord in the air, and shall ever be with him. Glorious thought, they shall be free from sin, and death itself shall be swallowed up of life.

To my dearly beloved brethren, Davis, Cox, Poulson, Durand, Vanmeter, Stipp, and others who write for the SIGNS, I will say, should God in his providence order it so, I hope to meet many of you at our associations this fall; but it is all in the hands of the Lord, and I feel a quiet resignation to his will.

Your unworthy brother in hope of eternal life,

SIMEON T. RIGGS.

MANASSAS, Va., July 21, 1882.

DEAR ELDER BEEBE:—Twenty-one years ago to-day Elder R. C. Leachman preached from these words, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isa. xxvi. 20, 21. That day was the day of meeting with the church at Upper Broad Run, which then came on Sunday, and was the day of the (to us) memorable battle of the 21st of July, 1861, fought on the plains of Manassas. During the preaching of that grand sermon could be heard, though many miles distant, the constant roar of artillery, as the two opposing armies met in deadly

combat. It seemed a fit text at such a time, for then the dismal war-cloud had arisen which darkened for years our southern skies, when its attending evils spread over our land as the just outpourings of indignation from an avenging God; and we that have suffered the rod of his wrath, know that he is a God to be feared, as one that punisheth iniquity. That God still reigns and sits in judgment on his throne, and we who are his, and the special objects of his providence, should feel to ascribe praise unto him that we are permitted to meet together as "under our own vine and fig tree" in peace. No martial music nor high encomiums of praise which greet our ears to-day, should compare with that sound which brings tidings of our Immanuel, exalting him as the great Captain of salvation. We know that justice and judgment support his throne. In his judgments we are led to acknowledge his wisdom, and we find, too, that his mercies are infinite. While for a time our trials seem severe, and we fail to comprehend that which seems to us so inconsistent and mysterious, and so hard to endure, and are ready to give up with it all, even our hope of salvation, believing that we have been the victims of delusion, and have been cruelly deceived, because God has seen fit to veil from us his purposes, as it were, in clouds of night, we are led at length to see the display of his wisdom in the more perfect fulfillment of that upon which he has caused us to hope, and which for years perhaps may have been our stay and support through hours of bitter trial. Then, instead of the disappointment we had expected and feared through the misguidings of our own interpretations of his dealings with us, we praise him for his love in the bestowal of blessings far more suited to us than those we looked for and expected from him, as spoiled children do of toys suited to their present fancy. In his kindness he prepares us for what he has prepared for us; so that it is sometimes the case, and has been so in my own experience in life, that we are led even to desire that which we had feared, and eventually to find that our bitter experiences have only taught us the more fully to appreciate the blessings appointed for us. Hence we cannot fathom the purposes of God. His way is in the deep: he works mysteriously amid clouds and darkness. But when he in mercy, and for his declarative glory, makes known to us his purposes, it is like the breaking forth of the morning, like the "clear shining after rain," and our souls are filled with the joy of praise over that which has been so fathomless, so dark and distressing to us, and so utterly unproductive to our minds of aught else but sorrow and death. So we are taught by such experiences to fear the Lord, and trust him from day to day; for we know not of the morrow, or of what circumstances may arise to change even in a moment our feelings and views from that which we may have set up as idols in our de-

ceitful hearts. We are taught also that God can do all things, and can enable us through his grace to overcome all temptation from the enemy.

The first Sunday in this month I listened to a sermon from Elder Badger, the first I had heard from him for months, and it completely confirmed me in all that had given me consolation in this respect, so that for a few moments I felt that I should be compelled to speak out, and with praise to God add my feeble testimony to that he bore. Indeed, I can say my soul rejoiced, while, taking all the circumstances in, it was one of the happiest seasons of my life. While my situation in life is in every way pleasant, being naturally fond of the society of the young and lively, and of those with whom I am thrown, my spiritual mind, I trust, if not mistaken, is kept in a happy condition from on high. On the third Sunday also in this month I attended meeting at Upper Broad Run, and if my thoughts had all been told Elder Badger, he could not have preached a sermon better calculated to remove from my mind all doubts and fears, and confirm me in the glorious doctrine so consoling to me, a poor, weak, helpless sinner before God and man, than he did on Saturday, the day before. As I stood outside the door for awhile, listening to his earnest prayer, on my arrival there, I was made to rejoice in the hope that my steps were directed there to hear that petition go up from the heart, as it indeed seemed, and utter for me all that I could have asked, and was then struggling in my sorrowing heart to give utterance to. I was reminded, too, of the time when under the same circumstances I sat and listened through the closed door (for it was then winter) to a like appeal from dear Elder Leachman, and feeling at the time that it was the highest favor I should ask, to sit upon the step outside and receive as it were the crumbs as they fall from my Master's table. On entering the house at that time, my soul was cheered with the words, as I heard them read out by my pastor, Elder L.,

"Afflicted saint, to Christ draw near,
Thy Savior's gracious promise hear;
His faithful word declares to thee,
That as thy day, thy strength shall be."

Then was a time of sore affliction, when alone I was compelled to attend my meetings nine miles distant, sometimes on a dangerous horse, and through difficulties, or remain at home. Then it was that Elder Leachman's preaching was like medicine to my soul; I could not stay away. No sickness, ordinarily even, could keep me at home; and while Satan suggested all sorts of mortifying things to me for going under the circumstances, it seemed I needed what I received by going. I trust God directed me so to do. I sincerely hope he did, for it was a cross to my flesh.

Several weeks ago, when greatly troubled, these words came immediately to my relief, "For it is God that worketh in you both to will and to do of his good pleasure." O what relief I had in my mind then! I was not

afraid to leave it all in God's hands, though each step I have taken has been with fear and trembling. I wish to mention a wonderful instance of the consoling power of the Almighty under a heavy affliction. When upon one occasion I was deeply lamenting the death of my dear mother, and having bitter thoughts about her removal from me, it was shown me, as clearly and forcibly as anything I ever experienced, that she was taken from the trials which were appointed unto me, while they were presented as fiery ones which she could not have borne, and also that it was all well with her; so that for a few moments I rejoiced with a joy unspeakable, while I seemed to realize the perfect wisdom and goodness of God in that great affliction, and contemplated the death and the grave of my mother with a feeling of the most perfect resignation and joy of mind. At the time of her burial my son, who was present, remarked that "there seemed to be a halo of glory, as it were, all around;" while upon the faces of those assembled there was an expression of solemnity he had never before witnessed, as they stood with heads bowed in reverence during the wonderful prayer offered by our kind-hearted and dear brother Chick. May our God reward him with the rich blessings of his love for all his brotherly kindness to me, and the patient forbearance ever manifested toward me through past years of bitter trials. Surely God has given him a double portion of grace, that he so beautifully walks the christian path. O would I, if I could, walk at all times becomingly, and exhibit the christian graces under all circumstances, and walk as becomes my profession. But I am all evil, given up to a worldly mind, and to Satan's devices, and there surely is no other one of God's professing children like me; surely none like me! I feel this from the bottom of my heart. A few evenings ago, as I stood looking at a beautiful rainbow, and thought of it as the bow of promise which has been set in the heavens in perpetual covenant, I thought of the infinite majesty of that supreme Being in whose presence I stand as a monument of his forbearance, while I seemed utterly lost in wonder and admiration of One who should claim our every thought, and to whom we must ascribe endless adoration and praise.

I am, most unworthily, your sister in hope,

V. F. G. WALDEN.

MILTON, Ohio, Aug. 15, 1882.

DEAR BRETHREN BEEBE:—By the tenderness and loving-kindness of the sweet and tender Jesus, a poor, sinful being is still permitted to witness the Savior's love. When I look back over my short earthly pilgrimage, I see nothing but sin on my own part, while love is abundant on the part of the One who took pity on me when sinking down in the miry filth of sin. Well do I remember how much confidence I once put in my own ability to compel God to love

me; and well do I remember how, through the workings of God's almighty arm, I was made to loathe sin and love godliness. All this I attribute to the loving-kindness of my dear Redeemer. People sometimes ask me upon what I base my hope of blissful immortality beyond this vale of tears, and my answer invariably is and must ever be, Upon the righteousness of him who was made sin for me, upon the workings of God's holy Spirit upon this stony heart of mine, that made me to praise his name both day and night, and upon the relationship of Christ as the Head and the church as the body, of which body I sometimes hope I am a member. Certainly not because of deeds of righteousness that I have done, for long since was I led to know that nothing good dwells in the old, Adamic body, this fallen nature, deceitfully wicked; but in and of myself I must have ever remained in the conclusion that I was as good as any one. But O what a change is wrought in the very being of each and every one of God's dear children, when the light of life and love shines in their dark and benighted hearts! They are led to cry for mercy, to shed bitter tears of sorrow for their deep sinfulness, to beg piteously before the throne of mercy that they be not cast off forever. They now find no worthiness to plead, and it is with a realizing sense of their just condemnation that they approach Jehovah's awful throne. They know not how justice can be preserved, and salvation applied to them; yet it is their moaning petition that they be forgiven their sins. But, says justice, you have no rest here; you have trampled upon the holy law of your Maker, and how can you ask for mercy here? Your doom is forever settled; the guilty must be punished, and surely you are the vilest of the vile. The culprit sees the equity in all this, and sinks down exhausted. Strength has entirely left him. Beneath him the foaming surges roll and froth under the force of tempestuous winds, and their crash brings a shudder over his entire frame; but he has no force to overcome it. Cold, clammy sweats come over him, as he hears the rolling thunder, and sees the vivid flashes of lightning as they leap from cloud to cloud. Horror is depicted in the face of all nature. Lost, eternally lost, is his last and feeble moan, and death stands in his track. But an unlooked for personage now appears. Tell me who it is. Sweetly the answer comes, Mercy. Stop! she cries; and rushing in, puts everything to flight as if by magic. Now her attention is turned to the bleeding captive. She looses the chains that bind him fast, binds up his bleeding wounds, pours the oil of gladness into his faint and aching heart, takes off his filthy garments, and brings him into the presence of him from whom he was not long since asking for pardon. Jesus says, "Come, my sufferings have made you free." "Go thy way, and sin no more." O what a different place! The justified one now leans upon the powerful arm of Jesus. He

is brought into God's banqueting house, and love is inscribed upon the banner over him. A new song is placed in his mouth, even praises to his God. The way of salvation is made plain, but how different from human plans! "There is a way which seemeth right unto a man, but the end thereof are the ways of death." But for the timely application of the atoning blood of Christ, we as God's chosen ones must have fallen. The happy subject knows no fears, for he is safely in the arms of his saving Lord. Troubles are all gone, cares have taken their flight, and happiness takes supreme control. Weeping has continued through the night of gloomy terrors; but joy has come, and dispersed its gloom in the glorious morning. "Praises to the Lamb, who has redeemed me from iniquity, shall be my everlasting employ," says the forgiven child, who like Paul is caught up into the third heaven, and there hears words unlawful for him to utter. But there are other lessons to learn. Though the glorious Sun of Righteousness has risen with healing in his wings, a storm seems gathering. The black clouds roll between the brightness of divine light and the raptured one, doubting fills his soul, and he thinks within himself that all is fancy and delusion at last. He wishes himself again back under bondage, that he may see what has become of his load of guilt. This is a severe trial, but it has taught him an important lesson. "Without me ye can do nothing." Now comes duty. "If ye love me, keep my commandments." But what are thy commands? Do you love the brethren? Yes, I have been led to love the people of God. Then go to them, follow your blessed Master into the watery grave. O no; my unworthiness is so great, I can never do such a thing. So the subject is kept in suspense for a time; but he is led to see that though unworthiness exists in himself, yet there is worthiness in Christ's sufferings. He follows his lovely Savior through the tranquil waters, and comes forth rejoicing in obedience to God's commands. For a time he knows no sorrow, and fears are entirely banished from him. But alas! new difficulties come upon him, and he feels quite overwhelmed. But "I will never leave nor forsake you," does his soul good. And thus he goes on through life; at times lifted up above the trials of life, at other times sunken down to earth. So it will ever be while here. But thanks to God, he shall be brought off more than a conqueror.

Yours in love,

GEORGE A. BRETZ.

RINGGOLD, La., March 4, 1882.

DEAR BRETHREN BEEBE:—I have been thinking for several years that I would pen you a few lines, if God permit, for without him I can do nothing. Out of the abundance of the heart the mouth speaketh. I wish to tell you what I hope the Lord has done for my poor soul.

In 1857 I was in poor health, and the thought came to me, What will

become of you if you die in this awful condition? It appeared to me that if I could live to hear one more Primitive Baptist sermon, I would try and see if I could not live and do better, if God would spare my life. But alas! the spirit was indeed willing, but the flesh was weak. I felt so wretched that I could not stay at home, nor away, contented. I felt wretched and undone. Not one good thing had I ever done, or could do. While my cup of misery seemed already full, it was increased by a severe trial in my family, until I was weary of life, and tried to end it by over working myself, for about three months. But the good Lord knew when to stop me in my mad career. In the fall of 1859, one evening I went to my bed, and it appeared to me that I was in a dreadfully dark thicket. On one side appeared a wide road, full of people, going in crowds, and on the other side was a narrow road, with now and then a lonely traveler. While I was wondering what it all meant, Satan appeared to tell me not to wonder, for he had me fast. I shook like a leaf, and my tongue seemed to cleave to my mouth. While he was telling me to follow him, my tongue was loosed, and I said, "Not so. Lord, have mercy on me." Then it all left me, and I thought my time had come. I tried to pray, but it seemed of no avail. Finally my husband joined the Methodists, and as I had become better satisfied, I also joined them. But O what wretchedness I felt as soon as I had done so! I felt that I had committed the unpardonable sin, and I wanted to be in company with some one all the time, for I felt afraid to be alone. The whole earth seemed dismal and empty. I could not work, neither could I be satisfied. I was looking for something, I knew not what. My burden was so heavy that I fell beneath its weight, and asked the Lord to cast me into some dark pit where no creature could see my misery. O that day when the Lord stripped me of my self-conceit and self-righteousness! Jesus was revealed to me as on the cross, and he said to me, "Behold your Lord and King!" O what a glorious view was that! He said, "My blood I shed for thee." I felt perfectly happy, and thought I should have no more trouble. But to my great sorrow, I do have doubts and fears nearly all the time. I have fears within and foes without.

Finally I got so that I was not satisfied unless I was in company with some of the Baptist members. Brother Thomas asked me what I was waiting for. I told him I was waiting until I got fit to join the church. He told me that I would never feel fit by waiting, but that in the discharge of my duty I would feel right. On the first Sunday in August, 1863, I was baptized, and after going down into the watery grave I felt much better in my mind.

Brethren and sisters, I hope you will remember me when it is well with you, and pray for me, your unworthy sister,

N. L. CHANLER.

ST. ELMO, Ala., Aug. 21, 1882.

EDITORS OF THE SIGNS—DEAR BRETHREN IN CHRIST:—I am happy to think that I have some help in this glorious work of the blessed Lord through your paper. I was here alone, as it were, not another minister of our faith and order in our section nearer than one hundred and fifty miles to help me to be a witness for Jesus; but thank God, the SIGNS has come loaded with hundreds of witnesses, and stands as a mighty man against the beast. We had a glorious meeting at the Lebanon Church yesterday, at our communion season, a large and interested congregation. It was the first time our church has communed. It is the only Primitive Church in this section; but, thank the Lord, I hope the dark clouds of error are beginning to be broken away, as there is much inquiry among the people in regard to this new thing, as they call it. I was glad that I received my last paper, which contained the history of the Hopewell Church, which I read in conference on Saturday to our church, which caused many to think that this was no new thing. I am glad to say to you, brethren, that I feel the Lord is in the midst of Zion, and is working, and no man can hinder.

Brethren, remember us in our low estate, and pray for us. Many are our afflictions here on earth; but thanks be unto his name, he says, "My grace is sufficient for thee."

I remain yours to serve,
J. R. S. BULLARD.

PORTLAND, Jay Co., Ind., Aug. 6, 1882.

BRETHREN BEEBE:—For the first time in my life, I beg leave to intrude upon your columns as an inquirer after truth. I have often thought of addressing you, but have feared that my letters, if published, would fill space that could be much better filled. Brother J. T. Prather's last letter was a source of much comfort to me, setting forth the wisdom and power of God as unbounded, and giving glory to him as the disposer of all things. I believe the brotherhood has been strengthened by such positive declarations. Instead of questioning the justice of God because he has saved only a portion of his creatures, we should feel thankful that he has saved any. His justice is sustained in the damnation of all, for there is not one that doeth good. We all deserve destruction. Should any one call him unjust because a portion is destroyed, especially when we do not understand his purpose? "For who hath known the mind of the Lord, or who hath been his counsellor?" Who can say unto him, What doest thou? If he has created all things for a purpose, "yea, even the wicked for the day of evil," shall we accuse him of injustice, seeing we know not the end designed?

NEWTON PETERS.

INQUIRIES AFTER TRUTH

WILL Elder Wm. M. Smoot write through the SIGNS OF THE TIMES on 1 Cor. xiv. 38?

H. D. LOCKHART.

NEW GARDEN, Russell Co., Va.

CIRCULAR LETTERS.

The Corresponding Meeting of Primitive Baptists, held with the Quantico Church, in Prince William County, Va., August 16th, 17th and 18th, 1882, to the associations and churches with whom she corresponds, sendeth love in the Lord.

BRETHREN BELOVED FOR THE TRUTH'S SAKE:—To you, who are sanctified by God the Father, and preserved in Jesus Christ, and called, mercy unto you, and peace and love be multiplied. "Beloved, when we gave all diligence to write unto you of the common salvation, it was needful for us to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3. This faith presented by the apostle is called "the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 1, 2. It is called a "precious faith." "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ."—2 Peter i. 1. It is called the faith that overcomes the world: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 John v. 4. It is called holy faith: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 20, 21. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you."—2 Cor. iv. 13, 14. This faith looks "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 18. This faith is the gift of God. "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. ii. 8. This faith receives Christ as "the end of the law for righteousness to every one that believeth."—Romans x. 4. "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou

shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x. 6-10. May we by the grace of faith confess our faults one to another, and pray one for another, "that ye may be healed."—James v. 16. For "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9. But ye, brethren, [elect, beloved, redeemed of the Lord,] are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night, and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, [ye elect, ye beloved,] warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. v. 4-24. This faith produceth good works, such as God has commanded in his holy word, and not such as are without the warrant thereof, but are devised by men out of blind zeal, or upon pretense of good intentions. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and living faith, and by them believers, the elect children, manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of their adversaries, and glorify God, whose workmanship they are, being created in Christ Jesus thereunto; that, having this fruit unto holiness, they may have the end, everlasting life. Their ability to do good works is not at all of themselves, but wholly from the Spirit of

God, who works in them to will and to do of his good pleasure. Thus the elect, predestinated and called, draw nigh to God in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water. It enables us to hold fast the profession of our faith without wavering, for he is faithful that promised; and to consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."—Heb. x. 22-25. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 58. "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. This faith gives the children of God a sight of that city which hath foundations, whose builder and maker is God.—Heb. xi. 10. Moses-like, they refuse the high titles and worldly honors that the world can bestow, and choose rather to suffer affliction with the children of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures in Egypt; for they have respect unto the recompense of the reward.

Time would fail us to write of the faith of Gideon, and of Barak, and of Sampson, and of Jephtha, of David also, and Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, stopped the mouths of lions, &c. They had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments; and they all obtained a good report through faith. But O that perplexing and disturbing thing called unbelief, of which the chosen, beloved and elect of God so grievously complain! Says one,

"O that I could believe!
Then all would easy be.
I would, but cannot; Lord, relieve;
My help must come from thee."

If our God, for a wise purpose and for his own glory, had not suffered our brethren, the apostles, to have experienced the sin of unbelief, we would forever despair. We see a proof of unbelief in the walk and conversation of the two as they journeyed from Jerusalem to Emmaus, conversing upon the death and resurrection of our Savior. The witnesses of his resurrection told it to the eleven, and to all the rest. Their words seemed to them as idle tales, and they believed them not. Further, Jesus said unto them, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke xxiv. 25-27. And Mark has recorded a strong testimony

of unbelief. Mary Magdalene also told them that had been with him, as they mourned and wept; and when they heard her testimony, they believed not. After that, Jesus appeared to the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them that had seen him after that he was risen. Brethren, is this not our experience? Do we not mourn and weep, and complain of coldness and darkness and unbelief? Have we not experienced that the Lord drew near and opened our understanding to understand the Scriptures, as he did to our brethren in their unbelief? Then we remember that it is written, "Though we believe not, yet he abideth faithful; he cannot deny himself."—2 Tim. ii. 13. Could Peter's denying the blessed Master, alter or change the covenant of grace, or God's purpose of salvation? No; salvation is forever sure to every blood-bought son, for Jesus was delivered for our offenses, and raised again for our justification. Examine yourselves, to see whether ye be in the faith.

"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."—2 Cor. xiii. 11.

We have, with but slight exception, been blessed with pleasant weather throughout our meeting. The preaching has been sound and discriminating, exalting Christ and abasing the creature, to the comfort of Zion's children.

Our meeting has been a season of great comfort. The Lord, we hope, has granted his glorious presence. A large and attentive congregation has been in attendance. Peace and harmony have prevailed in all our deliberations, and the worship of the Most High has been without a discordant note to mar the solemn pleasure of this holy service. We know that such favors can flow alone from the great Fountain from whence all blessings flow, and unto the Giver of all good be all the praise ascribed.

Our next annual meeting is appointed to be held, by divine permission, with the Mill Creek Church, Berkeley Co., W. Va., to commence on Wednesday before the third Sunday in August, 1883, when and where we hope to greet your messengers and receive your messages of love.

WM. M. SMOOT, Mod.

G. G. GALLEHER, Clerk.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

CORRESPONDING LETTERS.

The Covenanted or Particular Baptist Church of Ontario, convened in Ekfrid, Middlesex County, on the 24th, 25th and 26th days of June, 1882, to the associations and churches with whom we correspond, sendeth christian salutation.

DEAR BRETHREN IN THE FAITH AND PATIENCE OF OUR LORD JESUS CHRIST:—We are again permitted to meet together to worship the God of all our mercies, and to receive your messengers, who have come to us in the fullness of the gospel, even the setting forth of a finished salvation through the work and righteousness of our Lord Jesus Christ, who came to finish the work that the Father gave him to do, which was to make an end of sin, and to bring in everlasting righteousness. This he did when he gave his soul an offering for sin, when he saw the travail of his soul and was satisfied, and when he by his knowledge justified many; for he bore their iniquities in his own body on the tree, and they by his stripes were healed.

We desire a continuance of your correspondence, both by letters and messengers, for we feel it to be both pleasant and profitable to us to be permitted to mingle together in the fellowship of the gospel.

We have appointed our next yearly meeting in this place to commence on the Friday before the fourth Sunday in June, 1883, at which time and place we wish to greet your messengers again, and receive your messages of love and fellowship. May grace, mercy and peace remain and abide with you and all who love the Zion of our God.

And now we wish to join you in tendering expressions of sympathy and love to the dear friends and brethren who were immediately connected with that venerable and beloved brother, Elder John F. Johnson, whose decease they have been called to mourn. We are happy to say that their loss is his eternal gain; and while the under-shepherds are being called home to their eternal rest, the great Shepherd of the sheep neither slumbers nor sleeps, and he is without variableness or shadow of turning.

WM. POLLARD, Mod.

J. C. BATEMAN, Clerk *pro tem*.

MEMORIALS.

(By the Virginia Corresponding Meeting.)

WE desire to unite with our brethren in other associations in an expression of sincere sorrow at the death of our dear brother, Elder J. F. JOHNSON, of the Licking Association. We esteemed him highly for the ability and devotion to the cause of truth that our God had so abundantly bestowed upon him. While we suffer the loss of so many dear brethren, we are not fearful of the future of the church, or cause of truth. Our God rules over all, and will always raise up others where they are needed to fill the places of those who are called home. "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."—Romans viii. 28.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1882.

THE GENERAL JUDGMENT.

ELDER W. L. BEEBE—DEAR BROTHER:—I believe all the associations and churches of the Old Baptist order here in Texas have an article of their faith reading about as follows: "We believe in the resurrection of the just and the unjust, and in a general judgment." Please let us have your views in regard to the general judgment, whether the bodies of the saints are to be judged after they have been raised (as is contended) from the grave at the end of time. I make this request for the purpose of gaining information. Your brother, I hope,

D. F. RICHARDSON.

REPLY.

The expressions used in the various creeds and articles of faith, as adopted by most of the churches, are to be understood as briefly stating that which is only written accurately by inspiration of God in the New Testament. These creeds are the work of men, without the inspiration of God, and largely moulded after the model of those invented by the Roman Catholic fathers. It should be observed that none of these articles of faith can be of more valid authority than the respect due to their authors may give to them. So that while the truth written in a creed is still true, even though falsehood be crystallized in the creeds of a thousand years, it must be condemned by the inspired testimony. In seeking for truth, it is vain to depend upon the opinions of men, who were as fallible as ourselves, even though their exemplary devotion to some points of truth may demand our admiration. The best and wisest christian was not in advance of the inspired Paul, who claimed only to "know in part," that is, to the extent of the revelation which was given him of God; in that which is not revealed to them, the most enlightened are as ignorant as the feeblest minded believer. A very clear article on this subject will be found in the "Editorials" of the late editor of the SIGNS OF THE TIMES, volume i., page 691. But as that volume may not be accessible to all our readers, we will briefly state our views, with the express desire that they be received only so far as they are found consistent with the experience of every one who is led by the Spirit of God, and in harmony with the sacred Scriptures, the only standard of eternal truth.

The expression, "general judgment," is not to be found in the Scriptures. The word judgment is found frequently both in the Old and New Testaments, and its meaning in every case is indicated by the connection in which it occurs. The judgment of God can never mean a court of investigation, since he is perfect in knowledge, and needs not the testimony of any creatures to inform him in any matter concerning the works, or even the secret thoughts of men. "All things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 13. God is not dependent upon the testimony of witnesses for instruction, nor yet

must he await the developments of time to enable him to determine with righteous decision the character of any individual. It does not remain to be decided in the future what may be the just desert of any creature; and the justice of the sentence is manifest, which is recorded by Paul, "So death passed upon all men, for that all have sinned."—Rom. v. 12. Then, it is certainly true that in the sense of deciding the guilt or innocence of mortals before the holy law of God, there is no need of future judgment. Being condemned by the one offense of all in their earthly head, Adam, it does not remain to be settled in the future whether that sentence is just. As that which is past cannot be recalled, and the decision of God is irrevocable, there is no possibility of a change in that judgment which is written in righteousness by the finger of the immutable Judge of all the earth.

In perfect harmony with this divinely revealed truth, the manifestation of Jesus Christ was not to prevent some or all from being lost, but "to seek and to save that which was lost."—Luke ix. 10. Like every other subject of revealed truth, salvation is utterly misunderstood by the natural mind, which can never grasp the great fact that the redeemed of the Lord are saved "from their sins," and made absolutely holy as God is holy, "Being justified freely by his grace, through the redemption that is in Christ Jesus."—Romans iii. 24. The natural reason of the saints can no more receive this glorious truth than can the reason of those who are dead in sin. If it could be received by the carnal mind, the enmity would be slain, and the warfare would cease. It is nevertheless true as our Lord has said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. Then, it is past our comprehension how there can be either occasion or room for further judgment, (in the sense of examination or trial,) either for those whose just damnation is sealed, or for those who are freely justified by divine grace, and to whose charge nothing can be laid.—Romans viii. 1, 33-39. Here the trembling little children, who have fled for refuge to lay hold upon the hope set before them in Jesus, may see the fallacy of this device, whereby the tempter would spoil (or rob) them of their rest in the assurance of trust in the salvation which is by grace. It does not remain to be decided in a future court of inquiry whether the justification you have received in Jesus Christ has made you free from sin. It is the peculiar glory of the grace of God, that the blood of Jesus Christ cleanseth from all sin. This cleansing virtue is not found in any other fountain; and there never was a case so polluted as to be beyond the power of this purifying blood. The righteous judgment of the supreme Judge, in the case of all whose sins were laid on Jesus, is thus recorded,

"Thou art all fair, my love; there is no spot in thee."—Cant. iv. 7. Electing love has secured the final consummation of ultimate glory to every one of them from the eternal purpose of his will, as it is written, "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.

As the Scriptures do not teach the doctrine of the Romish fathers, which is commonly held by all orders of antichristian societies, that saints and enemies of truth are to be assembled at a day after the end of time, to be then again judged, we hold the word of the Lord to be conclusive in refutation of that dogma; saying none other things than those which are plainly recorded as taught by the infallible declaration of our Lord Jesus himself, and by the apostles who spoke, with tongue and pen, as they were moved by the Holy Ghost. This inspired testimony is in perfect harmony with the experience of every one who is taught of the Lord, both in regard to the time and manner of the revelation of the righteous judgment of God; and a correct understanding of the truth in regard to this awfully important subject, brings comfort and assurance to the subjects of divine grace.

In Isaiah lxi. 2, the acceptable year of the Lord is spoken of as identical with the day of vengeance of our God; and the Lord is anointed to preach this as good tidings unto the meek, to comfort all that mourn. This is unquestionably spoken of the coming of our Lord in the end of the world of legal types, when all that shadowy dispensation passed away, and the kingdom of heaven, the gospel church, was manifestly set up. Of this there is no dispute, for so Jesus himself declares, Luke iv. 21. He teaches the same truth in these words, "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself: and hath given him authority to execute judgment also, because he is the Son of man." "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." "Now is the judgment of this world: now shall the prince of this world be cast out."—John v. 22-27; ix. 39; xii. 31.

If these words of Jesus do not plainly declare the day of judgment as already come, we cannot conceive of language which could express that truth. That finite reason fails to comprehend it, is no more wonderful than that the world, which was made and sustained by him, knew not our Lord when he was manifest in the flesh. The law and the prophets were until John, who was sent from God to preach the kingdom of heaven at hand. There was the end of that world, as of divine appointment, although the kingdom of heaven was not manifested in its glorious completeness until the apostles were endued with power from on high by the outpouring of the Holy Spirit on the day of pentecost. Thenceforth they are sitting upon thrones of judgment, judging the twelve tribes of Israel. The judgment of these judges is not the arbitrary decision of their own volition, but the declaration of the just decree of "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." That decision is the word of the Lord, which endureth forever. Those who are justified freely by his grace, have not to apprehend the possibility that a future judgment may find them yet guilty, and visit their sins upon them. By his one offering, their strong Redeemer has perfected forever them that are "Sanctified by God the Father, and preserved in Jesus Christ, and called." Then, how shall they be required to leave the blissful presence of their Redeemer to pass the ordeal of another judgment day? If the common idea were true, that a court of investigation to determine the destiny of men is to be held after the end of time, then the saints in glory could not be assured that they might not at last be banished; and on the other hand, the inhabitants of Sodom might have hope that they should cease to suffer the vengeance of eternal fire. Again, the judgments of our God are just and true, and therefore immutable; as any change must vary from justice and truth, which cannot be while God is holy and unchangeable.

In his defense before Felix, Acts xxiv. 25, Paul "reasoned of righteousness, temperance, and judgment to come." This expression is found in no other place in the Scriptures, and it is therefore important that this text be not misconstrued to sustain a sentiment at variance with the passages already cited, and with the clear teaching of the whole inspired record. Paul reasoned of *righteousness*, vindicating himself against the false accusations of his persecutors, who had indicted him as a violator of the law; of *temperance*, not merely in the modern restricted application of the word to abstinence from intoxicating liquors, but in its true meaning, as reproving the madness of his violent persecutors; and of *judgment to come*, presenting the visitation of righteous retribution upon all evil doers by the unswerving justice of God, who will not fail to award

strict and equitable vengeance on all those who defy his authority and oppress his people. This judgment, that is, just punishment, is always *to come* upon the workers of iniquity. Upon Pharaoh, the avenging waters of the Red Sea were "to come" after he had filled up the measure of his crimes in oppressing Israel. Upon the tyrant Herod, his judgment was "to come" after he had assumed divine honors. To the carnal Jews, judgment was "to come" when their desolate house contained no more of the living children of God. Other instances might be cited, but the experience and observation of our readers may recall them. These will illustrate the future judgment whose presentation caused the corrupt and guilty tyrant to tremble at the contemplation of his own just deserts even in a temporal sense. Doubtless to his guilty conscience the fearful death of Herod (Acts xii. 23) was vividly presented, as the burning words from the inspired apostle carried conviction to his mind. That he was insensible to the fear of the Lord, which is to hate evil, is manifest in the fact that his trembling did not prevent the covetous hope that he might receive a bribe from Paul for awarding a just verdict acquitting him; nor did his fear forbid him to court the favor of the Jews by leaving Paul in bonds for the judgment of Festus. It is worthy of observation, that the fear of future judgment, temporal or eternal, never produces any better fruits than the selfishness of the carnal heart can yield. Even the fear of the perdition which is appointed for the ungodly, never produced the first emotion of hatred against sin, or of love to God and holiness. That good fruit is produced only by the Spirit of Christ, and its existence in any sinner's heart is unmistakable evidence that such sinner is born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Every one, therefore, who has this principle within, is already free from sin, and cannot come into condemnation, for this is the witness that Christ dwells in him.

Another passage which is sometimes quoted to make it appear that there may be a possibility that there remains yet an ordeal of examination, which may bring condemnation upon those who hope in the salvation of God, is written in Hebrews ix. 27: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." We quote the whole sentence, as explaining itself with infallible correctness. The subject treated on by the writer to the Hebrew saints, in this connection, is not the responsibility of man to the law of condemnation. From the sixth to the tenth chapter inclusive, the subject is, the new testament as having superseded the old legal dispensation, to which those Hebrews very naturally held with all the strength of

early traditional bias. Using the illustration of a testator, the writer shows that all the requisite conditions for the establishment of the new testament have been fulfilled, even to the death of the divine Testator. Hence the assurance of his appearing the second time without sin unto salvation, as promised them that look for him in the new revelation of his will, which has passed the probate of that judgment by which the eternal Judge has approved its validity. This probation could not be completed without the death of the Testator, for judgment is not rendered establishing a will while the testator lives. Now, that our Lord has died, it is manifest that his last will and testament is valid, and cannot be altered. Therefore, the conclusion in the closing expression of this last quotation is established beyond cavil or question.

Where future judgment is foretold in the New Testament, it is to be understood as referring not to an investigation of the case of those judged, but to the revelation of that righteous condemnation which is, in the awful record of the will of God, already ordained with irrevocable certainty. Though this word of the Lord, declaring the end from the beginning, is forever settled in the heaven of his determinate counsel, it is only revealed in its execution upon the vessels of wrath fitted to destruction, who were before of old ordained to this condemnation. That day of fearful terror to the guilty world, is the revelation of eternal bliss to the saints, whose everlasting righteousness in their glorious Redeemer is already sealed with the approval of the sovereign Judge, in the resurrection of our Lord Jesus from the dead. The sin of all his people was laid on him, and he bore all their transgressions in his own body on the tree, being made a curse for us, that we might be made the righteousness of God in him.

"On him almighty vengeance fell,
Which must have sunk a world to hell;
He bore it for his chosen race,
And thus appears their Hiding-place."

MINUTES

OR

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the Minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of Minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed Minutes by mail from any part of the country, and we therefore solicit our brethren to send us their Minutes for printing. We are but few, and our patronage should be kept within our own borders.

MARRIAGES.

At the residence of the bride's parents, in Green County, Mo., July 6, 1882, by Elder W. C. Wisdom, Mr. D. W. Wiseman and Miss Mary E. Wommack, all of Green Co., Mo.

At the residence of the bride's father, Elder R. A. Wiseman, July 6, 1882, by Elder T. V. Ware, Mr. Daniel H. Merryman, formerly of Indiana, and Mary E. Wiseman, of Green Co., Mo.

AUGUST 16, 1882, by Elder Wm. M. Smoot, at the residence of the bride, Prince Wm. Co., Va., Mr. Benj. B. Bell and Miss Lucy L. Sullivan, both of Prince Wm. Co., Va.

By the same, at the residence of the bride, in Alexandria, Va., August 23, 1882, Mr. Franklin C. Spinks and Miss Bettie Fisher, both of Alexandria, Va.

OBITUARY NOTICES.

Thomas R. Atwood, son of W. J. and L. W. Atwood, was born Oct. 27, 1854, and departed this life March 13, 1882, aged 27 years, 7 months and 14 days. He left a loving companion, with a little babe, an aged father and mother, three brothers and one sister, with many other relatives and friends, to mourn his departure. But we should not mourn as those who have no hope, since we have the glorious assurance that he was in possession of a blessed hope of immortality beyond the grave. I became acquainted with him on Saturday before the first Sunday in August, 1881, at Blue Sprand, Trigg Co. Ky., at which time and place Elder E. Watkins and myself preached, our subject being election and the reign of divine grace. "Tom," as he was familiarly called, said he could as heartily indorse the preaching, and finally acknowledged that he had a hope, and gave a relation of the dealings of the Lord with him. He said he had often desired to talk with christians and tell them his feelings, but feared he was deceived, and might deceive others. He desired to do his duty, and requested me to come to Cerulean Spring, where he lived; but I never had the opportunity of complying with his request, until after I heard of his death, and received a request from old brother and sister Atwood for Elder Watkins and myself to preach his funeral on the first Sunday in July, 1882. We met a large congregation, and tried to preach the gospel to the comfort of the many relatives and friends. The services were closed by Elder Smith, who made a few remarks. Thus we paid the last tribute of respect to our departed friend, and it did our souls good to see his bereaved wife, father and mother, brothers and sisters, so much delighted with the theme, and so much comforted. Yet we know our words can never reach their sorrow, for nothing short of God's love and grace can enable them to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We know their loss is great, but it is his eternal gain.

Yours in hope,
J. V. KIRKLAND.

OUR beloved and highly esteemed brother, **Dea. P. W. Patterson**, was born in Surry County, N. C., July 28, 1805, moved to Harris County, Ga., about the year 1830, and there united with the Regular or Old School Baptist Church called Bethlehem. He was joined in wedlock to Matilda C. Robertson, relict of Hiram Robertson, and daughter of Elias and Nancy Webb, Nov. 17, 1832, and in 1844, moved to Texas, where he seldom heard the gospel preached, except when some traveling minister passed through and preached occasionally; so he moved to St. Landry Parish, La., and there found the people and church of his choice, where he united and lived a consistent member, his seat being seldom vacant. He used his office well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus, until the day of his death, which occurred April 18, 1881, after an illness of about five and one-half days. His disease was of the lungs, from which he had been a sufferer for many years, although the last two years of his life he appeared to be in better health, and enjoyed himself with his Bible, the

SIGNS OF THE TIMES, and the social circle of his family, brethren and friends. His house was a home for the Baptists, and especially did the ministers enjoy themselves there. At his last visit to the church, after meeting on Saturday, he spoke of his bad feelings, and on Sunday morning he could not stay for preaching, but went home, a distance of five or six miles. His sufferings were great, but he bore them with fortitude and christian resignation. And when asked if he was willing to go, he said, "Yes, yes." He said he was perfectly weaned from earth, and wanted to be with Jesus, his dear Redeemer. As his last moments drew near, he grew stronger, and apparently perfectly easy, folded his arms across his breast, and sweetly fell asleep in Jesus, without a struggle or groan.

Thus the dear old brother has passed away from the sorrows of earth, to the realms of day, leaving an aged and afflicted companion, one son, (with whom I have been identified for twelve years, and who is esteemed as one of the excellent of the earth, a worthy and faithful man in all his dealings and in the ministry), two daughters, many grandchildren and great grand-children, friends and the church to mourn their loss; but we believe our loss is his eternal gain.

The funeral discourse was preached by the writer, from Job vii. 10, on the second Sunday in June, 1882, at Antioch Church, Calcasieu Parish, La.

DAVID RICHEY.

DIED—In Hopewell, N. J., July 18, 1882, **Josiah Cook**, in the 84th year of his age. The subject of this notice was partially paralyzed last February, and was not able afterward to attend the meetings of the church, but for a number of days before he died, could go out into the yard, and strong hopes were entertained that he would soon be able to meet in open worship with the church again, which was to him a great privilege. The day before he died he sat in his chair, out in the yard, for a number of hours; but the morning of his death, the young man who was taking care of him raised him up in his bed, and he coughed some, but apparently no harder than usual. Then he was assisted to lie down, and he expired almost instantly, without a struggle or groan. Brother Cook had been a member of the Old School Baptist Church of Hopewell rather more than sixty-two years; and no member of the church had a keener discernment between law and gospel, truth and error, than he had; and if any legality was mixed in a sermon, he saw it. We, as a church, miss him very much, but we are satisfied that for him to die was gain. His funeral was July 21, and was numerously attended. The text upon the occasion was 1 Cor. xv. 56-58.

ALSO,

DIED—In Hopewell N. J., **Thomas M. Drake**, on July 7, 1882, in the 77th year of his age. Brother Drake formerly resided in the state of Iowa, but not having church privileges there, he came to Hopewell about three years ago, bringing his certificate that his standing amongst the Old School Baptists remained unwavering, and about two years ago united with the Hopewell Church; and during the time he was a member, he was absent from the meetings of the church only two Sundays, one of which he was sick, and the other day there was a severe storm. Brother Drake was a man of few words, but unmovable in the doctrine of salvation by grace. So short was his sickness and so suddenly was he removed from us, I knew nothing of it until a messenger came and informed me of his death. His disease was termed cholera morbus, ending probably in mortification, as he appeared to be easy before he expired. His funeral was July 11. The text upon the occasion was 2 Cor. v. 1-5.

Within less than one year this church has had four prominent members removed by death, who were "connecting links," so to speak, of the past generation with the present.

WILLIAM J. PURINGTON.

HOPEWELL, N. J., Aug. 7, 1882.

DIED—June 2, 1882, at the residence of his son-in-law, at Rose's Brook, Delaware Co., N. Y., after a lingering illness consequent to

the aged, being upwards of eighty years old, **Asa Ballard**. The deceased was not a professor of the religion of Jesus Christ, but we hope and believe he was a genuine possessor of it. He was one of those little ones who feel too unworthy and unfit for christian company, or to name the name of Christ by public profession. He delighted in listening to the preaching of the word, and desired the peace of Zion. He has left his kind and dear children, and the society in which he had mingled, for a fairer world on high. May Israel's God be the comfort of all who sorrow, is my prayer for Jesus' sake.

ALSO,

DIED—At her residence in Roxbury, Delaware Co., N. Y., June 12, 1882, **Mrs. Sarah Cower**, aged 65 years. While in a demented condition, she committed suicide by hanging. She had been a member of the Second Church of Roxbury since her tenth year. She has passed through much trouble, and raised quite a large family. For some time prior to her death, she seemed to be much disturbed, even by trifling things, and was despondent and gloomy. No doubt the power of the tempter was felt, and at last overcame her. What a blessed thought, that there are no temptations experienced by the saints but such as are felt by the Savior, though he was never overcome by any of them. Though tempted to destroy himself, he was able to resist the temptation and cause the enemy to flee. Whatever may be our end, or however strangely and mysteriously we may be left to ourselves, and our end finally reached, yet if we also that sleep in Jesus will God bring with him.

We believe our loss, as well as that of her mourning husband and children, is gain to her. She had been a subscriber and reader of the SIGNS for some time, and took much comfort in reading them, and we believe she was a participant in the joys of her Lord and Master.

May the Lord overrule this sad stroke to our good, and may we more fully love, fear and revere his holy name.

ALSO,

DIED—June 17, 1882, after a lingering illness, at his residence in Roxbury, Delaware Co., N. Y., my brother, **Pat. F. Hubbell**, aged 52 years. A more patient and submissive person I never saw; even those professing hope could not excel. He did not fear to die, and we have hope that his peace was like a river. A widow, one son and his wife, with three brothers and three sisters and our families, as well as society, are left to mourn the loss of a very useful man; yet a great sufferer has been released from all pain, and is at rest, and we believe our loss is his great gain. May this affliction be sanctified to our good.

Yours in tribulation,

J. D. HUBBELL.

My dear aunt, **Mrs. Pliny Jones**, departed this mortal state of existence June 23, 1882. The deceased was born in the state of Virginia, the 30th of October, 1805; emigrated with her parents, Joseph and Margaret Renfro, to the state of Tennessee, and was married to James R. Jones, March 2, 1837; came with him to this county, where she has resided ever since; was baptized in the fellowship of the church at Bald Eagle, Bath Co., Ky., by Elder Samuel Jones, in 1840. Truly it could be said of her, "To live is Christ, and to die is gain." She died strong in the faith, giving glory to God; being fully persuaded that what he had promised, he was able to perform. It was remarked by many who watched by her bedside, that they had never seen any one seem to have as clear a view of heaven and all of its eternal glories as she had. She asked those around her if they could not see the beautiful sight, which was to her, no doubt, the glory of God shining in the face of Jesus Christ. There seemed to be nothing between her and her blessed Savior, but the veil, that is to say, the flesh; for she declared that she could almost reach him whom her soul loved. Her seat was never vacant in the church, unless providentially hindered, and she was ever ready to minister to the necessities of the saints, and her house was always open to the brethren and sisters, of which many can testify. She leaves two

children and one grandchild, and many relatives and friends, together with the church, to mourn their loss, which we confidently believe is her eternal gain. The writer tried to preach on the occasion, for the comfort and consolation of those present, from 1 Cor. xv. 55-57. May the Lord bless this dispensation of his providence to her surviving children, and comfort all that mourn, and finally receive us all to himself where is fulness of joy and pleasures forevermore.

ALSO,

DIED—At his residence in Montgomery Co., Ky., of paralysis, July 10, 1882, **Mr. Daniel Priest**, in the 88th year of his age. The subject of this notice had never attached himself to any church, but was a firm believer in the doctrine of God's discriminating grace, and of his power to save poor, lost sinners, in delivering them from the power of darkness and translating them into the kingdom of his dear Son; proving conclusively to our mind that he had been taught the truth as it is in Jesus. He had frequently remarked that a sense of his unworthiness kept him from offering himself to the church. The community in which he lived has lost one of its worthiest citizens, his wife a loving husband, his children a kind and indulgent father. For uprightness, integrity and honesty of purpose, he had few equals and no superiors. While we deeply sympathize with our dear sister Priest and her children in this bereavement, let us be still and know that the Lord is God. The unworthy writer delivered a discourse on the occasion to a large and attentive audience, from 2 Cor. v. 1. May the good Shepherd keep us by his counsel, sustain us by his grace, and afterwards receive us to glory, is my prayer for Jesus' sake.

SPENCER F. JONES.

DIED—At home in St. Genevieve Co., Mo., on the 6th of February, 1882, **Silas S. Laws**, in the 63d year of his age. He was born in North Carolina, on the 16th of November, 1818, joined the Baptist Church over 30 years ago, and remained a true and faithful member to the last. He lived to see all his children grown to years of maturity, and they showed their love and affection for him by waiting on and nursing him to the last. His kind neighbors and friends gave him every attention in human power to bestow, and by their kindness in his affliction have endeared themselves to his surviving wife, children and friends, in such a manner as never to be forgotten. During his sickness he said he was awaiting his heavenly Father's will, and was ready and willing to go whenever he called. He was kind to all, and was almost idolized by his wife and children, and they have lost one whose place can never be filled. Thus has passed from earth to heaven the spirit of one who has lived in our midst for thirty years, loved and respected by all who knew him. It is sad to part with those we love, even for a little while; but that sadness and sorrow becomes lessened when we recollect that we too shall soon cross the river, to the land where the wicked cease from troubling and the weary are at rest. The wife and children of the deceased have followed many loved ones to their last resting place, but this is the severest affliction of them all.

J. F. LAWS.

OUR highly esteemed sister, **Betsy Brees**, died at her home near Morency, Lenawee Co., Mich., aged 64 years and 6 days. She was born in Tioga Co., N. Y., July 8, 1818; was married to Lewis Brees, Feb. 7, 1835; moved to Michigan in June, 1836; died July 14, 1882; was baptized the last Sunday in July, six years ago, in the fellowship of the Old School Baptist Church of Fairfield, Lenawee Co., Mich., with one other sister, by the unworthy writer. She was a kind and devoted wife and a kind, loving mother, and will be greatly missed by her husband and dear children; but may the good Lord comfort them in their great affliction. Her house was always a home for the Old Baptists. It was her delight to be with the assembly of the saints, and always filled her place when it was possible to do so. There was no place so dear and sacred to her as the house of God. She often told me that she truly wished it was so

that she could be with us at every meeting; but living at quite a distance, she could not always attend. She was highly esteemed by all that knew her, and will be greatly missed by the church. She was sound in the doctrine of salvation by grace. She died as she had lived, in the triumphs of a living faith.

Yours in hope of a glorious resurrection,
T. J. WYMAN.

My dear old mother, **Elizabeth Purvines**, departed this life a few months ago, in her 79th year. She was born in North Carolina, moved with her parents to Kentucky when young, and afterwards came to this state, and after a short time was married to my father, John G. Purvines. They settled in Sangamon County, where they raised a large family, and lived there until my father died, in 1863. She has been a constant reader of the SIGNS OF THE TIMES for more than forty years, and that paper and her Bible were her constant companions. She was a dear lover of salvation by grace, and God's eternal, unchangeable love, was rooted and grounded in the faith, and died in the triumphs of living faith. Her funeral sermon was preached by Elder G. W. Murry, on the fifth Sunday in July, from Rom. vi. 23, to a large and attentive audience. She leaves many relatives and friends to mourn, but not as those who have no hope, knowing our loss is her eternal gain.

A. F. PURVINES.

SALISBURY, Ill., Aug. 14, 1882.

DIED—At her residence in Linn Co., Iowa, July 28, 1882, **Calista A. Gott**, wife of H. B. Gott. She was 31 years, 2 months and 3 days old. Her disease was consumption. She leaves a dear husband and two children, with many other relatives and friends to mourn their loss, which we trust is her eternal gain. She made a profession of religion in early life and joined the Methodists; but we feel assured she was one of God's chosen ones, for she gave us good evidence that her trust was not placed in the puny arm of man, but in the atoning blood of the crucified and risen Savior. She told us that her only desire for life was that she might help to raise her little ones, but she was willing to leave it all in the Lord's hands. Just two days before she died, she took her uncle by the hand and said, "Uncle Harvey, I want to talk to you. I have had a hard time to-day, but the Lord has been with me, and I feel that he has pardoned all my sins. Bless his holy name." When all around was still, and she thought herself alone, she was praying constantly, and repeating portions of Scripture, such as, "He maketh me to lie down in green pastures: he leadeth me beside the still waters;" and pleading with the Lord constantly to give her grace sufficient for her trials. While she had strength she was never tired of telling of his goodness and mercy in forgiving her sins; and when she felt the icy arms of death encircling her form, she said to those standing by her bed, "What is this that makes me feel so strange?" Our hearts being too full to answer, she looked up and said, "O, you need not tell me, for I know that this is death. O yes, this is death." She called for her babe, and took it in her arms and kissed it, and bade it farewell; also her little boy, and her husband, and all who were at her bedside. Almost her last words on the subject of her eternal salvation were, "The Lord is my Shepherd, I shall not want. Bless his holy name." And at the last, she looked up and said, "All is bright."

May the Lord bless this dispensation of his providence to the bereaved ones, is the prayer of the unworthy writer.

MARTHA GOTT.

MARION, Iowa.

RECEIVED FOR THE CHURCH HISTORY.

D A Owen 2, Jacob Cloud 2, Wm Robert-son 2, Eld Jonathan Shields 2, Sam'l Doty 2, S S Ward 2, Mrs E B Stinson 2, Eld A B Miley 2, M H Lester 2, Edward Walsh 2, E I S Lee 2, W W Weld 2, W P Young 2, Tunis Titus 2, G G Galleher 2, Mrs E Simpson 2, Geo F Lamb 2, Benj Greenland 2, J B Cas-teen 2.—Total 38 00.

ORDINATIONS.

ON Saturday before the third Sunday in July, 1882, the Regular Predestinarian Baptist Church called Little North Fork, near Beloit, Barton Co., Mo., according to previous arrangement, called on sister churches for help to assist in the ordination of brother **JESSE BOLLINGER** to the ministry. The following brethren responded to her call:

Stall's Creek Church, Lawrence Co., Mo.—Eld. J. A. Whitely, Deacons N. H. Goss and Allen Driver, brethren Merret, Thomas and Benjamin Baldwin.

Cedar Creek Church, Cedar Co., Mo.—Eld. S. E. Odell, W. T. Cross, Licentiate and Deacon C. N. Jordan.

Clear Creek Church, Newton Co., Mo.—Jonathan Wood.

Pleasant Ridge Church, Vernon Co., Mo.—James and Jefferson Jones, both Licentiates Liberty Church, Crawford Co., Kansas—Eld. H. Burge.

Dry Wood Church, Bourbon Co., Kansas—Milton Hoggatt, Licentiate.

Proceeded to business by electing Eld. J. A. Whitely, Moderator and Deacon C. N. Jordan, Clerk of the council.

By request, brother Jesse Bollinger gave a relation of his faith in Christ and his call to the ministry, which was satisfactory to the church and council.

Elder Jonathan Wood offered praise and prayer, during which the presbytery laid hands on brother Bollinger.

The presbytery was as follows: Elders J. A. Whitely, H. Burge, Jonathan Wood, S. E. Odell, Deacons N. H. Goss, Allen Driver and C. N. Jordan.

Charge by Eld. J. A. Whitely, in an impressive manner with great effect.

J. A. WHITELEY, Mod.

C. N. JORDAN, Clerk.

PURSUANT to a call from the church at Ephesus, a presbytery of ministers was called to the church at Ebenezer, in Ashley Co., Ark., on the 22d of July, 1882, for the purpose of examining the call and qualifications of brother **GEORGE W. CALDWELL** for the gospel ministry, which resulted fully satisfactory to the presbytery and council, whereupon the said brother Caldwell was solemnly ordained to all the functions of the gospel ministry, by the laying on of the hands of the presbytery, and of all the Deacons present. Ordination prayer by Eld. Daniel Westall. Charge by Eld. A. Tomlin.

DANIEL WESTALL.
JOSEPH B. MATTHEWS. } Presbytery.
AZARIAH TOMLIN.

A. TOMLIN, Mod.

W. J. GOYNE, Clerk.

ASSOCIATIONAL.

THE Oconee Old School Baptist Association will meet, if the Lord will, with the church at Black's Creek, Madison Co., Ga., three and a half miles from Harmony Grove, on the N. E. R. R., on Saturday before the second Sunday in October, where we hope to meet a goodly number of brethren and sisters from a distance. Ministering brethren are especially invited.

F. M. McLEROY, Clerk.

THE Regular Juniata Baptist Association will meet with Providence Church, in Friend's Cove, Bedford Co., Pa., on Friday before the first Sunday in October, 1882. Persons coming by railway will be received at Bedford Station on Thursday, Sept. 28, by conveyances awaiting their arrival. A train will arrive from the east at 11.45 a. m., and from the west at 3.30 p. m. Persons at a distance coming on a train will please notify me by sending a card. My post-office is Charlesville, Bedford Co., Pa.

PETER M. McCLELLAN, Church Clerk.

THE Concord Association of Regular Baptists will convene, by divine permission, with the Otter Creek Church, in Girard, Macoupin Co., Ill., on Saturday, the 9th of September, 1882, at 10 o'clock a. m., and continue the two succeeding days, at the crossing of the Chicago & Alton R. R. and the Jacksonville & South Eastern R. R. A cordial invitation is given to Elders and brethren to attend.

tation is given to Elders and brethren to attend.

Those coming on the cars will stop at Girard and inquire for S. R. Boggess, near the depot.

S. R. BOGGESE, Church Clerk.

THE Indian Creek Regular Old School Baptist Association will be held with the Indian Creek Church, at Riley, Butler County, Ohio, commencing on Friday before the third Sunday in September, 1882, at ten o'clock a. m., and continue the two following days. Brethren and sisters of our faith and order are cordially invited to visit us at that time, and ministering brethren are especially invited.

Those coming by railway from the north, east and south, will come by way of Hamilton, Ohio, and take the train for Indianapolis, stopping at Wood Station. Those coming from the west will come by way of Indianapolis stopping at the same station, (Wood) where they will be met on Thursday evening and Friday morning, and conveyed to places of entertainment and to the meeting.

ALLEN HAINES, Clerk.

THE Center Creek Association of Regular Predestinarian Baptists, will convene by divine permission, with Fellowship Church, Lawrence Co., Mo., four miles northwest of Billings, on Saturday before the third Sunday in September, (16) 1882, and continue in session the two succeeding days.

Those coming on the St. Louis & San Francisco R. R. will be met at Billings, and conveyed to places of entertainment. Those coming from the west on Friday at six o'clock p. m. Those from the east on Saturday at eight o'clock a. m. A cordial invitation is extended to brethren and sisters of our faith and order. Ministering brethren are especially invited to attend.

R. C. HENDRICKS.

THE Southeast Texas Primitive Baptist Association will be held with the West Bethlehem Church, Newton Co., Texas, commencing on Friday before the fourth Sunday in September, 1882.

T. M. NEAL.

THE Sandy Creek Association will meet at Caledonia, in Putnam Co., Ill., on Friday before the second Sunday in September, 1882, six miles east of Henry, on Bureau Valley R. R., sixteen miles southwest of Tonica, and ten miles west of Lostant, on the Illinois Central R. R.

Those coming from the south will stop at Lostant, and from the north at Tonica, where they will be met with conveyance to take them to the place of meeting. An invitation is extended to all lovers of the truth.

THE Licking Association of Particular Baptists will be held, the Lord willing, with the church at Sardis, Boone Co., Ky., on Friday before the second Saturday in September, 1882, and continue three days. Those coming from the south by way of the C. S. R. R. will be met at Richwood, Boone Co., Ky.; those coming from the north and east will come to Cincinnati, take the C. S. R. R. and come to Richwood, where all will be met on Thursday evening before the meeting, and conveyed to places of entertainment. We cordially invite all, especially the ministering brethren.

THE Lexington Old School Baptist Association is appointed to be held with the church at Gilboa, Schoharie Co., N. Y., on the third (instead of the first, as formerly) Wednesday in September, (20th) 1882, and continue until Thursday evening.

Those coming by the U. & D. R. R., will be met on Tuesday, at noon and evening. Those coming from the west will stop at Stanford, and inquire for David W. Parsons.

D. S. ELLIOTT, Church Clerk.

THE New Hope Primitive Baptist Association will be held with the church at Ephesus, Drew Co., Ark., twelve miles nearly south from Monticello, and I think it would be very gratifying to the brethren and sisters if some of the ministers among our northern brethren could be with us on that

occasion. The meeting will commence on Saturday before the third Sunday in October, 1882. If any should come by Pine Bluff, they can find one of our ministers in that city, (Daniel Westall) who will be glad to receive them and bear them company to the meeting. Railroad conveyance now extends to Monticello.

A. TOMLIN.

THE First Regular or Old School Baptist Association called Kansas, will convene (if the Lord will) with the West Union Church, near Muscotah, Atchison County, Kansas, commencing on Friday, at ten o'clock a. m., before the last Saturday in September, 1882, and continue three days.

Brethren coming by railroad will stop at Muscotah and inquire for Eld. B. S. Pate. Brethren are cordially invited to meet with us, especially ministers.

T. J. HOUSH, Clerk.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Bear Creek Church, six miles northwest of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1882, and continue Sunday and Monday. A cordial invitation is extended to our brethren and friends to meet with us, especially to our ministering brethren.

All coming from the east and west will come on the St. Louis, Vandalia & Terre Haute R. R. to Vandalia, and those from the north and south on the Central R. R., where they will be met by the brethren and taken to places of entertainment.

E. SMITH, Clerk.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will hold its next annual meeting, the Lord willing, with the Hope Primitive Baptist Church, (the Saline County branch,) in Miami, Saline Co., Mo., beginning on Friday before the first Saturday in October, and continuing three days. A general invitation is extended, and especially to those who desire the welfare of Zion, and joy in peace and truth.

Those who come by the Wabash, St. Louis & Pacific Railroad, from any direction, should come to Miami Station, on Thursday, Oct. 5, where they will find a way to get across the Missouri River to Miami. Should any arrive at the station by night, they can procure beds in the Depot building till morning, and then go over to Miami to breakfast, calling on brother T. A. Eastin, who resides there. Trains stop at the station as follows: from the west at 10 o'clock a. m. and midnight; from the east at 6 o'clock a. m. and 5 p. m. There are also some freight trains that carry passengers.

Those who come by the Chicago, Alton & St. Louis R. R., will come to Norton station, Saline Co., Mo., where they will be waited on by brother Wm. Griffiths. Trains arrive at Norton from the west at 10 o'clock a. m.; from the east about 5 o'clock p. m. Those coming this way must come on Thursday.

Those coming by private conveyance will inquire for brother Mark Whitaker, two miles southeast of Miami.

R. M. THOMAS.

THE Salem Association of Regular Baptists will meet with the Middle Creek Church, Hancock Co., Ill., six miles southeast of Carthage and five miles northeast of Bently, on the Wabash R. R., or near Middle Creek post-office, commencing on Saturday before the third Sunday in September, 1882, at 10 a. m. We cordially invite our brethren to attend. Conveyances will be at the above places on the railroad, Carthage and Bently.

C. G. SAMUEL.

THE Tallahatchie Association of Primitive Baptists will convene with the Church at Pilgrim's Rest, near Longtown, Panola Co., Miss., twelve miles west of Como, on M. & T. R. R., on Wednesday before the third Sunday in September, 1882, and continue the two following days, when and where we hope to meet the brethren of our sister associations with whom we correspond. There will be conveyance at Como for all those wanting it, at the proper time.

S. A. WELLS, Mod.

J. S. SINGLETON, Clerk.

YEARLY MEETINGS.

A YEARLY or two days meeting will be held on the fourth Saturday and Sunday in September, with the First Old School Baptist Church of Roxbury, N. Y. Meeting to commence at 10 o'clock a. m. each day. A general invitation is given to the brethren and sisters, and especially to the ministering brethren.

WM. BALLARD, Clerk.

THE Old School Predestinarian Baptist Church of Fairfield has appointed a yearly meeting, on Friday before the last Saturday in September, (which will be the 28th of said month) and continue three days; said meeting to be held at their meeting house in Fairfield. We cordially invite all of our faith and order, especially ministering brethren, to attend with us, and behold our order.

By order of the church,

GEORGE LIVESAY, Clerk pro. tem.

THE Old School Baptist Church of Columbia, Jackson Co., Michigan, will hold their yearly meeting, commencing on Friday before the first Sunday in October, (which will be the 29th of September, 1882,) at 10 o'clock.

All coming from the east or north will come to Napoleon, on the branch road from Lenawee Junction to Jackson, and those from the west and the south will come on the Detroit & Hillsdale Road, from Bankers to Woodstock, a half mile south of our meeting house at Kelley's Corners. Come, all lovers of our dear Lord and Savior Jesus Christ.

WM. S. CARPENTER, Church Clerk.

If the Lord will, our yearly meeting will be held on the Wednesday and Thursday after the second Sunday in October, (11th and 12th) where we hope to meet many of the household of faith, who love the precious truth.

There will be friends at the trains on Tuesday noon, afternoon and evening, to take the friends to places of entertainment.

G. M. FRENCH, Clerk.

OTEGO, N. Y.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

HOPEWELL SEMINARY.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 19.

CORRESPONDENCE.

"THEY shall worship the Lord in the holy mount at Jerusalem."—Isaiah xxvii. 13.

O how exceedingly great is the mercy that you, poor sinner, beloved of God, are a partaker of the sweet hope that you are of the number of the true worshipers, which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. How marvelously the grace of God, which was given us in Christ Jesus before the world began, and that came unto us by him, abounded. Though our sins, our enmity, our foes, and the malice of hell, abounded, glory to God, grace did much more abound, and brought salvation to us; yea, brought us to fall down at his feet, and by his abounding grace we were enabled at his footstool to worship the Lord in the beauties of holiness.

"They shall worship the Lord." The children of Israel, the ready to perish, the outcasts. How came they out of Egypt and Assyria, into the land of their inheritance? Was it by the deeds of the law, by the doings of the flesh? Nay, but God gave it unto Abraham by promise.—Gal. iii. 18. Not for their righteousness, nor for the uprightness of their hearts, but because the Lord would perform the word which he swore unto our fathers, Abraham, Isaac and Jacob.—Deuteronomy ix. 5, 6. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance; because thou hadst a favor unto them."—Psalm xlv. 3. Therefore the possession of the inheritance is of grace; not of works, lest any man should boast. How very true is this in the experience of all the children of promise, who are brought into the land of which God hath said, I will give it you. Every step of the way is of the abounding grace of God. How beautifully is the worship of the children of Israel set forth in the type, in Deut. xxvi. Here the Lord gives commandment concerning the place, the order, and the nature of their worship, saying, "When thou art come unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein." O what a goodly land is the land of gospel rest, the land of freedom and of plenty, flowing with milk and honey! "The land whither ye go to possess, it is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it,

from the beginning of the year, even unto the end of the year."—Deut. xi. 11, 12. Have you come in unto this land? "They shall come that were ready to perish in the land of Assyria, and the outcasts of the land of Egypt."

Let us now speak a little of the place of worship, and then try to take a glimpse of the true worshipers and their worship. "They shall worship the Lord in the holy mount at Jerusalem." Now, a great many worshipers prefer Mount Sinai, in Arabia; but at this mount, the true worshipers are taught, by most terrible things in righteousness, that to worship in this mount would be to perish forever. Here the awful majesty, justice and terribleness of God was declared and they exceedingly feared and quaked. Here they lost all hope of communion and fellowship with God; for at this mount and by this covenant there is only the ministration of condemnation and death; and here, at one time, all the children of Israel were brought, "to meet with God."—Ex. xix. 17. O what a meeting! In their distress and guilt they cried out, "This great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die."—Deut. v. 25. O what bitterness, destitution and misery did we experience under this covenant! Here we learned to our shame and humiliation the impossibility of serving God acceptably in the flesh. But in due time, the Lord manifested in our experience that word, "Ye have dwelt long enough in this mount."—Deut. i. 6. He led us about, and at length he brought us in, and planted us in the mountain of his inheritance. "In the place, O Lord, which thou hast made to dwell in; in the sanctuary, O Lord, which thy hands have established," (Ex. xv. 17) that goodly mountain that Moses longed to see.—Deut. ii. 25. "Thou shalt go unto the place which the Lord thy God shall choose to place his name there." Deut. xxvi. 2. It is mount Zion that the Lord has chosen, and says, "This is my rest forever: here will I dwell, for I have desired it."—Psalm cxxxii. 14. The name of the city is Jehovah Shammah: the Lord is there."—Ezek. xlviii. 35. "Thither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." Here the Lord put his name; here the temple was built; here were the sacrifices, the blood, the priesthood, the holiest of all, wherein was the ark of the covenant, and the mercy seat, and the manifest presence of the Lord in the cloud of glory. Yea, out

of Zion, the perfection of beauty, God hath shined; and there the Lord commanded the blessing, even life forevermore. "And thou shalt go unto the priest."—Deut. xxvi. 3. The priesthood was the only way of acceptable approach unto God.—Ex. xxviii. 38. And how very sweet is that word to poor, perishing sinners, that God "hath made us accepted in the Beloved."—Eph. i. 6. The Lord Jesus is our great High Priest, after the order of Melchisedec, and hath an unchangeable priesthood of good things to come; and when he by his own blood purged our sins, made an end of sin by the sacrifice of himself, he rose from the dead, and passed into the heavens, having obtained eternal redemption for us. And the Almighty has said, "I have set my King upon my holy hill of Zion."—Psalm ii. 6. "A Priest upon his throne."—Zech. vii. 13. O what a mercy to have the precious evidence that "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."—Heb. viii. 1. Thus of all that worship in spirit and in truth, it is said, "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c.—Heb. xii. 22-24. O how comforting in all drawing nigh to God, to consider the High Priest of our profession, Christ Jesus! What grief and despair would we be in, were it not for our beloved Mediator! But our hope entereth into that within the veil. Such an High Priest became us, poor, perishing sinners. He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He is touched with the feeling of our infirmities. For it behooved Jesus to be made in all things like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. In Jesus, our Sanctuary, there is strength and beauty. In him we behold the beauty of the Lord. Precious Jesus! O what beauties are in thee! Who can tell the beauties of thy dying love? Who can measure love's dimensions? who its height and depth can tell? What an ocean of love, sweet Savior, art thou! O what beauties of holiness, majesty and power! Eternity alone shall declare the surpassing beauty of thy mercy and abounding grace. Precious Jesus! O how sweet thou art to me.

By faith in the Lord Jesus, the true worshipers have access into this grace wherein they stand; and being justified in him, they rejoice in

hope of the glory of God, and worship the Lord in the beauties of holiness. Immanuel is the mountain of God's inheritance, the place, O Lord, which thy hands have established; and all the outcasts of Israel, and the ready to perish, are brought in and planted by the Lord.—Ex. xv. 17. O what a time of love! O what surprising grace! What depths of mercy was experienced by us when first we were brought to mount Zion, the holy mount! Precious Jesus! thou hast been our dwelling place in all generations, our hiding place, most sweet abode. O may thy love so keep me, that this one thing I may desire, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

When the children of Israel were come into the land of promise, they were to take in a basket of the first of all the fruit of the earth, and go unto the place which the Lord their God chose to put his name. "And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God that I am come unto the country which the Lord swore unto our fathers for to give us." Have you, dear reader, come into the country? You say, "I fear I have not; all is bitterness and death around me. I have heard of the pleasant land, the land of freedom, plenty and rest. Often has my soul desired to eat of its pleasant fruits, but I am a poor, sinful outcast, and in such destitution that I fear I shall perish and never enter in." Ah, poor, perishing one, the Lord will bring thee in; for he has said, "They shall come which were ready to perish," &c. "I am come unto the country." This is no vain, presumptive profession, but one of greatful assurance. The land promised to the seed of Abraham was declared to be the glory of all lands, abounding with goodness. And here the humble worshiper of the almighty God has proved it to be true, and into his basket he has gathered the first of all the fruits, the undeniable evidence that he was indeed come into the land of promise. How does every child of promise dread the thought of being high minded; but when the sweet fruits of the land abound, he can in humble confidence say, I am come into the country. After all my conflicts, murmurings and rebellions, through all my misgivings, and fears of perishing short of this, I am come into the country; because, precious Jesus, thou hadst a favor unto me. "And the priest

shall take the basket out of thine hand, and set it down before the altar of the Lord thy God." Our basket of pleasant fruits is accepted by our great High Priest, and through his sacrifice and mediation alone do our sacrifices and offerings find acceptance; they are acceptable to God by Christ Jesus.—1 Peter ii. 5. He is our altar that sanctifieth our gifts. "They shall come up with acceptance upon mine altar."—Isaiah ix. 7; Rev. viii. 3, 4. "And thou shalt speak and say before the Lord thy God, A Syrian ready to perish, was my father." Here the worshiper looks back "unto the rock whence he was hewn, and the hole of the pit whence he was digged." Abraham was a Syrian, ready to perish; and all who are the children of Abraham, according to the promise, by the teaching of the Holy Spirit, are brought to experience that they are ready to perish. This is peculiar to them, who are a peculiar people, that they should shew forth the praises of him who hath called them out of darkness into his marvelous light. They never forget their low estate, but in humility, and to the praise of the glory of his grace, they confess, "A Syrian ready to perish, was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty and populous. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage; and when we cried unto the Lord God of our fathers, the Lord heard our voice and looked upon our affliction, and our labor and our oppression; and the Lord brought us forth out of Egypt, with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God." God is a Spirit, and they that worship him, must worship him in spirit and in truth. Therefore the natural man cannot worship God. All the efforts of the flesh advantage nothing. There may be the most imposing ritual, and everything may wear the appearance of the most solemn devotion; but in vain do they worship God, teaching for doctrines the commandments of men. "He is not worshiped by men's hands, as though he needed anything."—Acts xvii. 25. The true worshiper says, "I have brought the first fruits of the land, which thou, O Lord, hast given me." "From me is thy fruit found."—Hosea xiv. 8. So the saints in all ages most gratefully exclaim, "Of thine own have we given thee."—1 Chron. xxix. 11. "Not unto us, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." The Scripture declares that "The gospel which is come unto you, as it is in all the world, and bringeth forth fruit, as it

doeth also in you, since the day ye heard of it, and knew the grace of God in truth."—Col. i. 5, 6.

Let us now take a look into this basket of fruit, with which the humble worshiper of the living God worships before the Lord his God. This basket contains the things which accompany salvation.—Heb. vi. 9. What precious fruits are those spoken of in Gal. v. 22, 23. Love. This fruit is of God; for he that loveth is born of God. 1—John iv. 7. We love him, because he first loved us. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v. 5. The gospel brought forth the fruit in us. O what a time of love it was when Jesus preached good tidings unto us, and showed us that we were greatly beloved, and that in proof thereof he had given his life a ransom for us. Then from the Spirit, the fountain of living water, we experienced the flowing forth of this love; and we could say, "I love the Lord, because he hath heard my voice and my supplication." And our dear Redeemer manifested his delight in us, saying, "How fair is thy love, my sister, my spouse." Of thine own, Lord Jesus, have we given thee. O for grace to love thee more!

"Love divine, how sweet thou art!
When shall I find my willing heart
All taken up with thee?
I thirst, and faint, and die, to prove
The greatness of redeeming love,
The love of Christ to me."

Joy is another fruit in this basket; and,

"Joy is the fruit that will not grow
In nature's barren soil."

But when the glad tidings of Jesus Christ sounded in our ears, then were we filled with all joy and peace in believing.

"When my heart first believed,
O what joy I received!
What a heaven in Jesus' name!"

Truly this is a gospel fruit. What a time of sadness we endured in the shades of death! There, in the night of sin and guilt, we wept over our sad condition; but joy came in the morning.

"When our Immanuel shewed his face,
Our dawning then began;
He is our soul's bright morning star,
And he our rising sun."

He chased away our gloomy fears, and with his great salvation brought us up out of the horrible pit and miry clay, set our feet upon the rock, yea, he put a new song in our mouth. In Jesus we obtained gladness and joy, and sorrow and sighing fled away. O what sweet melody filled our hearts as we sang the praises of our dear Redeemer!

"Jesus all the day long
Was our joy and our song."

No man could ever learn this song. This joy is no creature offspring, but its life and strength is Jehovah, our Salvation. Ah, beloved, in sadness and sighing how often we roam. How fruitless are the toilings of the flesh to produce this pleasant fruit. Our dear Savior is veiled from us, and all the daughters of music are laid low, and we have cried, "Restore unto me the joy of thy salvation." No joy could we find till we

once more experienced the smiles of Immanuel's face; and then, though all things frowned upon us, though we were cast into the dungeon, our feet held fast in the stocks, amid the gloom of midnight, we could worship in praises to God.—Acts xvi. 25; Hab. iii. 17, 18.

The gospel of Christ is the gospel of peace, and with this the feet of the bride of the Lord Jesus are shod. "How beautiful are thy feet with shoes, O Prince's daughter!" There was a time when we were strangers to the way of peace; and by the teaching of the Lord, what uneasiness and disquietude abounded; what enmity was discovered to be in us; and our carnal mind was manifested in all its terrible enmity, and refused to be subject to the law of God. O what trouble this caused us! We could cry with the psalmist, "My heart is disquieted within me." The terrors of God did set themselves in array against us, and to our sorrow and increased disquietude we found it beyond our ability to make our peace with God. But when our precious Jesus, the Prince of Peace, was revealed in us, and said, "Peace be unto you!" and then shewed us his hands and his side, he calmed the surges of our mind, quitted all our uprising thoughts, rebellions and fretfulness, and comforted our tempest-tossed souls, declaring the warfare ended, the peace made, and that we were reconciled to God by his precious blood. He through his righteousness and blood hath triumphed over all our foes, over sin and Satan, death and the grave; and we that were sometime alienated, and enemies in our minds by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present us holy, and unblameable, and unreprouvable in his sight.—Col. i. 20-22. And when the Lord gave us quietness, who could make trouble?

We might try to speak of other fruits that are in this basket, such as "long-suffering, gentleness, goodness, faith, meekness and temperance;" but we fear we might weary you, and occupy too much space. The gospel bringeth forth all these fruits; they can be found in no other land; and at all times and seasons the true worshiper comes, never with an empty basket, to worship the Lord his God. How often he laments, how few are the fruits, and at times he fears there is none. But he that first wrought, and by the glad tidings of Jesus Christ wrought in us these pleasant, precious fruits, still supplieth us; for without the Lord we can do nothing; not one thought, one grateful note of praise, or look of love, to God, we ever brought. Fruitless and withered we become, unless sustained by him. The world has its counterfeit, manufactured fruits, but our beloved Jesus cannot eat them. His mouth is most sweet. But in the fruits of his own garden, his soul takes delight. Yes, poor, humble, contrite soul, Jesus delights in thee. His name is precious to thee. How often are thy thoughts upon his precious name! What

longings of soul you experience, to know and feel his cheering presence, and to be able to sing, "My beloved is mine, and I am his."

"Those feeble desires, those wishes so weak,
'Tis Jesus inspires, and bids you still seek.
His Spirit will cherish the life he first gave;
You never shall perish if Jesus can save."

God is the author of all true worship; he is its life. The fleshly mind cannot worship God, though often in its wicked presumption it attempts to; and with much bitterness of soul the saints have continually to learn to have no confidence in the flesh. But by the grace of God, we worship God in the Spirit, walking in all the commandments and ordinances of the Lord blameless, and thus fulfill the law of Christ; and in all our worship, the Spirit of Christ in us will cause us in humble, grateful adoration to exclaim, "Of thine own have we given thee. Not unto us, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Amen.

FRED. W. KEENE.

"We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14.

What is it to pass from death unto life? What is it to love the brethren? Who are the brethren? Who is sufficient to speak of these things? O that the dear Lord would grant that a door of utterance might be given, that we may speak concerning these things as one having knowledge. If we were to say in a literal sense that we had been dead, and had passed from death unto life, it would not be what is intended to be conveyed by the words recorded. The death here spoken of is not the dissolution of the natural body, such as we generally call death. We have no knowledge of passing from a state of natural death into a state of natural life. We read that the Lord said unto Adam, concerning the tree in the garden, of which he had given him commandment, "In the day that thou eatest thereof, thou shalt surely die." A difference of opinion has been expressed as to the kind of death here spoken of. Some say it was a spiritual death; others, that a spirit could not die. We do not read that Adam possessed that eternal, spiritual life which is the Spirit of God, of which the child of grace is born, in the second birth; for that which was first was not spiritual, but natural; afterward that which was spiritual. So he was but a natural man, and by his transgression brought certain death upon himself and all his race; for sin is the transgression of the law, by violating which he fell under the curse of the law of sin and death; for by this transgression sin entered the world, and death by sin, so that death has passed upon all, for all have sinned. Neither do we know by nature how dead we are. We know that at some time we must die a natural death; but so dead are we in trespasses and sins, we know nothing of spiritual life, until we are quickened by the voice of him who said, "The words that I speak unto you, they are

spirit and they are life." He spake unto Lazarus who was dead in his grave, "Come forth; and he that was dead came forth." What life and what power there was in that word! And he also said, "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." The hour is coming, and now is; it has already come to pass. Afterward the apostle testifies, "And you hath he quickened, who were dead in trespasses and sins." "Who hath quickened us together with Christ, and hath made us sit together in heavenly places in Christ Jesus," that are like heaven itself. And why is it so? Because of the love which is there. "It is the Spirit that quickeneth, the flesh profiteth nothing." So it is a spiritual life into which they have passed, from a state of sin and death in the flesh; and we know this, because we love the brethren. Who are the brethren? Is it that universal brotherhood of which men commonly speak? Having all sprung from one fallen source, consequently they call themselves brethren. This would be but a natural love of the human race one for another, who are still in the bondage of sin and death. And if this were true, how could the Savior say unto his disciples, "If ye were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you. Ye are not of the world, even as I am not of the world." So we see we must be brethren in some other sense than a fleshly one; "for the children of the flesh, these are not the children of God." In order to be brethren, they must be children of one parent. "Therefore call ye no man father upon earth; for one is your Father, even God; and all ye are brethren." These words were spoken by the Savior unto those who followed him. If he had intended them for all mankind, why should he have said unto others, "Ye are of your father the devil, and the works of your father ye will do?" or, your works do manifest that ye are governed by the wicked one, the prince of the power of the air, the spirit that now worketh in the children of disobedience. Not that by nature there is any difference between the children of God and the children of disobedience, for by nature we are all the children of wrath, dead to all spiritual life as it is in Christ Jesus our Lord. And from this death we have passed unto life, and now we love the brethren, or those who have experienced the second birth, "being born again, of incorruptible seed, by the word of God, which liveth and abideth forever." We love them as brethren, kindred in Christ, who himself calls them brethren. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." So we understand that every one that is born of the Spirit of God, is a child of God, and they are brethren spiritually. But in general, when the brethren are spoken of, we understand it to mean those who are united together

in a church capacity, holding and administering the laws and ordinances of the Lord's house, obeying his commandments, being numbered with the living in Jerusalem, that holy city which is above this world, and which is the mother of us all. Although Ananias recognized Paul as a brother, as soon as he was sent unto him, yet he did not say unto him, You are born of the Spirit, and are now therefore a brother, and that is all that is required; for you are now an heir of immortal glory. But he said unto him, "Brother Saul, receive thy sight. Even Jesus, which appeared unto thee by the way, hath sent me unto thee. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." If he had not been a brother, he would not have enjoined this upon him. Paul was very zealous in the way of the Jews, before this, yet was not counted as a brother in Christ until he had passed from death unto life. And so we often hear some say that they love christian people; but are these people truly followers of Christ? Can it be truly said of them that they are the brethren? Can they tell of this change as Paul did? And he reports it; telling of the manner in which he passed from death unto life; and so all the children of God have to tell of the dealings of the Lord with them, saying, "These things declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." "I will declare thy name unto my brethren; in the midst of the congregation will I sing praise unto thee." Again, they are called "holy brethren, partakers of the heavenly calling." Holy, because called with an holy calling, not according to their works, but according to his own purpose and grace, which was given them in Christ Jesus before the world began." Holy, because born of and sealed with the holy Spirit of God, unto the day of redemption. Yes, the tabernacle in which we groan is far from being holy. It is a body of death, from which we hope to be delivered. This is also a mark of these brethren which we love. They are again addressed as "brethren, beloved of the Lord." How does he love them? "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." God, who is rich in mercy, for the great love he hath toward us, hath quickened us together with Christ, and blessed us with all spiritual blessings. Who can ever realize the love of God to sinful creatures such as we are? "Love is of God; and every one that loveth, is born of God." What is it to love the brethren? "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We may never have seen or known them after the flesh; but when we come to meet and hear them speak of the things pertaining to the kingdom of God, then there is a love felt for them which we

cannot repress. We quickly see they are our brethren, that there is a unity of spirit which binds us together; and this is how we came to be gathered together in little bands called churches. We cannot stay apart, although there is a thousand allurements to draw us away, and the adversary leaves nothing undone to cause division and contention, and would make us grieve and persecute each other, if he could. Yet this love, which is of God, which dwells in the heart, which we see reflected in the brethren, in spite of all deformities of the fleshly mind, in spite of all the works of the enemy, will prevail, and cause brotherly love to continue, constraining us to love the brethren, to be pitiful, to be courteous. "He that dwelleth in God, dwelleth in love; for God is love." And we behold the brethren dwelling in love, walking in love, in order, giving evidence that they are the children of that God who is love, walking in the way, in the truth. "I have no greater joy," says one apostle, "than to see my children walking in the truth." How lovely do they seem; how easy it is to love them; we cannot refrain from it, especially when we feel the love of God in ourselves dwelling richly. We feel that nothing could offend us; we hardly think of ourselves, only as we think, Has the Lord indeed bestowed his great love upon me? We care not for anything else, for this is all we need or ever could ask. We care not whether we are brought into notice; the least, the lowest place among the brethren is too good for us. We would go many a mile to enjoy the place. What are we that we should be brought to taste the fruits of the gospel, to sit together in heavenly places? How beautiful does Zion appear, when the light has come and the glory of the Lord is risen upon her. How beautiful are the feet of them that say unto Zion, "Thy God reigneth." How pleasant it is when union sweet and dear esteem in every bosom glows; and each is enabled by the grace and love of God to esteem others better than themselves. Although we may sometimes feel that we are not blessed with a kind, loving, affectionate nature, we may grieve over a cold, hard, indifferent and distant nature, yet this love is not of the natural mind; it is not by nature that we possess the gifts or graces of the Spirit. Love is of God; not of ourselves. So when we find this love within us, we know it is of God. How often have we seen it in the most imperfect, the most perverse, according to the flesh; yet there are times when they are melted and overcome by this love. It will be so clearly manifest in them, that it almost seems the more perfect in them, in contrast to their poor, weak, fleshly nature. We may be perplexed, tormented and led astray, so that we hardly know what manner of spirit we are of; we almost appear like the poor maniac, or we hardly know what we are like; and we truly feel hateful toward ourselves and everybody else; but when the Lord

in his love does soften our hard hearts, and grant us repentance and contrition, how much like a different person do we seem to be. It does not seem as though it was us who was so angry and so hateful. We would not now harm the least thing in the world; and we think of the brethren, what can they think of our uncertain ways? We would rather anybody else in the world would see us out of sorts than our brethren. We fear they will be offended with us, and that their confidence will be shaken in us. Although we do not wish to deceive them, or have them think better of us than we are, yet if we are led by this spirit of love, we will confess our faults one to another, and so fulfill the law of Christ; and when the true confession is made there is a deeper love manifested than before; but to acknowledge that we do wrong, and know it to be a grief to the brethren, yet still persist in it, saying, "It is my nature, it is the way my fleshly mind leads me, and I must do it, and you must bear with me," is no real confession at all, and there will not much love be likely to follow. It is well for us to remember that if we sin against the brethren, and wound their weak conscience, we sin against Christ; and although we have nothing to do to judge another man's servant, but to his own master he standeth or falleth, yet we are told that "he beareth not the sword in vain." And we sometimes realize that because judgment against an evil doer is not executed speedily, therefore the hearts of the children of men are fully set in them to do evil; yet he hath told us, he will visit them for these things. So, if we should presume upon the love of our brethren, saying, "They love us so well, and wish us with them so much, that there is no danger but they will bear with our ways," this may be somewhat the case; but where then is our love for the brethren? Where is that love that should constrain us to say, "I will eat no meat [or, I will not walk or follow such ways as are an offence to my brethren] while the world stands, if it make my brother to offend?" Where is our knowledge of having passed from death unto life, if we do not love our brethren; if we do not prize their fellowship, by manifesting to them an orderly walk and a godly conversation; by living soberly, righteously and godly in this present evil world; by a faithful observance of the law and order of God's house, instead of following the gayeties and amusements and pleasures of this life, and manifesting that we are lovers of pleasure more than lovers of God? Although we may provoke our brethren, and make them to bear with our trifling ways, yet we find it recorded, "Do we provoke the Lord to jealousy? Are we stronger than he?" Do we not rather provoke ourselves, to the confusion of our own faces? Yet it would be folly to look for perfection in the flesh, either in our brethren or ourselves; for we must all acknowledge, with Paul, "that in me, that is, in my flesh, dwelleth no good thing;"

so that if we see a fault in a brother, we are not to make a parade over it, as though we had found some great thing; but "ye which are spiritual, restore such a one in the spirit of meekness, considering yourselves, lest ye also be tempted." It hardly says we should take no notice of it at all; but this is one who is "over-taken in a fault;" not one who "sins willfully." And how sweet is that charity which we are to put on, which is the bond of perfectness, and covers a multitude of sins. That which covers or hides is not that which parades or displays. But it would be a hard matter for us to hide a brother's faults, if he would persist in making a display of them himself. It does become each of us to take heed to our ways, in order that we manifest that we love one another. If we did not love a brother, would we care what be his ways or walk? and may we not even in not giving him reproof, show that we have no care or love for him? But it is because we do love him, that we hate to hear his faults spoken of. In their hurt, we are also hurt. If we are in the right spirit, we will not be puffed up, nor justify their wrong doings, but rather mourn over them. It cannot fail to be a source of grief to us; it is no use for us to say that it is nothing to our brethren what we do, or that we do not care what they think of us, for we read, "He hath set the members in the body as it hath pleased him," and, "we are members one of another." "Neither can the foot say to the head, I have no need of thee." "And if one member suffer, all the members suffer with it." The foot could not be undergoing putrefaction, and the body feel no pain; and if one member be honored, all the members are honored with it. What is it for a member to be honored? Is it to have the wealth, honor or esteem of this world, or in themselves to have an honorable, gratifying appearance to the fleshly mind? No, indeed. The Master said, If any will be great among you, let him be the least of all and the servant of all. One is honored when they appear in all meekness and humility, with all lowliness of mind, manifesting in a good degree that love which is of God, which makes us feel that we are less than the least of all saints, being ready to deny ourselves instead of our Lord; for we are told that if we deny him, he also will deny us; not honor us, by manifesting us as children that are approved. And although we love every member, yet he hath said to us, "If thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Although we are to pray one for another, that we may be healed, yet there is a sin unto death, that we shall not pray for. We are told that "offences must needs come; but woe unto that one by whom the offence cometh." Yet Paul speaks of some whom he had offended, who at one time would have plucked out their eyes and giv-

en them unto him; but now they were offended because he told them the truth. Still it is better that a millstone be hanged about our neck, and we cast into the depths of the sea, than that we should offend one of the little ones that believe in the Lord. A little one is not a big one; and a little one is not apt to be offended when they are told the truth. In one place there is an admonition to "re-buke and exhort with all long suffering and doctrine." He says, "Re-buke them sharply." We understand that these things are not contradictory, but are suited to the circumstances. We read of false brethren. Are we to love them? We can only know them as they are tried or manifested. When little children, we used to gather up nuts in the fall of the year; and although we knew some of them were false, we were not always wise enough to tell them, for they all looked just alike, and were equally treasured. We would have doubts of one if it were a little lighter than the rest, and judge it was false, but on being opened, find it to be sound and sweet. Again, some we thought sound, would be false, a perfect cheat. "By their fruits ye shall know them." And we are told of times when, because iniquity shall abound, the love of many shall wax cold; and if we should feel sometimes that our love is waxed cold, the iniquity may be in ourselves. We may think we do not love them at all; but let them be taken from us, let them be in any way afflicted, let others speak reproachfully of them, and how quick we find that we do love them; they are our brethren. Again, there are times when we feel that they do not love us, that they have forgotten us, and like Paul we are ready to say, "The more abundantly I love you, the less I be loved." Be it so, I must love you whether you love me or not. Jesus says, "By this shall all men know that ye are my disciples, if ye have love one for another."

"Though justly of wrongs we complain,
Or faithfully sinners reprove,
But yet we do all things in vain,
Unless we do all things in love.

'Tis love makes us gentle and meek;
The wounds of ill usage it cures;
It pities the falls of the weak,
The pride of the lofty endures."

KATE SWARTOUT.

KELLEY'S CORNERS, Mich., Aug. 22, 1882.

BATAVIA, N. Y., Aug. 20, 1882.

DEAR BROTHER BEEBE:—For some time past I have had such precious views of the glorious inheritance of the saints, that I have greatly desired an opportunity to speak or write about the wonderful things of the kingdom of our Lord and Savior Jesus Christ. It is good news indeed to have the assurance that our sins are forgiven, after we have felt their weight like a mountain upon us, and no way of escape. To realize that our transgressions are removed from us as far as the east is from the west, is a great source of rejoicing to the soul burdened with sin. But this is not all the inheritance the saints receive by virtue of their spiritual birth, and being heirs of God and

joint heirs with Jesus Christ. After rejoicing in the assurance of sins forgiven, the christian soon discovers that "The heart is deceitful and desperately wicked." He is again greatly burdened, not so much on account of his outward sins, as the inward corruptions of his evil nature: not so much because the stream is impure, but because the fountain is impure and beyond his power to cleanse. All efforts to keep the law only seem to show him more and more the depths of corruption and the changeable tendency of his evil nature. He is like the debtor which owed ten thousand talents, and had nothing to pay with. His case is indeed desperate, and beyond any power of his own to remedy. In this state of despair, if it pleases the Holy Spirit to reveal Christ in him, and to open his understanding to see that he is "created in righteousness and true holiness," and that "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God," then it is that he rejoices, and his mouth is filled with laughter and his tongue with singing. The Lord hath done great things for him, whereof he is glad."—Psa. cxxvi. 1-3. This is wonderful news and glorious tidings to the child of God who hath received this revelation. It is joy indeed to realize that it is by the power of God, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—1 Tim. i. 9. He is like one who has always lived in abject poverty and is suddenly the inheritor of a princely fortune. It seems too great and too good news to be real. But with the saint this glorious news is real, and the inheritance sure. As the Holy Spirit teaches him, and reveals the spiritual things of the kingdom of Christ, he begins to see that he is by birthright an inhabitant of Zion, that he belongs to "a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 Pet. ii. 9. By the revelation of the great Teacher, the Church, the body of Christ, is set forth in all her glory and beauty. We see that "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."—Eph. v. 26, 27. Who can measure the grace and mercy of God in preparing for himself such a "chosen generation?" And when it is given us to know the perfection and holiness of this peculiar people, and to fully realize that we have obtained like precious faith with them, through the righteousness of God and our Savior Jesus Christ, it gives us great joy, and a foretaste of the glorious inheritance which the world can never know. Of this holiness of which all the saints are partakers, dear Elder Gilbert Beebe has written in one of his "Precious Let-

ters:" "The admonition to the saints to be holy, is not a legal precept, but a blessed privilege. It is not an impossibility required, but a state bestowed. Christ is our righteousness, and in him all the saints are holy as God is holy. A holiness less pure will never permit us to see God." But this is not all. In Christ we have all things. "According as his divine power hath given unto us all things that pertain unto life and godliness. Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."—2 Pet. i. 3, 4. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. Once we verily thought we must work out our own righteousness and sanctification; but now we may rest in the full assurance that Christ is our salvation, and that he has wrought all our works in us.—Isa. xxvi. 12. He is to us the one altogether lovely, the chiefest among ten thousand. Here we enter into our rest, and cease from our own works, as God did from his. Christ hath by one offering "perfected forever them that are sanctified."—Heb. x. 14. Truly this is a most glorious inheritance for the saints. "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." 1 Cor. ii. 11, 12.

Yours in Christ,

B. F. HAMILTON.

CLEVELAND, Ohio, July 5, 1882.

DEAR BRETHREN BEEBE:—Inclosed find payment for the SIGNS for the last half of the year. Again I am behind, which I regret, but could hardly send sooner. I expected to attend the meeting in Canada, and thought perhaps I should there see Elder William L. Beebe, as I hear he often attends there, and could deliver the money to him. But it was not my privilege to attend that meeting. Circumstances were such that I could not well leave home. No doubt it was all right, as the great Ruler of events never makes mistakes; and if he is pleased to deny us these privileges, it is most certainly in wisdom. If he saw it was best, he could open the way. All things work together for good to his people, and no good thing will he withhold from them that walk uprightly. Then the question arises, Who are the upright? Where is such a character found? Surely the promise must be all sufficient to those for whom it is meant. But how can a poor, vile sinner, who feels he is anything but upright, and everything the reverse, believe himself the character, or apply that precious promise, or any other, to himself? Alas! how often do those words, with others of like import, come as a killing sentence, while only feeling the galling yoke of sin, and faith is too weak to enable us to look and rest upon the great atoning Sacrifice. I

remember, some years ago, of reading with a good deal of trembling these words, "Be thou faithful unto death, and I will give thee a crown of life." O, I thought, I never was, nor ever can be, faithful, therefore I shall never receive that crown. But afterwards, when enabled, as I trust, to see more clearly where my faithfulness was, how sweet were these words in their application, "Though we believe not, yet he abideth faithful." And the new covenant language just suited my poor, fickle, inconstant heart, "I will put my law in their inward parts, and write it in their hearts; and I will cause them to walk in my statutes and do them." Ah, here it is in the Surety. Our continuance in well doing is because he is faithful that has promised. O what a firm foundation for a poor sinner is that which God hath laid in Zion! If the poor soul is assured of his interest therein, he may well sing from the top of the mountains. "With my mouth will I make known thy faithfulness to all generations. Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens. How precious are thy thoughts unto me! how great is the sum of them!"

In my last published letter in the SIGNS I spoke of a few here with whom I had become acquainted. We now meet regularly once in two weeks, and have a gospel minister to speak to us. This seems wonderful news to communicate, and we can only say, "It is the Lord's doing, and is marvelous in our eyes." And may we not say, "The Lord doth build up Jerusalem. He gathereth together the outcasts of Israel. He hath not dealt with us after our sins, nor rewarded us according to our iniquities?" I have long felt a desire to sit under a living ministry, knowing the preaching of the gospel is of God's appointment, and for the comfort, establishment and edifying of his body, the church. But when I have thought of it in reference to myself, or of this place, and have looked around upon this idolatrous city, I have asked, or unbelief has said, How can it be? where are the souls ready to perish, and who will hear with joy the gospel news? Alas! all seem satisfied and contented; the professing world rejoicing in a thing of naught, or in a form of religion without the power; the nonprofessor wholly buried in earth and its vanities. O how few come to Zion's solemn feasts! And with my own harp upon the willows, I sat down and wept, as I could but mourn for the desolations of Zion, and ask, when will the set time to favor her come? O the Hope of Israel, the Savior thereof in the time of trouble, why shouldst thou be as a stranger in the lanes, and as a wayfaring man that turneth aside to tarry but for a night? Yet we could but say, "Lord, we are called by thy name. Leave us not." But God, who comforteth those who are cast down, has, I trust, comforted, encouraged and strengthened us by his own servant which he has graciously sent to us,

and our heart has burned within us, while he has preached of Jesus, the hope of Israel. And we believe the words spoken by him have not been in word only, but in power, as a dew, unction and savor attends them. O what cause for thanksgiving to the God of all our mercies! O how sweet if even for a short time we are led to the fountain opened for sin and uncleanness, and to feel that even such vile sinners as ourselves are welcome there! We have looked upon ourselves, and upon the mystery of iniquity, until we are sick. How sweet then to feel grace abounding over all our sins, and to be assured that the blood of Jesus Christ cleanseth from all sin! Truly his name is as ointment poured forth, a healing balm for all our wounds.

May the Lord keep us at his dear feet, and in time bless his own dear people, is the prayer of yours unworthily,

LYDIA HUGHES.

ST. ELMO, Ala., July 31, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—It is with great pleasure that I write these few lines to you. If I knew how, I would like to tell you my feelings since I became acquainted with your name and the SIGNS OF THE TIMES, two years ago. I was then staying in Babylon, or one of the towns of that kingdom, called Missionary Baptist. I did not think that was the original church; but as there was no Old Baptist Church in this section of the country, I tried to think the Missionary would do. I lived several years in that society, and got to be a "Reverend" among them. Two years ago this coming October I was in Mississippi, at one of their associations, where I became acquainted with one Mr. Walley. I think he belonged to Israel, but chose to stay on this side of Jordan. He never had been baptized. I was not there long before he wanted to know something of my views of the gospel of Christ. I was not long in telling him, in a short way, for I believed in the eternal counsel and purpose of God. I think if ever I was called out of darkness, it was according to the eternal election and predestination of God. He said, "Mr. Bullard, you are not where you ought to be; you ought to join the church and be baptized. Your baptism is not a valid baptism, and is not recognized by the Old Baptists." I tried to think it would do, as there were several who called themselves Primitive Baptists living in the Missionary society. All over our country their "Abstract of Faith" was just the same as the Primitive order; that is, of the association I belonged to. After some considerable argument between us, (for I staid all night with him,) he called for some of his family to bring him the SIGNS OF THE TIMES, in which he found a letter written by Elder Beebe, in answer to one James Cook, who belonged to the Missionaries, and who wanted to find the way to get into the Old Baptist Church. Elder Beebe told him he would have to go

to the church and tell them his experience, and if the church saw fit, they would receive him on his experience and baptize him. This satisfied me, brethren, that I was deceived, and was trying to deceive my own conscience by saying to it, Peace, when there was no peace. I was resolved from that time to try to find an Old School Baptist Church and preacher as soon as I could. The Missionaries found that I was going to leave them, and they began to fight against me. I bore with them until the third Sunday in last August. I was pastor of a church known as Palestine Church, Mobile County, Alabama, and had served it for two years in succession. It was the time of the yearly meeting and communion with the church. There were two other ministers present, who occupied the first part of the service. I being pastor of the church, the preaching committee assigned me the last part of the service, and the administration of the sacrament. Well, you might think how I felt, standing between two great seas, and nothing under me. But when the hour came I went forward. It was my business then to make known my full intention in regard to my future life. I took my text, and preached the best I could, if it might be called preaching. I could not call it gospel preaching myself, for I only briefly reflected over the time that I had served that church; after which I said to the church, "There is the bread and the wine. I cannot lay my hands upon it. I am convinced that I am in error. That ordinance belongs to the church of Jesus Christ; it does not belong to any other body; and I do not consider that I belong to his church. I have never been baptized into his church; I have only been baptized into a Missionary society. I cannot touch that sacred thing; and I now declare before this congregation, that this is the last time I ever shall occupy this sacred position as a Missionary preacher. If I cannot find a Primitive Baptist Church, I never shall belong to a church, nor preach another sermon." We sang a hymn, and took the parting hand. Well, it seems, brethren, that it was the Lord's doings. Not more than a week passed before I had intelligence of a Primitive Baptist preacher, I. L. Pennington, of Newton County, Mississippi. I corresponded with him immediately, and when I received an answer, my spirit was revived. A hundred and fifty miles lay between us, and I was poor; but the Lord provides for his poor, and I do hope that I am one of them. Brother Pennington wrote me that the Zion Rest Association of Primitive Baptists would meet at his church on Saturday before the fourth Sunday in September, and it would be best for me to meet with the association. It pleased the blessed Lord to carry on the good work, and I was blessed with the privilege of meeting some who were strangers in the flesh, but their countenances shined as the angels of God. The association convened, and after a very able discourse,

delivered by brother T. J. Moore, the church called a conference; and being organized, the door was opened for the reception of members, when I went forward. The brethren told me I would have to tell my experience, which I thought was the greatest privilege that had ever been granted me. Little as it was, they took it for good, and received me into their fellowship as a candidate for baptism. On Sunday morning, at nine o'clock, I was baptized. Since that time, my Father's children, I have felt more like I was at home than ever before. In November, 1881, brethren Pennington and Moore were in our section. They baptized nine, constituted a church, and also ordained me in gospel order. It really seems, brethren, if I may call you such, that streams have broken out in the wilderness, and rivers in the desert, and the parched ground has become a standing pool. Brethren, pray for us. Yours,

J. R. S. BULLARD.

CARROLLTON, Ky., Aug. 3, 1882.

BELOVED BRETHREN:—I have for a long time felt like writing a short sketch of my travel, as I hope, from darkness to light. "If the light that is in you be darkness, how great is that darkness." How forcibly the Savior's words strike us, who have experienced the life, liberty and light of the gospel through Jesus Christ our Lord. If the Lord will enable me to write intelligently, I will now endeavor to respond to some of the glorious truths that are being proclaimed by the Lord's little ones, scattered through the land, who so often cheer my drooping, sorrowful spirit by their letters published in our dear family paper, the SIGNS OF THE TIMES. I have been a subscriber and close reader of the SIGNS since 1874; and the longer I read it, the more convinced I am that the Lord has a people who have not bowed the knee to Baal.

I was born in Galitin County, Kentucky, March 17th, 1842. My father and mother were Old Baptists, and endeavored to do their duty in raising a large family, of which I was the twelfth in the list. While I was yet young, four or five years of age, we moved to the vicinity of the Old Baptist Church called Four Mile, in Carroll County, Kentucky. In those days they met once a month at Four Mile, and the brethren and sisters frequently came to our house, and the preachers would often stay over night, and sometimes preach there; and at that time I had a great regard for them, and thought they were rather superior to common men. I will mention a few of their names: Elders Ball, N. A. Humston, Banta, and J. M. Theobald, who was quite a young preacher, and whom I delighted to hear talk, he was so entertaining in all things. I heard him preach a sermon, when I was about ten or twelve years old, on the subject of "Eternity." That caused me to have serious thoughts, and for years afterward I would study over his words. He gave a comparison of time and

eternity in such a picture that I comprehended the reality, and it caused me to feel interested about my soul's welfare from that time on. We then moved to Carrollton, in 1856, and I seldom saw any more of the Old Baptists, but attended the Methodist Sunday School and preaching nearly every Sunday for a year, perhaps. In the spring of 1860 I went to Missouri to work with my older brother, where he had settled four years before, on a farm. I then attended the Missionary Baptist, and the so-called christian churches, nearly every Sunday, and at times the Presbyterian; but I rather liked the Missionary Baptists the best, for about four years. I then married, and commenced operations for myself. At this time I became rather careless, on account of the difference of opinions of christians (?). I got to using profane language, (which my father never allowed,) and the more I did so, the more I became careless about religion. In 1866 or 1867 I heard what was called a North Methodist preach for the first time in my life; and notwithstanding I was prejudiced against them, on account of politics, from some cause his discourse caused me again to feel interested about my soul's salvation. This time, more earnestly than ever before, I read a great deal, in search of what I was pleased to call the way of salvation. I examined all creeds and denominations that were in my reach, and became more disgusted than ever. The Scriptures were all that I dared to credit as truth, and I read enough there to condemn me, and the balance I could not understand; it was sealed up. About this time I undertook to break a piece of ground (about fourteen acres) for wheat. It was in August, and very hot, and the weeds were as high as the small apple trees, and as thick as oats, and the ground was dry and hard, so that the very best efforts of my strength would not keep the plow in the ground for more than eight or ten steps at a time, when I would have to stop and clean the weeds from under the beam, where they would break in the middle and double back under my feet, and cause the plow to drag and run out. I had taken the whole field to go round, and when the plow would thus choke, I would stop, and it would have been fearful to have heard the profane words I used; and the further I went, the worse it was, until I had gone some five or six times around the field, when I became so warm and worried that I stopped to rest under the shade of an apple tree. I sat down upon my plow, and began to think about my salvation and of eternity; and I thought about the number of times I had taken the Lord's name in vain that morning, and how many times I would, perhaps, take his name in vain before I would finish the field. I was made to believe that I need not expect to raise any wheat on that piece of ground, so disgraced by my presence upon it. I tried to ask the Lord to help me not to use another oath while engaged in plowing that field.

I got up, and went on and completed the work without using another oath. I was so out with the opinions of people that I could not sleep well, and would frequently spend tearful nights because I could not find one to show me the way of salvation. The Savior had said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me." I went to them again, determined to find out the way of salvation. I would easily comprehend such parts as condemned me, and particularly, "He that breaketh the least of these commandments, is guilty of all." I was well aware that I had broken all of them, and that I broke the most of them daily, in spite of my best efforts. The smallest prevarication appeared to me as positively a lie. Everything seemed to say, Guilty, guilty, guilty! and my heart could but say, Guilty! I was at a standstill, but could not rest. One Sunday morning I took the Testament, and slipped away from my wife, and sought a quiet place under a small tree, where the weeds were very high, and sat down. I had heard some say that the Scriptures could not be comprehended by the natural efforts of man, however learned he might be; so upon this occasion I think I prayed to the Lord (for I had no confidence in my own ability) to assist, or show me the truth about my condition, and the way of salvation, for my greatest desire was to know the truth for the sake of the truth. I commenced at the first chapter of Matthew, and read slowly, and sought for the meaning of every sentence. I came to the sermon on the mount, and I stopped to think. Was I not as those that followed Jesus up there to hear the truth for the sake of the truth? Yes, I believed I was. Was not his language applicable to me as to them, and as full of meaning now as eighteen hundred years ago? Yes, I sincerely believed the situation to be the same in both instances. I read to the sixth verse of the fifth chapter, "Blessed are they [me] which do hunger and thirst after righteousness, for they [me] shall be filled." Hope sprang up in my breast, and the sweetness of the promise forced the tears to gush from my eyes, until I was so blinded with them that I could not see to read for some time. "Blessed are the merciful." I felt merciful to man, beast, and even to the smallest insect. I had ventured in deep water to rescue drowning insects; I had often dismounted, when riding, to rescue and save the life of worms and bugs being carried off by their enemies. I was naturally merciful. Hope still swelled. I read on to the seventeenth and eighteenth verses, where I felt like trusting my salvation to him who came not to destroy, but to fulfill the law. I felt that he was my hope. I read on very eagerly to the form of prayer he taught. He seemed like a father talking to his children. I read on to the twenty-sixth verse, sixth chapter, "Behold the fowls of the air," &c., and the tears gushed again, to the blinding

of my eyes; but when I came to the twenty-eighth verse I was struck to overflowing. I saw the Savior as my Lord and God, supreme and altogether lovely. He was as plain to my mind as if I saw him with my natural eye, and he was showing us how able and willing he was, and how vain man's efforts are to clothe himself with his righteousness. "Consider the lilies of the field, how they grow; they toil not, [as I was doing,] neither do they spin, [set good resolutions, to be broken again]: and yet I say unto you, That even Solomon in all his glory [worldly acquirements and natural wisdom] was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, [with righteousness,] O ye of little faith?" Why should I be striving for what was impossible, to keep the law? Was not he the end of the law for righteousness to every one that believeth? Dear brethren, I felt free from the law, and married unto Christ. He was my hope, my all. I was supremely happy for the time, and desired to belong to him, and to obey Christ. He said, "Repent, and believe," and also, "be baptized." How could I repent? Speaking with the lips was not repentance of the right kind. While in great trouble about this question, I dreamed of traveling, and I came into company with a fellow-traveler; and as we were going along together the traveler said to me, "Awake, sinner, for repentance is in thee." I awoke with the belief that the desire which I had for repentance was of itself the true repentance. Now, to be baptized required first a believer and a proper administrator, and how was I to tell? I got over that trouble, though, and joined the Missionary Church, and was very happy for awhile, but became uneasy after a time. I came back to Kentucky a short time after joining the church in Missouri, and my sister, who was a member of the Missionary Church in Carrollton, told me that they were very much unsettled in the church. Some of the members would not speak, and some would not sit on the same seat with other members of the same church. My father and mother told me they had a very fine church organ, and that some of the members were opposed to it; but the majority were in favor of it, and it was carried. All this sounded very harshly to me. I had left Missouri between our monthly meetings, on the summons of my father and mother, and left a brother to apply for my letter at their next meeting and send it to me. So when the church met in Carrollton, my father said he would go to the church with me. We went, and he introduced me to the pastor, and told him I was expecting my letter. When it came, the clerk of the church failed, by an oversight, to name his church in the letter, but simply said that I was a member of the church in full fellowship, until joined to another of the same faith and order. I told the pastor of the

Carrollton Church of the oversight, and he said that would not make any difference, but to come along with it, and they would receive me until I could straighten it up. That seemed strange to me. I began to sum up. Some members would not speak to others, some would not sit on the same seat with others of their members, and some were in favor of organ worship, and some against it; still it was there. I saw it, I heard it, to the drowning of the voice that should be the voice of praise. And to crown it all, they were ready to receive me on my word alone, for my letter was not regular. I at once lost all hope of rest there, but never told my father and mother. Time passed, and I failed to present my letter; yea, I failed to go to the church, for I had no fellowship for such doings. I hung my harp on the willows, sorrowfully, for I felt that I did love the brethren, and desired their company. Some time after this I accompanied my father to the church called Bethel, in Switzerland County, Indiana, just across the Ohio River from where I lived. There I met ten or twelve who came to worship as one, even the bride of our Lord Jesus Christ; but they seemed too good and pure for me. I would go occasionally to hear the word of the Lord, and I wanted to be one of them, but I felt that I was too unworthy; and, my brethren, I feel no better still. Some five years ago they had a yearly meeting appointed, and I went, and there I met those dear soldiers of the cross, Elders N. A. Humston, J. M. Theobald and J. M. Demaree, and I sat for three hours or more under the proclamation of the gospel in its purity. Brother Demaree spoke from the text, "One Lord, one faith, one baptism," and its connections, and it seemed it was for me expressly. The door of the church was opened, and I offered myself, with much fear and trembling; and when asked for my opinion of my former baptism, (which had been a source of some trouble to me, for I was as honest and sincere at the first as at the last,) the answer was immediately given me, "If they are not the church of Jesus Christ, they have no right to administer his baptism." I was received, and baptized shortly after, as the pastor, Elder Levi Short, was not there at that time. So I am numbered with the little flock that meets at Bethel, Indiana, though the least worthy to be called one of them. I love them above all others, even feeling myself unworthy to meet with them. Indeed, I seldom can cross the river to meet with them, and at such times I feel lonely and sad; yet I have the SIGNS, for which medium I feel to praise and thank God, and for his goodness and mercy, which have surely followed me all the days of my life.

Dear editors, I fear that I am running this out too long. Please pardon all imperfections; and if you think it right, and will be of some interest to any who are traveling the same road, and it will not take too much room, to the exclusion of better

matter, please insert it in our family paper.

With much love to you, together with the household of faith everywhere, I am, I hope, your brother in the Lord, and a prisoner of hope,
ISAAC CRAIG.

Tyro, Miss., Sept. 1, 1882.

DEAR BRETHREN BEEBE:—I have been impressed for some time to try to write some of what I hope has been the Lord's dealings with me; but my ignorance, and inability to write, and the fear that it would not be entertaining to the readers of your valuable paper, have kept me from making the attempt until now. If you think it is worth publishing, you may do so; if not, cast it aside, and it will be all right with me.

I was born in the state of Tennessee, in the year 1842, and moved to this state when quite young. My parents were members of the Methodist denomination, and to the best of my recollection, I was initiated into that sect, by what they call "infant baptism," when quite small. When about thirteen years old, I became among them what they call a seeker, and continued as such until about twenty years old, when, for want of confidence in them, and lack of interest in my own condition, (for I then knew nothing of conviction,) I quit them, and heedlessly reveled in the things of this world, until in the year 1866. I was living in French Bayou, in Mississippi County, Arkansas, when I hope the Lord commenced leading me into paths that I had not known; first, by a dream. I thought that I was on the other side of the Mississippi River from where I lived, and all my father's family were there, but were some thirty yards distant from me, in a slender made house, and I was standing upon a platform with three steps to it; and, in my dream, I was examining it, and I thought from its wonderful structure that man could never have made it, but that it must be the work of God. On looking down the river I saw a log of fire coming, and on the front end of it was standing an angel, with a trumpet as long as he was tall; and he passed my people in the house, and when he came opposite to me he sounded his trump three times. I stood amazed, looking for my people to come out of the house; and while looking, I saw the earth, as it were, sinking, and the water covering it. I then went to them, and told and showed them the danger we were all in. We all started up the hill, and the breaks in the earth were so wide, that it was all we could do to pass over them. They all became wearied and stopped, but my younger brother and myself. About this time I began to see and meet numbers of people going into the danger that we were leaving. My brother would not say anything to them, but I would; and if they were too far off for me to speak to them, I would beckon to them with my hand, until we passed over all the breaks in the earth; and then I awoke from my dream. I thought that I was going to die, and

felt that I was unprepared; so I began trying to pray. I continued in this condition until the fall of 1867, when I was lying upon my bed one night, trying to pray, and it seemed to me that a voice said to me, "You have sinned away your day of grace, and there is no hope for you." That made my burden worse than before. I passed on in this condition until the summer of 1868, and was taken very sick, and I thought that I must die in this terrible mass of sin. I tried to pray, more in earnest than ever; but I recovered, and passed on for about twelve months. While sitting one day and talking with two old sisters on the subject of religion, not thinking that any one knew anything about my troubles, I asked one of them a question, thinking that I was giving her no room to suspect my feelings, when she, looking me in the face, said, "You have buried a talent, and you might just as well dig it up." That made me feel worse than ever, for I had read of the one that dug up his talent, and he was cast into outer darkness, and that, I thought, was everlasting torment. I felt worse that winter than ever before, but continued trying to pray the Lord to have mercy on me. When the spring came I planted my crop, but told my wife that she would have to gather it, for I was going to die. When I finished it, I set out to try to find peace with God. I went to several meetings that were in reach of me, and special prayer after prayer was made for me, but it all did no good. So one day I thought that I would leave all the people, and go to the secret grove. When I got there, the trees and the little birds seemed to be praising God, with all the rest of his creation; but I felt myself to be the greatest sinner on earth. My heart throbbed excitedly within me, and I felt that my condemnation was sealed, but that it was just; and I believe that if I had then sunk into endless woe and misery, I would have praised God, and pronounced my sentence just. I promised that if he would let me meet with the people of God one more time, and get them to pray with and for me, then, if it was not his will to save me, I would not trouble him any more; for I thought that my prayers had insulted him, and I would not insult him any more. By this time my friends were remarking that I was becoming deranged. The hour for meeting came, and I went, and a certain man prayed for me, and I thought he was a good man; but his prayer seemed to me to ascend no higher than his head, and mine was the same way. And this was the last time that I was ever going to insult the just God! So I arose from my knees, and my burden was more than I could bear; but I was resigned to God's will. As I raised myself upon my feet, my burden was removed, and the first thing that I knew I was praising God. I thought that my troubles were over, and that I could tell to the world my feelings, as they seemed so plain to me. I thought that everybody could see it. Soon after this I united with

the Missionaries; but upon investigation, I saw that they were wrong. Upon hearing the Primitive Baptists, I felt satisfied that they were contending for the faith once delivered to the saints; and desiring to cast my lot with that people, I offered myself to the church, in 1873, and was, to my surprise, received into the fellowship of the people that I love.

Brethren Beebe, I will here close. Do with this as you think best. My kindest regards to the household of faith.

D. R. AMYETT.

DAWSON'S MILLS, Neb., June 3, 1882.

DEAR BRETHREN:—As I have not written any for the SIGNS OF THE TIMES for so long, I thought perhaps some of the brethren of my acquaintance would like to learn of my whereabouts and circumstances in life. I am still living with my son Frank, in Richardson County, Nebraska. I came here with him in February, 1880. It has pleased God, in his infinite goodness and wisdom, to spare me thus far for some purpose known only to himself. Feeble and useless as I feel myself to be, his loving-kindness still attends me, as I am well situated and cared for. A great many of my children and grandchildren live here, besides my brethren, of whom there is quite a little band here. The church is called Little Flock, and numbers about twenty-five members, among whom I now have my membership. I find it a peaceful and happy home. I have not been able to go to a church meeting for a long time, but I often get to see the brethren, and talk of the good things of the kingdom. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."—Psalm xxiii. 6. The older and more feeble I get, the sweeter seems the religion of Jesus Christ, and the more precious are the promises and consolations of the gospel. I do wish I could have seen Elder Gammon when he was on his tour through Illinois. I hope when he gets home again he will let us hear from him through the SIGNS OF THE TIMES. I have been a reader of the SIGNS ever since its commencement. I joined the Baptist Church in 1824, and am now over seventy years old. If any of the brethren or sisters, far or near, feel like writing to me, I should be very glad to hear from them. My address is Dawson's Mills, Richardson County, Nebraska. For my part, I feel like bidding all an affectionate and final farewell, as I feel that I am near my journey's end.

Dear brethren Beebe, will you please publish this in some corner of your dear paper, as a last favor to your loving though unworthy old sister in the hope of eternal life?

CYNTHIA A. BOBBITT.

CIRCULAR LETTERS.

The Redstone Old School Baptist Association, to the churches of which she is composed, sendeth christian salutation.

DEAR BRETHREN:—Another year, bearing its appointment of joys and sorrows, toil and care, has been rolled into the oblivion of the past. Our seemingly unprofitable lives have been spared, and we are favored with the precious privilege of again greeting you in an annual letter of correspondence. We have been granted another favored opportunity of gathering in the holy and blessed service of the sanctuary, of resting for a moment under the sheltering wings of the Almighty. It is indeed a blessed privilege granted to poor, unworthy worms of the dust, and, in view of our own perverse returns to such displays of divine goodness, we are brought to bow in solemn reverence before the throne of the Most High in humble acknowledgment of his goodness, and of our utter unworthiness, in and of ourselves, of such infinite mercy. Your letters and messengers have presented the pure and holy joys of gospel love and fellowship, with our unalterable devotion to the glorious principles of everlasting truth. It is indeed a great and infinite blessing to have a name and place among this dear people, our eyes opened to behold the beauty of this wonderful plan of redemption, and the glory that fills forever the church of the Most High God. Here are beheld the heavenly scenes, and heard the heavenly song, that lit up the quiet of that eventful Christmas night, and calmed the fears of the startled shepherds, as it fell upon their enraptured ears with heaven-born power. We have listened with much attention to what has been said in your letters and by your messengers regarding the present condition of the churches composing this association. We are glad to find that you are blessed with the same unabated love for the doctrine of God our Savior. This must ever exist among the churches that our God hath planted. It is true that there have been but few additions to our number, but we must remember that it is upon the little flock that the unspeakable gift of the kingdom is bestowed. The Lord's people have ever been but few when compared with others. It was said to Israel of old, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt." How small was the army of Gideon when compared to its enemies; yet how great was the victory given it of the Lord. So, dear brethren, let us not become discouraged at the sparsity of our numbers. But we fear that in some localities within our

borders coldness and indifference to spiritual things prevail. This is very sad to contemplate. It is sad to see those who have the love of God shed abroad in their heart seem to take more interest in worldly things than in the things of the kingdom. We should remember that no matter how much of this world's goods we may have, and how carefully we may guard them, in a moment they may take wings and fly away. If we spend our time in accumulating these things, to the neglect of the things of the kingdom, we are laying up for ourselves treasures on earth, "where moth and rust doth corrupt, and where thieves break through and steal." This is doing what the Lord says we must not do, (See Matt. vi. 19-23,) and the Lord will surely punish us for this transgression. We are aware, however, that it is only as we receive strength from heaven that we can obey the heavenly commandments. Again, some of our churches seem to be deprived, to some extent, of regular preaching. We would exhort you, dear brethren, to remember that the all-seeing eye of our God is upon us. He knoweth what we need, and will grant it in its season. Wait patiently the unfolding of his purposes. It was said in days of old, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time; but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." And the prophet said, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Hab. iii. 2. May we receive patience from this heavenly fountain to wait upon the Lord, and strength to diligently attend to his commandments, and be "fervent in spirit, serving the Lord." The faithful God and loving Father that has watched over us through all these years, will not forsake us now. More than a hundred years have passed since the organization of this association. Think of it, dear brethren, a century of years, freighted with the destinies of generations that are gone, and linked with those that are to come. Many dear and faithful brethren have been borne from our midst into the boundless ocean of a never-ending eternity, among them "able ministers of the New Testament," who have stood like iron pillars against the floods of religious error that have swept over our land. The remembrance of their faithfulness comes to encourage us to-day upon the same field of conflict. Our churches have not been unused to war. Time and again have we been summoned from the peaceful pursuits of life's daily labor to battle for the truth. The surging waves of Full-erism and Campbellism, with all their attendant evils, with all other opposition to the "doctrine of God our Savior," have dashed in vain against the eternal Rock of Ages, upon which we are built. Recent attempts to sunder our fellowship with dear brethren

have signally failed, and we rejoice that we stand to-day identified in that great correspondence of Primitive Baptist Churches, that covers, like a net-work, all parts of our land, presenting an unbroken front to the enemies of the cross, of whatever name. This fellowship cannot be broken, for it is "with the Father, and with his Son Jesus Christ." But faith does not stop at a century in its flight. "Lord, thou hast been our dwelling place," says the psalmist, "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."

These things teach us the stability of the church of Jesus, and that our God never takes from "it his tender care. Then, brethren, let us thank God and take courage. We must not yield a single point of the doctrine or order of the gospel. These things must be held dearer than our mortal life. We must prefer Jerusalem above our chief joy. We must not neglect the things of the kingdom for any earthly consideration. Are there poor members among us, they must be cared for; or sick ones, they must be visited. Are there others who have gone astray, they must be labored with. We would exhort the churches to meet regularly, whether they have a minister or not; and the brethren to visit one another frequently, to talk of the goodness of God. May our lives be consecrated to the Master's service. Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "The grace of our Lord Jesus Christ be with you all. Amen.

JOSHUA CORDER, Mod.

F. K. COOPER, Clerk.

The Tygart's Valley River Association of Regular Old School Baptists, now in session with the Valley Church, Randolph County, W. Va., August 25th, 26th and 27th, 1882, to the churches of which she is composed, Greeting.

DEAR BRETHREN:—According to our annual custom, we present to you this our annual epistle of love, in which we will call your attention to a part of the twenty-first verse of the first chapter of Matthew: "And thou shalt call his name Jesus; for he shall save his people from their sins."

These words were spoken by the angel of the Lord to Joseph, the espoused husband of Mary, the mother of Jesus. The name Jesus, which signifies Savior, was given to the Son of God, in order that his name might indicate his purpose and his mission into this world of sin and sorrow, which was to save his people from their sins. We will consider for a moment this name, which is above every name. How dear to the hearts of the lovers of Jesus is the name Jesus! for there is no other name under heaven given among men

whereby they must be saved. He was called by the prophet Isaiah, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." But of all the names given to the Son of God, there is none so beautiful, so precious, and so dear to the lovers of Jesus, as the name Jesus; for it is easy to comprehend, when they realize Jesus as their Savior. Truly has the poet said,

"How sweet the name of Jesus sounds
In a believer's ear.
It soothes his sorrows, heals his wounds,
And drives away his fear."

Much more might be said on the name of Jesus, but we wish to call your attention to Jesus as the Savior of his people. While we consider this part of our subject, we will notice who his people are, what they are saved from, and how he saved them. The text indicates that Jesus had a people, whom the angel of the Lord recognized as belonging to Jesus, even before he was born into the world of the virgin Mary; for he says, "He shall save his people." His people are a people who were chosen by God the Father in his Son Jesus Christ before the foundation of the world, that they should be holy and without blame before him in love. They are a people whom the Lord has loved with an everlasting love. They are the elect according to the foreknowledge of God. "The Lord's portion is his people." Jesus' people were given to him by God the Father; for he said, in his prayer to his Father, "Thine they were, and thou gavest them me." "Thou hast given him [Jesus] power over all flesh, that he should give eternal life to as many as thou hast given him." His people are the salt of the earth, the light of the world. The number of them includes all whose names are written in the book of life of the Lamb slain, from the foundation of the world. His people were sinners by nature, children of wrath, even as others. He found them in the waste, howling wilderness, and in the horrible pit of iniquity, full of hatred, envy, and every evil work. As his bride, he found her polluted, and clothed in filthy rags; yea, she had become abominable, filthy, and loathsome. As his sheep, he found them all gone astray. As the subjects of his kingdom, all had gone into rebellion against him, their heavenly King. Sacrifices and offerings for an atonement had been introduced, but God had no pleasure in them. Then said Jesus, "Lo, I come;" I come to save my people from their sins. As we have said before, his people were sinners. Sin is the transgression of the law; and as they were born under the law, and having transgressed the law, which was perfect and good, requiring perfect obedience, they came under the curse of the law. "For it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." So they stood in need of a Savior; for they could not possibly extricate themselves from bondage under the law, and no flesh could be justified in the sight of God by the deeds of

the law. Jesus came into the world to save his people from their sins; for this purpose he took on himself the nature of man, sin excepted. "A man of sorrow, and acquainted with grief." He was recognized by the Father as his Son, in whom he was well pleased. He was able to save, for in him dwelleth all the fullness of the Godhead bodily.

Now, dear brethren, let us take under consideration how Jesus saved his people from their sins. The word save, in the text, signifies to redeem from sin and its consequences. The sins of all his people were imputed to him; he nailed them to the cross. He, who knew no sin, became sin for his people; and he also became a curse for them, for it is written, "Cursed is every one that hangeth on a tree." In Jesus Christ we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. He gave his life a ransom for his people; for their transgressions he was wounded; for their iniquities he was bruised; their chastisement was laid upon him; and with his stripes they are healed. Jesus says, "I lay down my life for the sheep." And David says, The Lord's people are the "sheep of his pasture." Is not this enough to satisfy us that Christ paid the demands of the law for the sins of his people? Is not justice satisfied with the price? We answer, Yes. Is there nothing more to be done, since Christ has finished their redemption? for Christ said, "It is finished." There remains nothing more to be done, only for the Spirit to release the prisoners and set them free; for Jesus to reveal himself to his people as their Savior. Truly is this a revelation from God. When a poor sinner is brought to see himself a sinner, and thinks he is lost, and after he finds he cannot do anything to merit salvation, his own righteousness being no better than filthy rags, then Christ is revealed to him as his Savior, and he can view with an eye of faith Jesus on the cross, suffering and dying for his sins. Then he can see how God can be just, and the justifier of such a sinner. Then he loves the Lord Jesus Christ, who loved him, and gave himself for him. So we see, dear brethren, that Jesus is the author and finisher of our salvation; for he hath saved us, and called us with an 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. We learn also from the word of God that every good and perfect gift cometh from God; that faith is the gift of God; that grace and truth came by Jesus Christ; and that "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." Now, dear brethren, does your experience of grace teach you these precious truths? If so, it is a revelation from the Lord; for it is written, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." And if we are included in the number, or

if we constitute a part of the people whom Jesus came into the world to save, the precious promises of the Lord are for us; and let us endure with patience all the trials, troubles and persecutions which come on us, knowing, as we do, that all things work together for good to them that love God, to them who are the called according to his purpose. And when we are done with the trials and troubles of this life, when this mortal shall have put on immortality, then shall we see Jesus, and where he is, there we shall be also. May this, dear brethren, be your and our happy lot, is our prayer for Christ's sake. Amen.

J. S. CORDER, Mod.
E. B. PHILLIPS, Clerk.

The Maine Old School Baptist Association, held with the Bowdoinham Church, at South Gardiner, August 25th, 26th and 27th, 1882, to the churches and members composing her organization.

DEAR BRETHREN:—Through the tender mercy of our covenant-keeping God we are again permitted to meet. We desire that the Lord may meet with us, and that his presence may guide us in these services, that we may honor his holy name, and that his children may be made strong in the Lord to take up their cross and follow him. He has said, "If ye love me, keep my commandments." We often ask what reason we have to hope that we are followers of Christ. In ourselves we see no goodness, but in him we see perfection. Can we, while in the flesh, expect to find perfection in ourselves? If this were possible, where would be the afflictions promised the children of God, or the fiery trials from which he has said they shall be delivered? Could we feel cast down and deserted? Should we be filling up the measure of his sufferings? To follow the lowly Lamb is to walk in his footprints. Dear brethren, if we are walking after Christ, we must partake of his sorrows as well as of his joys. Christ was a man of sorrow, and acquainted with grief, tempted, persecuted, forsaken by friends; aye, and more, for he was forsaken of God, for in agony he cried, "My God, why hast thou forsaken me?" Let us look at our travel, and see if we have passed through anything similar. We will go back to the time that we first had any knowledge of God. Felt we not the weight and burden of sin? Saw we not that we were justly condemned, with no way of escape? Were we not cast into the open field, with none to pity us? All was on account of sin, while in our ears thundered the law, "The soul that sinneth it shall die." As Christ was led into the wilderness to be tempted, even so have we been led; and while an hungered from our fast, as Christ was an hungered, have doubts more cruel tried us than tried him? "If thou be the Son of God, command these stones to be made bread." Christ, the incarnate Son of God, doubted his own identity! Is it more or less than every child of

God has done? But unto Christ the Spirit was not given by measure. He could say, "Get thee behind me, Satan." And when he smiles upon us, we too can say, "My Lord and my God." Again, we will go to the garden, where the Savior agonized, with the weight of the sins of his body, the church, and prayed, "If it be possible, let this cup pass from me: nevertheless, not my will, but thine, be done." Have not we, too, heavy with our sins, seeing in justice naught but death before us, yet felt to say, "Not my will, but thine, O Lord, be done?" O the agony of that hour! But when we came down from the cross, we entered indeed into the joy of our Lord, our salvation and life. Great is the mystery of godliness, and wonderful are all the ways of the Lord.

Now, dear brethren, if we are not mistaken in what we have written, the children of God are following him when they often feel that they are wandering from him; and this following him manifests the fruit of the Spirit. The followers of Jesus grow out of self, and are settled and grounded in the truth as it is in Jesus. Dear brethren, let us rejoice that he has gone before us, and that he leads us into green pastures, and beside the still waters, and enables us to trust in him, and rest in peace.

H. CAMPBELL, Mod.
J. H. LOWELL, Clerk.

CORRESPONDING LETTERS.

The Tygart's Valley River Association of Old School Baptists, now in session with the Valley Church, Randolph Co., W. Va., to the associations with whom we correspond, sendeth greeting.

DEAR BRETHREN IN THE LORD:—Through the goodness and mercy of that God who rules all things after the counsel of his own will, we are permitted to meet together in an associate capacity, for which great blessing we feel thankful to the author and finisher of our salvation. The churches are nearly all represented, as you will see on the face of our Minutes. We are pleased to have your corresponding messenger with us, Elder A. Canfield. We desire a continuance of your correspondence. May our Lord and Savior Jesus Christ be in our midst, and be our guide and great preserver through life, to keep us in peace with each other, is our prayer. May the mercy of our God rest upon you, and keep you from all harm, is our prayer for Christ's sake.

Our Minutes set forth where our next association is to be held.

J. S. CORDER, Mod.
E. B. PHILLIPS, Clerk.

The Redstone Old School Baptist Association, now in session with the Indian Creek Church, Monongalia County, West Virginia.

BRETHREN BELOVED IN THE LORD:—Through the goodness of the covenant-keeping God, we have enjoyed the high privilege of meeting our brethren in Christ. Your mes-

sengers and messages of love have been received, and our brethren edified. Our churches report peace amongst themselves, with few additions. We have been favored with pleasant weather during our meeting. Love and fellowship prevailed, and the preaching was all of a piece, giving all the praise to the glorious King in Zion. Dear brethren, may the God of all comfort guide you in the way of truth and holiness for his name's sake.

We refer you to our Minutes for the manner in which our business was transacted, and also where our next association will be held. We request a continuance of your love and correspondence.

JOSHUA CORDER, Mod.
F. K. COOPER, Clerk.

The Maine Old School Baptist Association, held with the Bowdoinham Church, at South Gardiner, August 25th, 26th and 27th, 1882, to all associations and meetings with whom she corresponds, sendeth love and fellowship in the Lord.

BELOVED BRETHREN:—Again we address you in this our Corresponding Letter, to inform you that we have been permitted to assemble ourselves together again, and to receive your messengers and messages of love. Your messengers have come to us laden with the gospel of our Lord and Savior Jesus Christ, and we have felt to say, with those of ancient times, "Did not our heart burn within us while he talked with us by the way, and expounded to us the Scriptures?" For we have felt that it was indeed our precious Savior talking with us through them. The preaching has all been of one piece, and our hearts have been made to rejoice in the truth. We earnestly desire a continuance of your correspondence.

Our next meeting is appointed to be held with the Old School Baptist Church at Whitefield, on Friday before the second Monday in September, 1883, when and where we earnestly desire to meet you again.

H. CAMPBELL, Mod.
J. H. LOWELL, Clerk.

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the Minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of Minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed Minutes by mail from any part of the country, and we therefore solicit our brethren to send us their Minutes for printing. We are but few, and our patronage should be kept within our own borders.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1882.

JAMES II. 10.

"FOR whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

In compliance with a request from a friend in Canada, the following thoughts are submitted to our readers; and as the law is referred to in the text, it may be that the request of our dear brother Vanmeter, in his letter in No. 17, page 199, may be answered in this article.

The subject on which the inspired apostle is writing, in this connection, is the practical illustration of the power of divine grace in the deportment of the saints in their intercourse one with another. As the saints here in time are subject to temptations and trials, and troubled with a law of sin in their members, it is very essential that they should be furnished with an infallible guide in the perfect rule, whereby to test their own feelings and thoughts. Without this rule, they would be liable to mistake the deceitful promptings of the carnal mind, which are suggested by Satan, for the directions of the Spirit of the Lord, by which they should be governed. Even those who walked with the Lord in his personal ministry, repeatedly required correction in this particular, as when they would have called down fire from heaven to destroy the enemies who reviled their Lord, and when Peter would have forbidden the delivery of his Lord into the power of the persecuting Jews. Then it is no strange thing that we often mistake the promptings of our sinful selfishness for the emotion of love to the cause and truth of our Redeemer. It is safe to conclude that any feeling or suggestion is of the carnal mind when it is at variance with the revealed rule or law of the kingdom of Jesus Christ. James says, in the preceding context, that the royal law is according to the Scripture, "Thou shalt love thy neighbor as thyself." This is designated as "the royal law," because it is the embodiment of the principle commanded by the King whom God has set upon his holy hill of Zion. This law is fulfilled in every one who is led by the Spirit of God; and without that Spirit, none can ever make the first effort toward its fulfillment. This epistle is written to those scattered tribes in whom this law is fulfilled; and their attention is called in our text to the requirement of perfect obedience to obtain justification by legal observance, in showing the exceeding greatness of the gift bestowed on them in that righteousness which justifies them freely, by the grace which is in Christ Jesus, from all things from which they could not be justified by the law of Moses, much less by any law not divinely authorized. Clearly, if that law could not give life, it is vain to expect it from any other law.

No law can accept any partial or defective obedience. If it is not perfectly fulfilled in every particular, it

is necessarily transgressed; and a perfect law can admit no compromise of its just requirements. This principle is inseparable from the very essence of law. A law whose demands are not fixed, cannot be a law at all. This fact is recognized by Paul, in his decision, Galatians iii. 10: "As many as are of the works of the law are under the curse: 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." This conclusively demonstrates the hopelessness of depending on legal works for justification; and the same principle is cited by James as enforcing the importance of obedience to the law of Jesus Christ in every particular, in order to be found "blameless in the day of our Lord Jesus Christ." It should be remembered that the saints to whom this letter was addressed were already freed from the law of sin and death by the law of the Spirit of life in Christ Jesus.—Romans viii. 2. Yet they were called to obedience to that law of the Spirit whereby they were made free; and only in that obedience could they enjoy the liberty of the sons of God, into which they had been translated. If any one can find license to gratify carnal desires of selfishness, covetousness, blasphemy, or any other form of iniquity, on the ground that the blood of Jesus Christ cleanses from all sin, such an individual has good reason to fear that the Spirit of Christ does not dwell in him. While those who are born of God are still subject to vanity, temptation and sin, it is to them a wearisome bondage, instead of a satisfactory indulgence. The law of the Spirit of life in Christ Jesus written in the heart, produces that hunger and thirst after righteousness which is the divinely declared mark of those who are blessed. It is manifest that such cannot desire to continue in sin. Hence, that love which knows no selfishness is the fulfilling of this "royal law" of the King of Zion.—Rom. xiii. 10. This love ruling in the heart, will prompt the desire to walk in obedience to all the directions and examples of our perfect Leader. As in the type, or pattern, defective obedience was sin, so in the perfect kingdom of Christ it is requisite that "Love be without dissimulation," and that the saints should "Let the peace of God rule in your hearts."—Rom. xii. 9; Col. iii. 15. This will forbid "respect of persons," recognizing only the manifestation of Christ in any person as the object of supreme love. So will "He who loveth God, love his brother also."—1 John iv. 21.

In the inspired instruction of which this text is an illustration, is presented and enforced the important admonition, "So speak ye, and so do, as they that shall be judged by the law of liberty." This law, which in the preceding chapter is described as perfect, is that law which is written in the hearts of all his Israel by the Lord, and is the same which is in the eighth verse called the royal law. In the spirit of it, this law dwells in every one who is born of God; but

while in the flesh, these may yield their members servants to the flesh, and so fail to work out that salvation which God works in them. Against this Paul warns them, saying, "If ye live after the flesh, ye shall die."—Rom. viii. 13. This is experienced by the saints continually, as sowing to the flesh, they of the flesh reap corruption. So James here gives the same instruction in the form of a command, accompanied with the demonstration including this illustration. If the observance of that typical law must be perfect to avail for the justification of those to whom it was given, how much more must the perfect law require implicit and perfect obedience. And as the violator of the law of Moses was cut off, or accursed from the privileges of the obedient Israelites, so they who transgress the royal law fail to enjoy the comfort and assurance inseparable from the fulfillment of its injunctions.

As connected with this subject, and exemplifying the various significations of the word *law*, as used in the Scriptures, the texts cited by Elder Vanmeter will serve to illustrate that point. "The law of sin which is in my members," is evidently intended to express that bondage under sin by which every desire to obey righteousness is opposed, and which compels the saint to groan for deliverance from its oppressive weight. This law is an existing principle of power, and not a precept or commandment. The law and commandment which is holy, just, and good, (Rom. vii. 12,) is the inflexible command of divine justice, in whose searching light sin appears exceeding sinful, and judgment to condemnation is manifested against all transgressors. By "the law of sin and death," (Romans viii. 2,) we understand that law whose transgression brought sin into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans v. 12. From the terrible pall of that universal death there is nothing which can give deliverance but the revelation of that immortality which is denominated the law of the Spirit of life in Christ Jesus, who in his resurrection brought life and immortality to light through the gospel.—2 Tim. i. 10.

"THE EDITORIALS." FIRST AND SECOND VOLUMES.

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We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

MARRIAGES.

In Middletown, N. Y., Sept. 12, 1882, by Eld. Benton Jenkins, Mr. Frank Haines and Mrs. Louisa Shannon, all of Middletown.

OBITUARY NOTICES.

DEATH has thrown his dark shadow across the path of our family and taken a bright flower. My daughter, **Lucy A. Hanover**, the subject of this notice, was born July 8, 1852, and fell asleep in the dear Redeemer August 21, 1882, aged 30 years, 1 month and 13 days. She never made a public profession, nor did I know she had a hope in that blood that speaks better things than the blood of Abel, until one week and one day before her death. I was by her bed watching her, and she said, "Pa, don't you think if the doctor would come he could give me something to reduce my pulse?" (which was about 125.) I said to her, "The doctor has done all he can." "Pa, do you think the doctor has done all he can for me?" I said I did. "O pa, don't you think some other doctor could do more?" I said, "Lucy, I must tell you the truth; I don't think they can." "O pa, how I feel! Have I got to die? O you don't know how I feel. Pa, I must not die now; I have too much to live for. How strange I feel, to think I must die and be buried, and leave all my friends here." I said, "Your friends will soon follow you." "But, pa, I am not willing to die, and it will be awful, awful to die and not be willing." "You will be willing, Lucy, before you are taken. The Lord says his people shall be willing in the day of his power. Don't be afraid; he will make you willing before he takes you." "O, pa, if that cloud could be removed, then I would be willing to go." "The cloud will be removed, Lucy; the Lord has promised to gather his children wheresoever they are scattered in a dark and cloudy day. If the light of God's grace had not shined in your heart you would know nothing about clouds." "Pa, when I was working at Mr. Boyd's, (some five or six years ago,) I was in such trouble about my condition, I thought I was lost. One night I sprang right up in bed, and thought I was lost forever, and these words came to me, 'There is an appointed time.' That relieved me and I went to sleep. I thought then if I was taken out of the world all would be well; but I got in the dark. I tried to live right, but I could not. I thought I was deceived. Sometimes I would think it would be all well with me, and again I would be in the dark. But I could never get those feelings back that I had when I felt I was lost. I have often wanted to talk with you since that time, and tell you how I felt; and then I would think I would never tell any person; but I have to tell you now that I have often listened to you and the Baptists talking, when you thought I was paying no attention. O how much I have thought about what I have often heard you say with reference to prayer, that it is not the words: God looks into the heart; that it is the feelings of the heart, when words could not express it." "My dear child, God has graciously granted me what I have been trying to pray for. I first tried to pray for your recovery; but when I had no hope of that, I tried with all the fervency of my soul to ask the Lord to give evidence that he had saved you by his grace, and then I would be willing to give you up; and, my dear child, in mercy he has answered my request. The Savior said he came to seek and to save that which was lost; and he shows his people first that they are lost, and then reveals his salvation." She said, "Pa, you are weeping, and I can't shed a tear." I said, "Dear child, God has said he would wipe all tears from the eyes of his children; he has wiped yours away; that is done here in this world; there are none in the next to wipe away." She said, "Do you think I have a hope?" "Yes, my child, I have not a doubt of that now, and I would not deceive you for all this world." "Pa, I have been searching the Signs to see if I could find any one writing their feelings that ever felt as I have felt, and I found one letter that describes my feelings; that is in the number for Feb. 15, 1882, written at Xenia, Ohio, by Frederick Miller." She talked for two hours in this way. That afternoon she asked her aunt if she could sing some good hymn, which she did. She said after her aunt came in and was sitting by her bed, all of a sudden there was a feeling came over her and she could hardly keep from singing right out,

"O land of rest, for thee I sigh!
When will the moment come?"

Through that week many precious words were spoken by her; but I pass to the day she died. In the morning she said, "Pa, I will not put in another night here." That day she again asked her aunt to sing, which she did, and I sang two verses, "All is well; all is well." And she sang with me. While I was holding her hand she said, "Pa, I am willing to go now." I said, "Lucy, I told you that you would be willing. I felt sure you would." "I am willing to go right now, if it is the Lord's will to take me. This moment I am willing. If this be death, I soon shall be from every pain and sorrow free." She told me a number of times that she was not afraid to die, but said to me, "Pray that I may go quickly and easy." At about half past seven o'clock p. m., as I was holding her hand and stroking her face, her spirit took its flight on the wings of God's love. Her last words were, "Pa, I am going." Sleep gently, dear Lucy; sleep till Christ shall come the second time, without sin unto salvation, when you will see the King in his beauty and be clad in immortality; for the truth of God declares that them that sleep in Jesus will God bring with him. The funeral was very largely attended, and a very able and comforting sermon was preached by Eld. G. N. Tussing, from the words, "I would not have you to be ignorant, brethren, concerning them that are asleep," &c. After which her mortal remains were laid in the Harlem Cemetery to await the voice of the Archangel and the trump of God, when the dead in Christ shall rise first; and we that live and remain, shall be caught up with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. In deep affliction, yours in love,

L. B. HANOVER.

CENTER VILLAGE, Delaware Co., Ohio.

DIED—At her home in Ceder Co., Mo., sister **Purellia Duncan**, aged 68 years and 30 days. Sister Duncan was born in North Carolina, July 23, 1814. She professed a hope and joined the Regular Baptist Church in Granger Co., Tenn., at the age of nineteen years; moved to Illinois in 1831, and joined the Morning Star Church, in Morgan Co.; moved to Sangamon Co., and became a member of the Lick Creek Church; from there she moved to Macon Co., Ill., and was in the constitution of the New Providence Church, in Dewitt Co., in 1853; then she moved to Cedar Co., Mo., in 1872, and united with the Cedar Creek Church, of which she was a member when she died. We see by this that she was a follower of the Lamb of God for nearly half a century, and was an example by life and practice in her long pilgrimage, that others would do well to follow. She was married to Bennard Cross, August 24, 1836, and was left a widow in 1845. She was married to Robert Duncan, Oct. 30, 1847, and was again left a widow in 1862. She was the mother of ten children, seven of whom are living. She was sick but a few days, and bore her affliction with christian fortitude, being conscious of her near departure, and said she was willing to depart. Her hope was in Jesus, and not in anything she had ever done. She leaves many relatives, together with brethren and sisters, to mourn their loss, but who sorrow not as those who have no hope. The writer delivered a discourse on the occasion. May the God of all grace enable her children to live the blameless life she has lived, is my prayer.

Yours in hope of eternal life,

J. R. BOLINGER.

By request of his bereaved wife, I write the obituary of brother **Jasper Jones**. He was born in Morgan Co., Ga., Jan. 18, 1813, and died of pneumonia, at his residence at Norwood, Madison Co., Ten., Dec. 12, 1881. Brother Jones received his education at Madison, Georgia, and there went into the mercantile business, and remained there until the spring of 1839, when he removed to Mississippi, and continued in the mercantile business at Holly Springs until the 15th of Dec., 1848, at which time he was married to Julian Aston, and went to farming. On May 24, 1851, his wife died, leaving three sons and one daughter. He then married Emma

Stewart, March 25, 1852. She had three sons and four daughters, and died August 25, 1873. He then married Jane Kirby, Dec 7, 1875. She is the mother of four children, (three sons and one daughter) one of them being born four months and four days after the death of its father. His sons and daughters were fifteen. He professed faith in Christ and joined the church of the Primitive faith and order in the eighteenth year of his age. The church to which he belonged was split by the spirit of missionism, but he remained steadfast in the apostles' doctrine. The church of Holly Springs was the first he joined after he came to Mississippi; and as it was soon found to be unsound, he withdrew his membership and joined the Cold Water Church of the Primitive faith. He was made clerk of the church in 1850, and kept in that position until the dissolution of the church, after which he became a member of Shiloh Church, near North Mount Pleasant, in Marshall Co., Miss., where he remained in full fellowship until the day of his death. Brother Jones was a devoted husband, a kind father and a useful citizen, highly respected where ever he lived; and the Baptists as well as his family, have suffered in this loss; but our loss is his eternal gain. He had kept the faith, and we believe he, like the apostle, has received the crown. That body that was sown in corruption, shall be raised in incorruption, to shine among the blood-washed millions that shall sing around the throne of God the eternal praises of the King of Zion.

E. A. MEADERS Sen.

DIED—At his residence, on Friday, the 23th of July, 1882, at half past five o'clock p. m., **Isaac Laymance**, aged 80 years, 1 month and 6 days. He was born in Morgan Co., Tenn., June 12, 1802, and remained there until he was married to Elizabeth Ragon, and then moved to Murry Co., Georgia, in 1831, and remained there until the winter of 1852, and then started for Texas; but the winter being so severe, and the road being bad, he stopped in Mississippi until 1854, and then came to Henderson County, where he spent the remainder of his days. He was a worthy citizen, and lent his aid at any and all times when needed, and was liked by all who knew him. He professed a hope in Christ in his early days, but never attached himself to any church, but was a firm believer in the doctrine of Election and Predestination, and the final perseverance of the saints, and that their eternal salvation is by grace alone and not of works. He was conscious of approaching death, from the time he was taken sick. His disease was old age and feebleness, though he was taken with a chill. He said that his time was about ended here upon earth, and that he was ready and willing to go at any time that the good Lord called for him; for he doeth all things well. He often prayed for the good Lord to hasten the time, that he might leave this world and be with Christ, which is far better. His first companion was a member of the Primitive Baptists, and was firm in the faith, and always filled her seat in the church when her health would admit of it; also his last companion, who is left to mourn her loss, is a member of the Primitive Baptists, and is firm in the faith, and well liked by the brethren and sisters. He leaves many friends and relatives to mourn their loss. May God of his infinite grace and mercy save us all in his kingdom of glory, where we shall be prepared to give praise more perfectly to Father, Son and ever blessed Spirit.

J. R. LAYMAN.

HENDERSON COUNTY, Texas.

BRETHREN BEEBE:—Please publish in the SIGNS OF THE TIMES the obituary of my beloved companion, **Catherine Reel**, who departed this life on the fifth day of July, 1882, aged 75 years, 4 months and 10 days. Having lost her mother when five years old, she was removed from Henry County, Ky., where she was born, to Harrison County, Indiana, from whence she moved, when seventeen years old, to Putnam County, Indiana, where we first became acquainted, and were married on the 25th of December, 1825; joined the Old School Baptist Church called Mount Pleasant, at their June meeting in 1842, and was baptized the next day by Eld.

J. W. Denman; was in the constitution of a church on the west side of the county, called Mount Gilead, where she remained an approved member till her removal to Iowa, in 1853, when she settled in Harrison Co., remaining in the same place until called home. She was the mother of ten children, all but one of whom preceded her to the grave. She leaves eighteen grandchildren and six great-grandchildren. To her own immediate household, to whom she was a light and guide, the loss is irreparable. She bore her last sickness, which was very painful, with patience, resigning herself to the will of him whom she believed had called her out of darkness into the light of the children of God. She esteemed the SIGNS OF THE TIMES very highly, next to the Bible; they were her great comfort, being a long time deprived of hearing preaching. She was a firm believer in salvation through grace alone, and went down to the grave peacefully, reclining on him that doeth all things well. And while we are left to travel this dreary pathway alone, our few remaining days, we believe it is well with her. A funeral discourse was delivered at the Old School Baptist Meeting House in Logan, on the third Sunday in August, by Elder W. D. Jones, from 1 Cor. xv. 55. "O death, where is thy sting? O grave, where is thy victory?"

HENRY REEL.

DIED—At her son's Joel Hurst, near Canton, Vanzandt Co., Texas, Feb. 8, 1882, sister **Elizabeth Hurst**. The subject of this notice was born Dec. 19, 1804, in Washington Co., Georgia, (the daughter of Joel Leverett) and in her nineteenth year was married to Samuel Hurst, and moved to Cowetta Co., Ga., where she joined the Old School Baptist Church in 1827, and was baptized by Elder Murcer; thence moved to Alabama, and put her membership in Corinth Church, where she remained until about the year 1868, when she started with her son to Texas. In the spring of 1874 she put her letter in Cool Spring Church, Vanzandt Co., Texas, where she remained until her death. From our first acquaintance with her, she never faltered from the faith, but ever rejoiced at the thought of a sinner being saved by grace. She has spoken many words of encouragement to the writer, to preach the word of God; but she is gone. On the 9th of February, she was laid in the sepulchre at Canton, to await the voice of the Son of God; "for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trumpet 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 hope of the resurrection is the christian's hope, and it is the ground and pillar on which my hope rests.

JOHN R. MARTIN.

CANTON, Vanzandt Co., Tex., June 1, 1882.

DIED—At his residence in Westerlo, Albany Co., N. Y., June 15, 1882, **Mr. James Staunton**, aged 76 years. He had a shock of paralysis, and survived but a few days. He has been a member of the Old School Baptist Church between forty and fifty years, part of the time at Westerlo, where he lived, but most of time at Middleburgh, where he resided longest. He has been a faithful member, and met with the church whenever his strength permitted. He left a wife, (who is also a member) and four children to mourn their loss. I preached at the funeral in Westerlo, from the words found in Hebrews vi. 19, to a large audience.

Yours in christian love,

I. B. WHITCOMB.

RECEIVED FOR THE CHURCH HISTORY.

Henry Stringfellow 2, D Bridges 2, S W Adams 2, Eld P M Wright 2, Levi S Reynolds 2, Eld Wm L Campbell 2, Dea R Beatty 2, Lewis Adkins 2, Preston Munkers 2, W G Simpson 2, W P Blackwell 2, J W Kemper 2. —Total \$24 00.

ORDINATIONS.

THE Primitive Baptist Church called Valley, in Randolph Co., West Va., convened pursuant to adjournment, and after prayer and a sermon, chose Eld. E. P. Hart. Moderator, and E. C. Canfield, of Valley Church, as Clerk.

Brother S. D. LEWIS was then set forward by the Church for ordination to the work of the ministry.

Elders E. P. Hart of Valley, D. P. Murphey of Leading Creek, James Murphey of Leading Creek, and Joseph Poe of Valley were called upon to officiate.

After a full and free investigation, the presbytery being satisfied with the experience and character of the candidate, proceeded with his ordination.

Reading and singing of a hymn by Elder E. P. Hart, and prayer by the same.

Interrogation by Elder Joseph Poe.

Ordination prayer by Elder D. P. Murphey.

Charge by Elder James Murphey.

The presbytery then gave to the candidate the right hand of fellowship.

Done by order of the church, at our meeting for business, July 8, 1882.

E. P. HART, Mod.

E. C. CANFIELD, Clerk.

ASSOCIATIONAL.

THE Oconee Old School Baptist Association will meet, if the Lord will, with the church at Black's Creek, Madison Co., Ga., three and a half miles from Harmony Grove, on the N. E. R. R., on Saturday before the second Sunday in October, where we hope to meet a goodly number of brethren and sisters from a distance. Ministering brethren are especially invited.

F. M. MCLEROY, Clerk.

THE Regular Juniata Baptist Association will meet with Providence Church, in Friend's Cove, Bedford Co., Pa., on Friday before the first Sunday in October, 1882. Persons coming by railway will be received at Bedford Station on Thursday, Sept. 28, by conveyances awaiting their arrival. A train will arrive from the east at 11.45 a. m., and from the west at 3.30 p. m. Persons at a distance coming on a train will please notify me by sending a card. My post-office is Charlesville, Bedford Co., Pa.

PETER M. MCCLELLAN, Church Clerk.

THE Lexington Old School Baptist Association is appointed to be held with the church at Gilboa, Schoharie Co., N. Y., on the third (instead of the first, as formerly) Wednesday in September, (20th) 1882, and continue until Thursday evening.

Those coming by the U. & D. R. R., will be met on Tuesday, at noon and evening. Those coming from the west will stop at Stanford, and inquire for David W. Parsons. D. S. ELLIOTT, Church Clerk.

THE New Hope Primitive Baptist Association will be held with the church at Ephesus, Drew Co., Ark., twelve miles nearly south from Monticello, and I think it would be very gratifying to the brethren and sisters if some of the ministers among our northern brethren could be with us on that occasion. The meeting will commence on Saturday before the third Sunday in October; 1882. If any should come by Pine Bluff, they can find one of our ministers in that city, (Daniel Westall) who will be glad to receive them and bear them company to the meeting. Railroad conveyance now extends to Monticello.

A. TOMLIN.

THE First Regular or Old School Baptist Association called Kansas, will convene (if the Lord will) with the West Union Church, near Muscotah, Atchison County, Kansas, commencing on Friday, at ten o'clock a. m., before the last Saturday in September, 1882, and continue three days.

Brethren coming by railroad will stop at Muscotah and inquire for Eld. B. S. Pate. Brethren are cordially invited to meet with us, especially ministers.

T. J. HOUSH, Clerk.

THE Kaskaskia Old School Baptist Association is appointed to be held with the Bear Creek Church, six miles northwest of Vandalia, Fayette Co., Ill., on Saturday before the fourth Sunday in September, 1882, and continue Sunday and Monday. A cordial invitation is extended to our brethren and friends to meet with us, especially to our ministering brethren.

All coming from the east and west will come on the St. Louis, Vandalia & Terre Haute R. R. to Vandalia, and those from the north and south on the Central R. R., where they will be met by the brethren and taken to places of entertainment.

E. SMITH, Clerk.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will hold its next annual meeting, the Lord willing, with the Hope Primitive Baptist Church, (the Saline County branch,) in Miami, Saline Co., Mo., beginning on Friday before the first Saturday in October, and continuing three days. A general invitation is extended, and especially to those who desire the welfare of Zion, and joy in peace and truth.

Those who come by the Wabash, St. Louis & Pacific Railroad, from any direction, should come to Miami Station, on Thursday, Oct. 5, where they will find a way to get across the Missouri River to Miami. Should any arrive at the station by night, they can procure beds in the Depot building till morning, and then go over to Miami to breakfast, calling on brother T. A. Eastin, who resides there. Trains stop at the station as follows: from the west at 10 o'clock a. m. and midnight; from the east at 6 o'clock a. m. and 5 p. m. There are also some freight trains that carry passengers.

Those who come by the Chicago, Alton & St. Louis R. R., will come to Norton station, Saline Co., Mo., where they will be waited on by brother Wm. Griffiths. Trains arrive at Norton from the west at 10 o'clock a. m.; from the east about 5 o'clock p. m. Those coming this way must come on Thursday.

Those coming by private conveyance will inquire for brother Mark Whitaker, two miles southeast of Miami.

R. M. THOMAS.

THE one hundred and seventeenth session of the Kehukee Baptist Association will be held at the church in Tarboro, N. C., commencing on Saturday before the first Sunday in October, 1882. Tarboro can be reached over the Wilmington & Weldon R. R., and the Tarboro branch, changing cars at Rocky Mount. Brethren, especially those of the ministry, are cordially invited to attend.

JOS. D. BIGGS, Clerk.

THE Salisbury Old School Baptist Association will convene in annual session with the church at Salisbury, Wicomico Co., Maryland, on Wednesday before the fourth Sunday in October, continuing three days. Brethren, sisters and friends are cordially invited, and ministering brethren especially.

Those coming by way of Philadelphia will take cars at the new Pennsylvania depot, Tuesday morning, either at 8 or 11.50 o'clock.

Those coming by Baltimore will take the steamer Kent, Pier 3, Light street wharf, at 5 o'clock p. m., Tuesday; or if preferred, can take cars at President street depot at 7 or 9.25 o'clock, Tuesday morning.

YEARLY MEETINGS.

OUR yearly meeting will be held at London Tract, Chester Co., Pa., to commence on Saturday before the third Sunday in October, 1882, at 2 o'clock p. m.

Those coming through New York or Philadelphia will change cars at Wilmington, and take the cars on the Wilmington Western R. R., for Landinburg, where they will be cared for.

Those coming by way of Baltimore will stop at Newark.

We hope to see a goodly number of brethren and friends, especially brethren in the ministry.

J. L. STATON.

A YEARLY or two days meeting will be held on the fourth Saturday and Sunday in September, with the First Old School Baptist Church of Roxbury, N. Y. Meeting to commence at 10 o'clock a. m. each day. A general invitation is given to the brethren and sisters, and especially to the ministering brethren.

WM. BALLARD, Clerk.

THE Old School Predestinarian Baptist Church of Fairfield has appointed a yearly meeting, on Friday before the last Saturday in September, (which will be the 28th of said month) and continue three days; said meeting to be held at their meeting house in Fairfield. We cordially invite all of our faith and order, especially ministering brethren, to attend with us, and behold our order.

By order of the church,

GEORGE LIVESAY, Clerk pro tem.

THE Old School Baptist Church of Columbia, Jackson Co., Michigan, will hold their yearly meeting, commencing on Friday before the first Sunday in October, (which will be the 29th of September, 1882,) at 10 o'clock.

All coming from the east or north will come to Napoleon, on the branch road from Lena-wee Junction to Jackson, and those from the west and the south will come on the Detroit & Hillsdale Road, from Bankers to Woodstock, a half mile south of our meeting house at Kelley's Corners. Come, all lovers of our dear Lord and Savior Jesus Christ.

WM. S. CARPENTER, Church Clerk.

If the Lord will, our yearly meeting will be held on the Wednesday and Thursday after the second Sunday in October, (11th and 12th) where we hope to meet many of the household of faith, who love the precious truth.

There will be friends at the trains on Tuesday noon, afternoon and evening, to take the friends to places of entertainment.

G. M. FRENCH, Clerk.

OTEGO, N. Y.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History some time this year is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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ON

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50. MIDDLETOWN, N. Y., OCTOBER 15, 1882. NO. 20.

POETRY.

GENESIS XXII. 14.

In the mountain of the Lord,
In the glorious heights above,
All the things that now seem hard
Shall be seen—the work of love.
All the trials and hardships here
Appear but blessings on yon sphere.
There the gloomy providence,
And mysterious paths that are
Quite confounding to our sense
Will be found—a Father's care.
Ways hedged up and friends removed
Will be there—real mercies proved.
All to bring us to his feet,
Humble in us all our pride.
Every cross, all that we meet,
Sore afflictions, side by side—
All remembered—all for good;
Now so feebly understood.

Gospel Standard.

PSALM XXXII. 8.

"I WILL guide thee with mine eye."

O Savior! whose mercy, serene in its kindness,
Has chastened my wanderings and guided my way,
Adored be the Power which illumined my blindness,
And weaned me from phantoms that smiled to betray.
Enchanted with all that was dazzling and fair,
I followed the rainbow, I caught at the toy;
But still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.
The blossom shone bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe;
And bitterness flowed in the soft-flowing stream.
So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.
I thought that the course of the pilgrim to heaven
Would be bright as the summer and glad as the morn;
Thou show'd'st me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.
I dreamed of celestial rewards and renown,
I grasped at the triumph which blesses the brave;
I asked for the palm branch, the robe and the crown—
I asked, and thou show'd'st me a cross and a grave!
Subdued and instructed, at length to thy will
My hopes and my longings I fain would resign;
O, give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine!
There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy, but they roll not below;
There is rest, but it dwells in the presence of God.

SIR ROBERT GRANT.

CORRESPONDENCE.

JERSEY SHORE, Lycoming Co., Pa.

DEAR SISTER WILLIAMS:—Some years ago you requested me to write what I hoped was my experience, of grace, and I will now try to do so, trusting the Lord will direct my mind and guide my pen. I have often been greatly troubled and distressed because I told so little before the church, and have often wondered how they could receive one who told so feeble a story. I had no desire to deceive them, although I have often feared that I did. I feel very unworthy to be among them, yet there I love to be.

When a child, I was taught to read the Bible and to repeat a form of prayer, and I thought I was doing my duty. For a long time I felt no uneasiness or fear of death and judgment; but after a while, I began to be afraid of death, but was more afraid that the Lord would take my mother from me as a punishment for my many sins; for I early learned and felt that I was a great sinner, and have often promised the Lord that if he would keep me safe from harm, I would try to serve him; but such promises were only made to be broken. When quite young, I remember how I wished that I could be like such a one, for I thought they were so good, and then I would not fear death, and the Lord would take me to heaven. But as I grew older such feelings left me. I loved the world and its pleasures, and it was not often that I was troubled with such thoughts as I formerly had. When they would come into my mind, I could think that after a while, when I should be done with the pleasures of the world, and get settled down, then I would serve the Lord. But I cannot tell whether I ever believed that I could save myself, yet I do not think I ever did, although I was taught that we had a work to do. My companions often said to me, "Why don't you get religion? You would then be much more happy." I would reply, "How can I get it?" I know not how to pray. I often desired to feel as I heard others say they felt, but I felt too great a sinner to even implore the favor of the Lord. When sixteen years old, there was a revival meeting held by the Methodists where I lived. I always attended meeting with my mother, although at that time I had no enjoyment there. A great many of my young friends went forward at that meeting, but I had no desire to go, for I thought the Lord could convert me where I

sat, as well as there. I can never tell the darkness that filled my mind for several months before the meeting began. That summer I had passed through one of the greatest worldly trials, and I supposed that was what darkened my mind and kept the burden on my heart. While attending the meeting, my trouble grew so heavy that I almost fainted under it. I slept very little, and felt afraid to close my eyes, lest I should awake in torment. The meeting had progressed about four weeks, and I had attended every night, but found no comfort or relief there; so I staid away for several nights. I tried to read the Bible, but had no understanding of it, and could find nothing there for me but condemnation. I had no desire to talk, and always left the room if any one came to talk to me. After staying from the meeting for several nights, I again attended, and after coming home I retired as usual, but, strange to say, I fell asleep, which I had not done for several weeks. I dreamed that the last judgment day had come, and the Savior was there. On his right hand sat the redeemed, and on his left hand sat the lost. At a table on one side of the room sat a man with the book of life spread open before him. Mother sat at the right hand of the Savior, but she seemed indifferent to my fate. I felt almost sure that my name, if there at all, was numbered with the lost. I did earnestly wish the man might find it in the book of life, and I asked him if it was not there. He said, "I have not found it." I went out and wept bitterly, but could not give up all hope of his finding it there. I went back and looked over his shoulder, to see for myself; but I could not read it, for it was written in Greek. After turning the leaves for a long time, away back in the book he found my name. Then I awoke. I told no one of my dream until the next evening. When I got to the place of the meeting there was no one there except a lady friend of mine. I felt impressed to tell her my dream, for it troubled me greatly; but before I was done, the minister gave out his text, which was Rev. xx. 12, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." I cannot describe my feelings when he was through reading, nor do I remember anything of his sermon. I certainly felt like Jonah, for the floods com-

passed me about, and all the billows and waves passed over me. I tried to pray, but I could not even say, "Lord, be merciful to me, a sinner." I went forward for several nights, and then staid away; for it seemed that the more I went, the harder grew my heart. About that time I dreamed that I was standing on a platform, surrounded by water black as ink, and there was no possible way of getting off without passing through that water. I stood trembling with horror, to think of my lonely fate, when some one spoke. I turned about and there stood a woman. She said, "Come with me." I followed her up a spiral stairway, which seemed to me a long distance. At last we came to a long hall, with a door at each end. As I went to open one of them, my guide said to me, "That leads back to where you came from. I opened it, and looked down into the black water that we had left. We passed through the other door, and still went upward, and after a while I heard singing; and as we went nearer I heard the words,

"Ye angels who mortals attend,
And minister comfort in woe;
Come, listen, my heavenly friends,
My happier story to know."

I'll sing of a theme most sublime;
No sorrow my song shall control;
I'll sing of a happier time,
When Jesus spake peace to my soul."

I have since seen the words in print, although I do not remember ever having heard them before. When I awoke, my trouble seemed to be gone, or a great part of it, but only for a short time. Before evening it came back, worse than ever, and I thought, Can it be that I can live another day? All nature seemed to mourn with me. My friends seemed to pity me, and tried to comfort me; but it was all in vain, for I scarcely heard them. I had almost made up my mind that I would not go to the mourners' bench again, for I felt it was no use. I seemed to be getting worse and my burden heavier, so I thought I would go once more, thinking it would be the last time, and that I could not live to see another sunrise. O how terribly I felt! I could not utter a word, nor hardly think. After meeting was dismissed, several came and spoke to me, but I did not hear what they said. I seemed cold and dead to all around me. Suddenly, like a flash of lightning, light flashed through me. I felt light and all I thought of was light. The darkness and burden were all gone. I continued in this frame of mind for about two weeks. I felt so happy that I wanted to tell it to every one I met.

"I could not believe
That I ever should grieve,
That I ever should suffer again."

All nature seemed to be rejoicing with me. The sun seemed to shine more brightly than usual, and the trees seemed to be joyful. I remember that a young friend said to me, while I was telling her what I enjoyed, "You will never feel that way again." I could not believe her. But alas! I soon found out differently. I joined the church, but soon after doubts began to arise in my mind, and my peace and joy were gone. O how I wished them back! I even wished my burden was back; but it has never returned. I afterward had some bright seasons, and many dark ones. I felt so lonely and so different from the others, I often wished for some one to talk with. No one felt as I did. Attending meeting was often a task, and often did I mourn my utter unworthiness and inability to speak in the meetings. At that time I had never heard much about the Old School Baptists, and what I had heard about them was so hard that I thought I never wanted to hear them. Several years before this, I had heard Elder Rosa, and I liked him very much, but I did not at that time feel any interest in things of that kind. When I came to Jersey Shore, three years ago, and heard the Old School Baptists talk, I thought, Here are a people that feel as I do. I have got home, after being in the desert so long. I felt a love for that people that I never felt for any other. But I did not then think of being with them. I had no thought of baptism. I never had thought much about it. I was sprinkled when quite young. I thought it was right for those to be baptized who felt it was the right way, but I never intended to be, unless my mind was so impressed. I have often felt, since I was baptized, that I should have waited a longer time, for I felt unworthy to be among the people of God. But where could I go, were I to leave them, or they to leave me? For almost two weeks after I was baptized, I enjoyed almost perfect peace; but since then I have had but few seasons of rejoicing, yet far more than I deserve;

"For if my soul were sent to hell,
God's righteous law approves it well."

I trust I have not deceived the dear people of God. I do believe I love his people. My hope at times grows very dim, and I can hardly see my way, and feel that the light has nearly gone out; but blessed be his holy name, before it is entirely gone, Jesus, who ever liveth to make intercession for us, causes it to shine in my heart again. I have occasional seasons of rejoicing, and feel that my Savior is near me; but I am often in darkness, and am made to say with the poet,

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never known his name."

Your sister in hope of eternal life,

JENNIE LAMASON.

STATE ROAD, Del., Sept. 8, 1882.

DEAR BRETHREN BEEBE:—I have in my hands a sketch of the experience of one of our young sisters in the church at Little Creek, which, though not written for publication, I have requested the privilege of sending to you, for the perusal of the brethren and sisters generally. It is from one, as will be seen, brought out in early youth; one among a number of remarkable and very interesting cases, that have been gathered into that church within the last two or three years. It cannot fail to be read with interest and profit.

E. RITTENHOUSE.

DEAR BROTHER BENSON:—As you desired me to write out some account of my exercises, I will endeavor to comply with your request.

I was born in Sussex County, Delaware, December 25th, 1865. I remember, when quite young, often meditating upon the subject of death. When there would be a death in the neighborhood, especially of a young person, there would come a great fear upon me; not that I thought much about a future state, for I did not at that time, but that there was so much to live for. O, thought I, if I should be called away while so young, I would miss so much pleasure, and happy seasons of enjoyment in the world. When about the age of eleven or twelve, life began to seem more dull with me, and the pleasures of the world less attractive. I did not see so much to live for any more. I began to have very bad thoughts of myself, and at times to feel so very badly, that when in company I would wish to be alone. I would sometimes wonder why my playmates did not shun me, for of all children, it seemed to me I was the worst. I could not tell why I had such bad thoughts of myself, as I had never committed any outbreaching sin. I had never yet thought anything much about religion, but had grown up with the idea that if I should ever become religious, I would not make any profession, but remain outside of the church. I would at least let religion alone until I was grown up, for the world presented so many attractions. So time passed on until I was near my thirteenth year, when it seemed I could not put it off any longer. Some of my near and dear friends were being called away, and I did not know but I might be the next; so I set about trying to prepare myself for a better world. For awhile I thought I was succeeding very well with my work; but at times, when in worldly company, I would be very thoughtless, and act as though I had never tried to live a better life; and then, when I would be alone, I would reflect on my conduct, and think it was very wrong for me to do so. It soon began to seem like a task for me to perform the work as I had commenced, and I wearied of it. My mind and desires were still after the world, and before very long I determined to give up religion till I got older. I did not remain at ease long, and when near my fourteenth year I

was again troubled, and my trouble this time was not so easy to get rid of. I now saw myself a lost and ruined sinner in the sight of a just and holy God. It seemed to me that nearly my whole past life had been spent in sinning against him. While I felt to mourn over the sins of the past, I was more especially distressed with my present condition. All I did seemed to be mixed with sin. I would find myself crying out, "Unclean, unclean;" yet there was a continual cry with me for mercy. I went to meeting whenever I had opportunity, but could find no comfort there. Sometimes, when coming home, I would think I would not go again, for there seemed to be nothing there for me; then, when meeting time came again, I would find myself anxious to go. I would frequently read the Bible, and could find many precious promises there, but they were not for me. After nearly a year had passed, with but little change with me, Elder Staton preached at my father's house. This was the first preaching that I had heard that particularly took my attention. He described my feelings very plainly, and told my most secret thoughts. This I thought he could not have done if he had not been there himself. But when he spoke of the believers' precious hope, and of their seasons of rejoicing, he left me out, though not without the hope that I should some time experience these things for myself. A few days after this there came a sore trial to me. A brother and a sister-in-law, both near and dear to me, were called away by death. Only eleven days passed from the death of the first until the death of the other. I cannot tell anybody the sorrow and desolation that filled my poor heart. Future prospects for pleasure in the world were all blighted now, and everything seemed to be turned to darkness and gloom. I now feared that I should be taken sick myself. I had it fixed in my mind that if I should, I would not get well. In a few days I too was taken down, and was for many days unconscious, and my recovery considered doubtful. When others began to have hopes for me, I had none for myself. They did not know, as I knew, what a sinful life I had lived. I thought the Lord never intended for me to get well. The thought to be banished forever from God, was indeed terrible to me, but I felt my condemnation just. Why had I lived such a sinful life? For some days I could not even ask for mercy; I thought it would be a sin for me to take that holy name upon my lips. Thus I would lie upon my bed, weeping and mourning over my sad condition. O how I wished I had never been born, or that I had died in infancy. After awhile I became more composed, and I felt to promise that if the Lord would raise me up again, I would not sin against him any more as I had done. I made many promises, which I afterwards found, to my sorrow, that I lacked the ability to keep. My sickness was long and severe, but after a time I began to

improve; and I never have felt since to be so wild as before. Our yearly meeting came in the next April, but it found me still without hope, and without God in the world. I returned home from the meeting with a heavy heart. When, if ever, will this burden be taken from me? The next day was indeed a sad day to me, one of the saddest days of my life. I felt to avoid all company, preferring to be alone. I could scarcely work or eat. I would read in the Bible, when I could do so without being noticed. I did not care for any one to know or suspect the trouble I was in. It seemed that I had lost all interest in work or any earthly thing. My mind was not on my work. I do hope that I did at this time feel an interest in spiritual things. I longed to know whether I was one that was chosen in Christ. I wanted to be in company where the conversation was on spiritual and experimental things. I wanted to know whether there was any hope for me. There seemed to be none. How often have I repeated these words,

"If my soul were sent to hell,
God's righteous law approves it well."

The more I tried to help myself out of the mire in which I was sinking, the lower I sank. I longed to live a purer, holier life, but it seemed I could not. The good that I would, I did not; and the evil that I would not, that I did. My burden seemed to get heavier, until I thought I should sink beneath my load of guilt. I gave up all for lost, and thought my days here would soon be ended. I remember one evening uttering the words, "Lord, let me know ere long, as I cannot endure this much longer." One morning I arose very early and took up the Bible again, to see if I could find anything there for me. I opened the book, and my eyes fell upon these words, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What beauty dwelt in these words! I had read the words many times before, but never had they seemed so precious as now. From that time my burden seemed gradually to wear away, until at last it was all gone, and I found myself sitting at my Savior's feet, enjoying his presence. My mind now seemed to be lifted from earth, and fixed on things above. I was indeed happy.

"Jesus all the day long
Was my joy and my song."

Now I was very anxious to hear preaching, and the first opportunity after this peaceful and happy season was in the month of July, at Broad Creek. How good that preaching was to me. It was "sweeter than honey and the honey-comb." I then felt a desire to become a member of the church; but after spending many days in rejoicing in a precious hope, I began to have doubts as to the reality of what I had passed through. But the words, "We know that we have passed from death unto life, because we love the brethren," gave me encouragement. If I knew my own

heart, I did love them. They were the dearest people on earth to me. I had as yet told none of these things to any one, for I feared that I might be deceived; yet sometimes when alone I would wish for some dear friend to whom I might freely talk of these things. One Sunday Elder Rittenhouse asked me if I had never thought of asking for a humble place in the church. Dear brother, imagine my feelings, if you can, at that moment. What had ever led him to ask me that question? If I had betrayed anything, it had been in actions, and not in words. The next day a young lady came before the church, and was received and baptized. O how I longed to take the step she had taken. How happy she looked to me! I thought, How full of beauty is the path of duty. I was afraid I could not live as I ought. If I only had a brighter evidence; but my evidence is so small. I feel so unworthy and unfit. Sometimes I would think I would remain outside the church; still I felt that I could never be satisfied there. If I could feel sure it was right, I would go as I was, and trust in him who can give strength in weakness. I tried to pray, and to ask the Lord to direct me; but he did not show me as I expected. But I trust it was he who kept the subject constantly on my mind, whether waking or sleeping. Such passages as these, "If ye love me, keep my commandments," "If ye love me, ye will keep my commandments," "He that taketh not up his cross, and followeth after me, is not worthy of me," were on my mind a great deal. Hoping that it was right, and the path of duty for me, it seemed at least the only way wherein I could find peace and rest. I went to Little Creek on the eighteenth of last February, and was received and baptized the same day. It was a day never to be forgotten by me. "Weeping may endure for a night, but joy cometh in the morning." There was a time when the days and nights passed wearily by. Sorrow was with me in the night and also in the morning; but I think now that I must be reaping with joy that which was sown in tears. He has been leading me beside the still waters, and feeding me upon the green pastures. He has enabled me to come to him, and to sit down under his shadow with great delight, and his fruit is sweet to my taste. That day was a happy day to me, and so was the night following. So blissful were the hours that I cared not for sleep, but laid awake and reflected on the wonderful dealings of the Lord with me.

"Sweet to look back and see my name
In life's fair book set down;
Sweet to look forward and behold
Eternal joys my own.
"Sweet to reflect how grace divine
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suffering paid."

I felt that he had brought me to his banqueting house, and his banner over me was love. I cannot expect that it will be always thus with me, for it is through much tribulation that we must enter the kingdom.

The length of this letter admonishes me to bring it to a close. You will please pardon me for all that has been said amiss. Yours in hope,
MARTHA E. HASTINGS.

ANDERSON COUNTY, Texas, Aug. 1, 1882.

DEAR BRETHREN BEEBE:—For some cause I desire to send you for publication some of the dealings of the Lord with me, a poor sinner.

I was born in Walker County, Alabama, February 15, 1851. My parents moved to Texas when I was quite young. They tried to raise me aright, but I was a sinner by nature. I never thought I was as great a sinner as some others, until I was brought to see my true condition, and then I thought I was the chief of sinners. I then thought I would go to some secret place, and there try to ask God to have mercy on me, a poor, lost, ruined, undone sinner; but before I would get to the place I had selected, my mind was so troubled on account of my sins, which appeared like mountains on either side, that I would kneel or sit down, and try to pray; but all I could say was, "God, be merciful to me, a sinner." I thought I had to do something to get religion; but something seemed to say to me, "You are too young yet; wait until you get older, and then you can serve God aright." I was four or five years in this condition. Sometimes my burden was so great, and I had such serious thoughts about death, I felt that if I should die in that condition, I would go to the place of torment. I felt ashamed to go into the company of my young associates, for fear they would laugh at me, or think I had done something bad. At times I would attend balls, and dance and play, and try to wear my trouble off, and at times it would leave me, to some extent; but often I have been on the ball-room floor when serious thoughts would roll into my mind. I went on in this way until on one Sunday, when I attended an Old Baptist meeting. Before the preaching commenced, I was sitting outside of the house, with a large company of young men, when my burden seemed to come upon me heavier than ever before. I thought I was of all men the most miserable. It seemed to me that mercy could never reach my case. I thought I would go to some secret place, and try to ask God to have mercy on me, a poor sinner. So I started and got about two hundred yards from the house, and there I fell upon my knees and tried to pray; but my prayer did not seem to rise higher than my head. I got up and went back to the house, burdened and overwhelmed with trouble. The religious services had commenced, and I thought I would go into the house. When I got inside, it seemed to me that every eye was cast upon me. I felt very much ashamed, so I got as far back as I could, on the back seat, so that no one might see me. Time rolled on, and still I got no better. I often read the Bible, to see if I could find something in it that would do me

good or give me some relief; but I could not understand what I read, except the law part, and that condemned me. I continued in this condition until August, 1873. About the third Sunday in this month, the Missionaries began a protracted meeting, which continued one week. Toward the middle of this week it appeared to me that they were doing a great deal of good. The young people were going up to the mourner's bench to be prayed for. Some were shouting and singing, saying they felt happy. I thought I would also go up and be prayed for, as I was hunting for relief. I felt so much worse than any one else, that I felt willing to change places with any of them, or with the beasts of the forest. I thought there was a chance for every one else but me, a poor, lost and condemned sinner. I could not help crying, "Guilty, guilty before God." On Friday, the last day of the meeting, I hope I was brought to see and feel my nothingness. While they were singing, a light shone around me that was so beautiful, I cannot describe it. It drove out all the darkness of my soul, and I saw clearly the plan of God's salvation. Then my burden was removed, and I could say, Salvation is of God, and of God alone. The meeting broke up, and I thought I would tell my father and mother what I had experienced; but a few moments afterwards, something seemed to say to me, "You are deceived, and if you are not careful, you will deceive others." So I began to think I was worse than ever, and wanted my burden back again, so that I could better tell how it went. I continued in this way, doubting, and trying to pray the Lord that if I was deceived he would grant to undeceive me. A short time afterward, one night before going to bed, I tried to humble myself before my God, and asked of him, if I had ever received the pardon of my sins, that he would show it to me in some way that might please him. I went to bed and fell asleep that night, and dreamed I was in a field, and was singing and shouting for joy, with that joy which is inexpressible and full of glory. I thought I was ascribing to God all the honor, power and glory. The next morning when I awoke, I felt like I was a new man. Every created thing seemed to be praising God. I never had been much of a believer in dreams, but this one I think much of and about. Still it was not long after this until doubts and fears came upon me with great force. It seemed to me on that morning that I could not doubt, for all around me was love. I never had thought much about the different denominations of religionists. The Old School Baptists had always been my choice, so I went to their regular monthly meeting on Saturday before the fourth Sunday in October, 1873, and told them a part of what I have written. I was received for baptism, but it was put off until the November meeting. When the fourth Sunday in November came, the weather was

so rainy that baptism was postponed until the fourth Sunday in December. At about ten o'clock in the morning of that day my wife and I went down into the water, and were baptized by Elder B. Parker. When I came up out of the water it seemed to me like I had left something behind that never has troubled my mind since. Yet I have had many doubts and fears since then, and have also had some refreshing showers of love and joy. I know that in me, that is, in my flesh, there dwells no good thing. I know that if I am ever saved, it must be by free grace, and grace alone.

Now, dear editors, if you think there is anything in this letter that will be of any account to any one, you may publish it. Do as you please with it. May the Lord bless Zion, is my prayer.

M. T. W.

BRETHREN BEEBE:—Last week I could not give a satisfactory reason of my hope. Last Saturday as I sat in covenant meeting, while one after another spoke with so much freedom, O how timid, weak and doubtful I felt, not even able to tell that I had a hope that their God was the God of my salvation. And I felt still worse, when I returned from meeting on Sunday, after hearing a sermon preached from Gal. iv. 4, 5. I felt it to be the truth. Thoughts like these came to me, Can it be possible that I have not received the adoption of sons? Have I not been redeemed? If I have, have I wandered so far from the "good Shepherd?" As I rose next morning after a sleepless night, sick in body, troubled in mind, with but little courage to commence the tasks of the day, after a while these words, "Let not your heart be troubled: ye believe in God, believe also in me," were repeated to me several times over, until I could not help believing. Also, "Our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen." As I kept repeating them over, I forgot my trouble. I thought surely it was well to be afflicted, if it but serves to bring me nearer my Savior; "Even though it be a cross that raiseth me." Before night I was persuaded that neither death, nor life, should be able to separate me from the love of God which is in Christ Jesus our Lord. As I sit here this evening, in my mind I am going over my six years travel from darkness into light. The commencement of these years found me in prosperity, very ambitious, and laying up earthly treasures. There came to me seemingly all at once a feeling of dissatisfaction with my work, and with my plans for the future; dissatisfied with this world, and no hope for a better one; and O, I wanted a hope and prayed for one. I commenced reading the Bible, the Old Testament; but I did not read very far. Then I went to the New Testament. It all seemed a mystery that I vainly tried to solve. Night

after night, when I would sleep for awhile, I would be repeating passages of scripture, but I could not remember them when awake. I loved to read about Christ, and in him was my only hope for salvation. I now pass over several years of sickness and trials, through which an ever-protecting arm seemed to carry me. I could but feel that it was so, and I tried to express my thankfulness, and I built up quite a little hope for myself. My father was talking in regard to election, and I comprehended more fully the meaning than I ever had before. He said that God's people were chosen in Christ before the foundation of the world, and his salvation could not be changed. In a moment my hope fell to the earth, and in bitterness of spirit I turned and replied against God. If any one ever suffered the torments of hell here on earth, I think I did then, and I had to acknowledge that if I was sent there it was right and just. During the remainder of the year, I felt more of a calm resignation to the will of God; I did not have much trouble of mind. And now I come to a day I always like to speak of, when the clouds of doubt and unbelief were all removed, and the mountain of sin became a plain, and I entered into God's holy sabbath, prepared for all his people. As I look back over the way I have been led, was it anything that I had done that brought me this sweet rest? Ah, no. Grace all the work had done. And it was this same grace that made me willing to tell in Zion of his wondrous love and power to save, and gave me a place with the dear brethren and sisters,

"No more a stranger or a guest,
But like a child at home."

To you I extend my heartfelt sympathy in your bereavement.

Affectionately, R.

CAIRO, Thomas Co., Ga.

DEAR BRETHREN IN CHRIST:—For some time past I have been thinking of giving a relation of what I hope has been the Lord's work with me. When I look back over my life, and see the dangers and snares through which I have passed, it seems a mystery that my life is still spared. I was left an orphan when young, to wander from place to place, among wicked people, surrounded by many temptations, and was very easily led astray. I received little or no instruction to lead a moral or pious life. When about nineteen years of age I was married, and then I thought I would try to be good and get religion, for I wanted to be a genuine christian. But alas! though I tried to get ready, I could not get exactly fixed to commence the good work. I would keep promising myself that at some future time I would do better. In this way I went on, and finally I began to have serious thoughts about my condition by nature. I decided to attend meeting and listen to the preaching more than I had in the past, and I began to think that the Primitive Baptist was

the true church of Christ. Some of them I liked and esteemed as good christian, but some of them I thought were too full of prejudice to be good christians. But I began to feel condemned in the sight of all human beings, and felt so mean, sinful and unworthy, that I promised myself that I would not go any more in the company of any of them; but when I would get by myself, I felt so miserable that my whole desire was to get into the company of some of them, and more especially with one precious old brother who lives near me. I would find myself going about to get with him, and would make some excuse for so doing. He generally said something about the church, or of the Lord's dealings with his people. Though I felt a continual desire to pray, yet I did not feel worthy to offer one word. After going along in this way for some time, I felt a strong desire to go to the home of the pastor of our old home church, and try to tell him something about my trouble, for I thought he would tell me something to do that would relieve me. So I went, and staid all night at his house, and tried to tell him how I was getting along; but it seemed that I had nothing to tell him, and I felt that everything I told him was a lie, and that he knew it. I felt so much condemned, and so despised by one I dearly loved, that I began to weep; and felt sorry at heart that I had gone to his house. The next morning I did not want any of the family to see me, for I felt that I knew they all hated me; so I went off from the house and strolled around until near meeting time. I felt that I could not meet the people there, yet I thought it would not do to go home without hearing the preaching. I went to the meeting, but in tears. I thought all the people were watching me, and that they hated me; so I found no enjoyment there, nor anywhere else. That evening I started for home, and while going along I was trying to study about believing in God. I thought I believed in the power of the Lord as firmly as any one could. When I got time I wanted to read the Bible, so I took the book and opened it, when my eyes fell upon the words, "Let not your heart be troubled: ye believe in God, believe also in me." These words seemed to sound like thunder in my ears, so much so that I could not think of anything else. I laid down with these same words sounding in my ears, and was so worn out with my trouble that I thought perhaps I might fall asleep; but I could not sleep. After several long hours of the night had passed, I saw, as it were a light, which seemed to reach from the sky down to me, and it seemed to fall on my breast, and something like a voice seemed to say, "This is the love of God. Thou shalt be filled." I thought I felt it in every part of my body. I felt so much relieved and so good, that I was praising the Lord; for I felt that I was in the hands of him who had all power in heaven and earth, and that it had pleased him to save my

poor soul from the brink of woe. I think I then promised my Lord to take up the cross and follow him, for I thought I saw the way so plainly that I would always know it. So I went and offered myself to the church, and tried to tell them what I had experienced, for they were, and yet are, above all other people to me, although I do not feel worthy to have a name among them. I think I esteem all the saints better than myself, and often feel that one so vile as I am cannot be one of the Lord's people. Can it be that they have so many gloomy doubts and fears as I have, and feel almost like saying, I know I am deceived? Yet I sometimes feel that it was the power of the All-sufficient, and the forcible words of the apostle come to my mind, "We know that we have passed from death unto life, because we love the brethren."

But I must close lest I weary your patience. Your brother, I hope, in the faith,

J. R. TAYLOR.

BATH, Maine, Sept. 2, 1882.

MY DEAR AND LOVED BRETHREN:—I have thought many times during the past year that I would write and send it to brethren Beebe, and if they thought best not to give it a place in the SIGNS, it would be all right; but I have had one excuse after another, until now I have had one more privilege of meeting with the brethren at the association, and I feel that I want you all to know what a good meeting we had. Elders Chick and Quint preached Christ and him crucified. We were comforted and fed while listening to the preaching, and felt it was good to be there; glad that the Lord had been so good to us, in permitting them to come and preach the truth in its purity, and also giving us the hearing ear so that we could feast on the precious truth. It was very pleasant to me to meet them once more face to face, for I am permitted to meet the saints only once in a while, and I often find myself wishing I could see some of their faces. I feel that I am not worthy to be with them, but when I get into their company I am contented, and have such a homelike feeling, I enjoy every moment with them. I love to hear them speak of the goodness of God to them, that he has led them about and instructed them; and they give all the praise to him, who has done great things for them. We had two social meetings, and had a very pleasant time. All were of the same size, "less than the least of all saints." Each one had tried to obtain salvation by their own works, and had been brought to a place where it had all been swept away from them, and they were made to cry, "Lord, save, or I perish." Then, when Christ was revealed as the way, the truth, and the life, the Lord put a new song in their mouths, even praise unto his name. We who have been taught that we are sinners, have had to learn again and again that in our flesh there dwells no good thing; that the carnal mind is enmity

against God, so that we cannot do the things we would. Sinners saved by grace can at times sing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." This world is not our abiding place, for we must pass through much tribulation; but in Christ we have peace that this world can neither give nor take away. How glad I am that God knows every joy, sorrow and trial we shall have; we cannot have one more nor one less than he has appointed. He is the same yesterday, to-day and forever. "I am God; I change not."

"Not as the world, the Savior gives;
He is no fickle friend;
Whom once he loves, he never leaves,
But loves them to the end."

I feel as if this letter tells but very little of our good meeting; but it will be remembered a long time by us who were there. I hope it is the Lord's will for us to meet many more times, and enjoy the sweet love and fellowship we felt at this time, and I wish every one of you could be with us; but the time will come when all of God's children will be gathered in, and there will be no more parting; sinful flesh will be laid aside, and we shall be satisfied, for we shall see our Lord as he is, and be like him. May God bless you all, and reconcile us to his will, is the desire of your unworthy sister,

ATTIE A. CURTIS.

DEKALB CENTER, DeKalb Co., Ill., Jan., 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having recently returned from the south-west after an absence of over fourteen years, I feel very desirous for the renewal of friendship and communion with the saints, the humble followers of the despised Nazarene, known as the Old School or Primitive Baptists, of the state of Illinois particularly, and also of the other states; as I am persuaded that they who are such are all of one, being the only one of that mother who is from above, and free born, even Jerusalem, who is the mother of us all. We are surrounded by the old mother's children, natural religionists of almost every caste, none of whom can speak the gospel language, neither do they seem to understand it. And as we have an humble hope of an interest in the precious blessing of the everlasting and well ordered covenant, by the blood of which we believe we have been brought out of the pit wherein is no water, and being assured that all around us is but a distracting Babel, or confusion, we inwardly sigh and long for the communion and fellowship of the saints, the excellent of the earth, in whom is, we trust, our delight. While we realize our exiled condition, we often yearn, as bones of the mystic body of the precious Redeemer, to come together, bone to his fellow bone, as witnessed in the valley of old. Although our bones are scattered at the grave's mouth, often by internal conflict and struggle, as well as by external trials and vicissitudes, nevertheless we sometimes

feel for a moment to exult in the reflection that not a bone of that dear devoted body can be broken; also, that it took every board to form the tabernacle in the wilderness, and every one of them was required to fit into the respective sockets or mortices of silver; thus figuring forth the consummate union so sweetly taught by him who spake as man never spake, when he said, "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us. I in them, and thou in me, that they may be perfect in one." O hallowed thought! Members of his body, of his flesh and of his bones. And although this poor, vile worm of the dust, like poor brother Peter, may be caught in the enemy's sieve, and be shaken and tossed in the sieve of vanity, yet how great is the mercy of the great Intercessor, who said, "I have prayed for thee." Is it not because of this that the poor Peters and Davids are kept from being blown away with the chaff? Blessed forever be his dear name, he hath made Israel a new sharp threshing instrument, and he hath set up and doth still superintend this effectual separator; and although Israel is sifted as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. In the Lord, then, let all the children of Israel glory, since it is both in and by him that they are justified.

Should any of the brethren in Morris, Illinois, see this, will one or more of them please communicate with me, and inform me whether the church twelve miles south-west of Morris, Grundy Co., still maintains her meetings, and if so, how often, and when? I hope to be favored to see them before long, should the dear Lord so will it. Fare ye well.

In the best of bonds,

THOMAS NORRIS.

MEMORIALS.

(By the Licking Association.)

WHEREAS, It has pleased God, in working all things after the counsel of his own will, to remove from our midst our dearly beloved and much esteemed brethren, Elders J. F. JOHNSON and JOHN UNDERHILL, and,

WHEREAS, This association, in recognition of their faithful and devoted labors in the service of our dear Redeemer, would give some expression of our love and esteem for them; therefore,

Resolved, That in the death of these valiant soldiers of the cross, this association, and the churches of their charge, have sustained a severe affliction, and the cause of Christ the loss of two faithful defenders.

Resolved, That in testimony of our veneration of their memory, these tokens of our regard be spread upon our Minutes, and published in the SIGNS OF THE TIMES.

J. M. THEOBALD, Mod.

C. E. STUART, Clerk.

J. W. WALLIS, Ass't Clerk

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, convened with the church at Sardis, Boone Co., Ky., to the churches whose messengers we are, sends love in the Lord.

DEAR BRETHREN:—Through the goodness of our ever-merciful and unchanging God, we are spared to linger another year upon the shores of time, and to meet together again as your messengers in an associate capacity. We gladly embrace the opportunity to commune with you by letter, having enjoyed the privilege of hearing from you through your letters and messengers. We have been favored on the present occasion with the presence of a goodly number of the ministering servants of Jesus from different parts of our country, and we have been caused to rejoice that the Lord is yet fulfilling his promise to set up shepherds over his people which shall feed them, watchmen upon the walls of Jerusalem, which shall never hold their peace day nor night. Of late our hearts have been saddened by the departure from our midst of a number of the faithful under-shepherds of Jesus, fathers in Israel, who have for so long a time gone in and out before us, and broken the bread of life to our hungering souls, who have been very zealous for the cause of truth and the welfare of Zion, whom we have long loved so well, and whose example and counsel have been of such priceless worth to us. But their godly example and precious words are yet fresh in our minds; and while we desire to bow in humble reconciliation to the afflicting dispensation, we feel our hearts swell with gratitude to the Giver of all good, that in their stead he is raising up others upon whom the ministerial mantle falls—Elishas, who are to succeed the Elijahs who have gone before them. No story which man has ever conceived in his most vivid imagination, not the highest reach of human desire, approximates to the simple and plain, yet heavenly and divine theme of redemption, with which the faithful heralds of the cross feast our longing hearts. They conspicuously manifest the same love, the same tenderness, the same kind forbearance toward the afflicted and poor, that shine so transcendently in their divine Master. While they have no promise to hold out to those who are rich in righteousness, to the poor and needy, the sin-laden, sorrowing ones, they have a sweet message of comfort and cheer.

Brethren, we have all in our experience been brought to realize the truth of the words of Jesus, "In the world ye shall have tribulation," which comes through the depravity of our carnal nature. Our agonizing conflicts with self and sin, have times without number well nigh sunk us into hopelessness and despair. But when we have been permitted to sit under the droppings of the sanctuary, and have heard the ministers of Jesus, with more than mortal powers, unfold the Scriptures, explain to our perplexed and troubled hearts God's

purpose of love and mercy toward us in all the difficulties and dangers, trials and tribulations which he permits to come upon us, it assures us that these are still the footsteps of the flock, the way our fathers trod, and are for the trial of our faith, which is more precious than gold that perisheth. When such comfort-laden messages as these, like beacon lights from heaven, have cheered our drooping spirits, through the God-sustained labors of these chosen vessels of mercy, we have felt with joy and gratitude to exclaim, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

Dear ministering servants of Jesus, we would fain speak a word of encouragement to you, who labor so incessantly and so arduously in the service of your Master, for the good of the afflicted and poor of the earth, the lowly children of sorrow; who count not your lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus. No words of ours can tell our sense of gratitude to you, who have by the grace of God contributed so largely to build us up in our holy faith. Weary not in well doing; for in due season ye shall reap, if ye faint not. Your mission and calling is the highest known to the children of men. Stars ye are in the right hand of him who walketh in the midst of the seven golden candlesticks. And now, dear brethren, is it not well for us to be often reminded of the debt of love we owe to Jesus, the obligation we are under to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service? In the beginning of our experience, when we felt ourselves to be condemned sinners, without hope, and without God in the world, we thought no penance could be too great, no task too severe, if only we could obtain the mercy and pardon and holiness we so anxiously desired. But our good deeds, with which we hoped to purchase favor with our elder Brother, our spiritual Joseph, availed us nothing, but we received mercy and pardon and an earnest of riches beyond degree, all freely, graciously, without money and without price. Then with rapturous amazement and wonder we sang,

"What a mercy is this,
What a heaven of bliss,
How unspeakably favored am I!
Gathered into the fold,
With believers enrolled,
With believers to live and to die.
"Now my remnant of days
Would I spend to his praise,
Who hath died my poor soul to redeem.
Whether many or few,
All my years are his due;
May they all be devoted to him."

And now, since with most of us the morning dawn of our hope is past, the day is far spent, the burning sun of tribulations and trials, fearful conflicts with the world, the flesh and the devil, are telling on our fainting spirits, so that we often feel weary

beyond expression, and long to leave the unhallowed ground, may we not very properly ask ourselves the important question, Are we living up to all our privileges as professed members of the visible church of Christ? Jesus says, "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." Although professedly we have taken his yoke upon us, have we not great need, as much as lieth in us, to watch ourselves, lest we lay aside the easy yoke, and take upon us some of the hard yokes which the world wears? For example, covetousness, the pride of this natural life, the desire to be called by the world rich, prosperous and noble, may overtax our powers, distract our minds, and turn them away from our high and holy duties, and become a hard and galling yoke. How excellent are the words of admonition, "But thou, O man of God, flee these things;" follow after righteousness, godliness, faith, love, patience, meekness. And again, "For we brought nothing into this world, and it is certain we can carry nothing out." Also, the holy example of Jesus, who said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Ah! he could put the world under his feet, and with holy faith trust implicitly his heavenly Father, without whom not a sparrow falleth to the ground. Let us not fail, as far as is in our power, to honestly provide for those of our own house, but let all worldly things be of secondary importance. In view of that divine nature of which we trust we are partakers, we are exhorted to set our affection on things above, not on things on the earth. It is true, that owing to the depravity of our sin-defiled, carnal nature, we cannot escape great tribulation here in the flesh; but a disregard of and disobedience to the divine precept, will, to a great degree, banish from our hearts that peace which passeth all understanding, which the world can neither give nor take away. Let us allow no surmountable obstacles to hinder us from assembling ourselves together at our stated meetings, (and on all other suitable occasions,) and thus encourage one another, and hold up the hands of our preacher, who, prompted by love to us and to his heavenly Master, and not by sordid gain, undergoes so many and such great privations to be with and minister to us. When there are suffering poor in our midst, especially in our churches, or when contributions are to be raised in the furtherance of our holy cause, or a just sum to our minister, in compliance with the law of Christ, let us not be backward or grudging to aid. The same God who makes his word in the heart of his servants as a burning fire, &c., can canker our gold, be it little or much, and make it a curse to us and to our children. And in all matters appertaining to the order of the house of God, may we remember that there is but one right way; and may we all

receive wisdom and strength and fortitude from on high at all times to walk therein, for it is only in so doing that we can hope to enjoy harmony and unity, and a flow of sweet fellowship and brotherly love.

Dear brethren, farewell. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and we pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

J. M. THEOBALD, Mod.

C. E. STUART, Clerk.

J. W. WALLIS, Ass't Clerk.

The Elders and messengers of the several churches composing the Euharlee Primitive Baptist Association, met at Harmony Church, two miles east of Calhoun, Gordon County, Georgia, September, 16th, 17th, and 18th, 1882, to the churches in union with this association, and to all those with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—Called of God to the fellowship of his dear Son, to an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. We will call your attention to the subject of the final perseverance of the saints in grace. In taking up this subject we will first notice the relationship that exists between God and the saints of God. We find the relationship of Creator and creature, of Master and servant, of Parent and children, and also of Husband and wife; but a still nearer relationship exists, even that of Head and body; which relation, if severed, the life would be extinct.

To do justice to a subject of such great importance as this, would far exceed the limits of a Circular Letter; we shall therefore examine but a few of the witnesses who have testified in the case; and it is a rule of law to credit the witnesses that have the best opportunity of knowing the truth.

We will first call your attention to the covenant that God made with Noah, the tenor of which was that God would no more destroy the earth with a flood of water. There is no one so impious as to call in question the veracity of God in this solemn promise; neither can they call in question the final perseverance of the saints in grace, without being guilty of the most daring insult to the God of truth; for the preservation of the one, and the security of the other, are in every point of view marked with the solemnity of an oath; for the truth of which we call your attention to Isa. liv. 9, 10, where the God of Israel is speaking of the building up of the gospel kingdom in the world: "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so I have sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills shall be removed; but my kindness

shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." We see from the testimony of this witness that the children of God have no more reason to doubt their security in Christ and their final perseverance in grace, than they have that God, contrary to his oath, will send a second deluge of water and drown the world. Whoever disputes the one or the other, is so far an infidel, and deserves no better name among men. Another witness has testified to the same truth, which we find recorded in the prophecy of Jeremiah, xxxii. 39, 40: "And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Here God speaks as one having authority, and says, "I will make an everlasting covenant with them," and says they shall fear him, and shall not turn away from him. This is the new covenant that God said he would make with the house of Israel and with the house of Judah, in which he says, "I will be merciful to their unrighteousness." What a blessed thought to the poor children of God when bowed down and grieving over their corrupt nature and sinful heart, when they can embrace these promises. They can then say with one of old, "Rejoice not against me, O mine enemy. When I fall, I shall arise."

We will now call your attention to the testimony of that eminent apostle to the Gentiles, who says, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail."—Heb. vi. 17-19. Here the apostle speaks of the counsel of God and the heirs of promise. Carnal reason says, The promise is to all men, if they will accept it; but the Bible teaches us that the promise is "to all them that are afar off, even as many as the Lord our God shall call." Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Now, if God has promised eternal life, he has promised it to somebody; and those to whom he promised it are the heirs of promise. Then, brethren, stand fast in the liberty wherewith Christ hath made you free, and fear not what man can do unto you; for all things work together for good to them that love God; then nothing can work for your destruction. The hope we have is as an anchor of the soul; nor does the apostle give the least hint of danger that this anchor may give way, so as not to answer the purpose for which

it was intended; but on the contrary, he declares that it is both sure and steadfast; which shows that Noah was not more secure when shut up in the ark, than are the saints, whose life is hid with Christ in God.

As a further confirmation of the doctrine we are contending for, we call your attention to the following Scriptures: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."—Psalm xxxvii. 23. "And I will bring the blind by a way which they knew not; I will lead them in paths they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isaiah xlii. 16. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they are not all of us."—1 John ii. 19. For the blessed Jesus said, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. And this is the Father's will which sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37, 39. And he declares that the water he will give his people shall be in them a well of water springing up into everlasting life. "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. I and my Father are one."—John x. 28-30. Thus we see that the saints are a gift of the Father to the Son, and that they have passed from death unto life, and shall never come into condemnation.

Much more Scripture testimony might be produced, but we shall offer only one or two more passages. In the epistle of Paul to the Romans, he asks the question, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 35, 37-39. Carnal reason says, We may separate ourselves; but this is too futile to merit an answer, and we shall therefore treat it with silence, and let the golden chain of God's truth settle the matter for us, which we find in Romans-viii. 29, 30: "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." Here is a golden chain indeed, a chain of God's making, which cannot be broken by all the sophistry of men of corrupt minds, who exceedingly err, not knowing the Scriptures nor the power of God.

Much more might be said in confirmation of the doctrine we are contending for, but our limits forbid it. In conclusion, brethren, we beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, at all times; and as you feel that you have had much forgiven you, may the consideration thereof cause you to love much, and influence you to every good word and work. Let not the doctrine of our Lord and Master be evil spoken of through you, but may your exemplary life and conversation declare to all the world the blessed power that the belief of it has upon your daily conduct. Beware of thinking that you are already perfect; but may you grow in grace, and in the knowledge of the truth. May the consideration of your secure standing in Christ bear you up under every cross and affliction that you may have to pass through in this unfriendly world, being fully persuaded that the promise of your Lord that he will never leave you nor forsake you, stands firm; for he says, "Heaven and earth shall pass away, but my word shall not pass away." Be watchful, be diligent, always abounding in the love of the truth, that he that is of the contrary part may be ashamed, having no evil thing to say of you. The day is far spent, and the time is near at hand when we shall meet to part no more, when we shall behold the glory of God, and adore his divine perfections. Then sorrow of every description shall be done away, and every promise of God shall be verified, and every man shall receive a just recompense of reward.

Now unto him that is able to keep you from falling, and to present you faultless before the throne of his glory, to the only wise God our Savior, be glory and thanksgiving throughout all ages, world without end. Amen.

L. C. D. PAYNE, Mod.

F. M. CASEY, Clerk.

The Mt. Pleasant Association of Old School Baptists, now in session with the church at Providence, Trimble County, Ky., to the churches of which she is composed, sendeth greeting.

DEAR BRETHREN AND SISTERS OF THE HOUSEHOLD OF FAITH:—We have been spared through another year, and permitted once more to meet in an associate capacity, for which we desire to thank him who is the Giver of every good and needed blessing. As it is our custom to write upon some subject as recorded in the holy Scriptures, we have selected as our theme, "Love," and will therefore invite your attention to the consideration of this theme. First, as it pertains to God; second, God's love to his people; and third, as it should be exercised by his peo-

ple one toward another. We shall necessarily be brief upon each point, owing to the space usually allowed for our Circular.

First. Let us consider it in reference to God. We find on searching the record that it is the attribute of Jehovah; for in 1 John iv. 8 it is said, "God is love." If God is love, it follows therefore that his love for his people is like himself, eternal, everlasting, and unchangeable. "Yea," he says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Again, "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."—1 John iv. 9. Again, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And again, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins."—Eph. ii. 4, 5.

Dear brethren, without drawing further testimony from the divine record, we thus see that God's love to and for his poor and afflicted people is eternal, unchangeable, everlasting, and of a manner too great and too deep for the comprehension of finite beings. No wonder that the poet should break forth in rapturous strains and sing:

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."

"Herein is love: not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." We love God because he first loved us. Yea, it was God's love for his people that caused him to quit the shining courts of heaven, and leave the realms of eternal bliss and glory, and come to earth and veil himself in the likeness of sinful flesh, to suffer and die in their room and stead. Dear brethren, was there ever love like this? We may talk of the love of friends; we may talk of a parent's love to a child; of a brother's love or a sister's; it will all fall short in comparison to the love of our Savior as manifested to his people. Our love is fixed on those who love us. Our love begins in time and ceases with time. God's love to us, his children, is manifested toward us even while we are in sin, and are in open rebellion against him; and it is an everlasting love. Then, dear brethren and sisters, in the language of the beloved apostle John, let us say, "Beloved, if God so loved us, we ought also to love one another." If we are what we hope and profess to be, believers in God, who is love, and therefore his children, it would be strange indeed if we did not love one another: for God is love, and his children must be partakers of his nature; for he that loveth is born of God, and loveth him that is begotten of him. Further, it is said, "We know that we have passed from death unto life, because we love the brethren." We know no stronger text, or one which comes to the dear child of God with sweeter or more blessed assurance, when the

love of the Father is shed abroad in the heart by the Holy Ghost, than this. The love of him who is love, flows from him to the child, yea, into his heart, and is shed abroad in his heart; thence to his brethren, and thence to God, its author, again. Every child of God remembers the great struggle he had, the mighty conflict he had endured, the deep anguish of soul he had, in his passage from death unto life; and how, finally, when deliverance came, he was made to rejoice with joy unspeakable and full of glory; when love to God and love to the brethren flows as a river, and he realizes fully that

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

You could rejoice then; you loved the brethren then. But how is it now, dear child of God, with you? O, says one, my times of rejoicing are few and far between; my love seems so cold, that I fear I am deceived at last. Dear, doubting one, this is but another evidence of your heirship. Though you be down deep in the valley of humiliation, and wallowing in the slough of despond, and though you may often feel in your heart like singing that old hymn,

"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?"

yet the God of love, whom we adore and worship, will ere long lift you up again to a comfortable hope, and cause you to enjoy the fellowship and love of the brethren. Thus you will be enabled to go on your way rejoicing. And now, brethren, let your love be without dissimulation. Love not in word, but love in deed. Prove your love for your brethren by your works; for says an apostle, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John iii. 17. And further, if we have faith so that we could remove mountains, and have not love, we are nothing. Love envieth not, is not puffed up, doth not behave itself unseemly, thinketh no evil, endureth all things. It does not cause its possessor to take his brother by the throat and say, "Pay me that thou owest." Though your brother may hurt your feelings, and owe you an apology, yet love will not let you demand it, but will cause you, when you see him hunger and thirst, to administer to him; or, in other words, when you see a disposition on his part to regain your friendship, you will be ready and willing, because of love, to receive him without his getting upon his knees and begging your forgiveness. Dear brethren, may our love to God and to the brethren abound more and more. The world now says that we either love each other better than any other professed religionists, or else we are the greatest hypocrites in the world. Let us therefore heed the admonition, "Let love be without dissimulation." Let us love one another with a pure heart fervently.

Finally, brethren, farewell. May

God, who is love, dwell in your hearts richly, causing your love and fellowship to abound more and more, and may it be stronger than death. Amen.

N. A. HUMSTON, Mod.
W. C. SAMS, Clerk.

The Maine Old School Baptist Conference, convened with the Old School Baptist Church in North Berwick, Maine, September 1st, 2d and 3d, 1882, to the associations and churches with which we correspond, sendeth christian salutation.

BELoved IN THE LORD:—In this Corresponding Letter we will give you our belief in regard to God's foreknowing and decreeing events that do transpire.

Can the foreknowledge of God be separated and made distinct from his decree? This question has often been discussed. We do not profess to be able to clear up the profound mysteries of God to the satisfaction of men; but to those who have ears to hear what the Spirit saith unto the church, a few words will be sufficient. Then let our remarks be few, and as plain as we can make them.

Does God foresee events that do transpire? We say, He does. As proof it, we refer you to prophecy. In many instances we see that the inspired prophets did foretell what should befall men; not ordinary events, such as men could almost foresee, but improbable events, such as a flood of water, and the salvation of Noah by an ark; the bondage of Israel, just four hundred and thirty years in Egypt; the captivity and return of the Jews; the birth of Christ, of a virgin; also particular individual events, such as, a lion slaying a prophet; Hazael should be king of Syria, &c. Now, how could God foretell these events, always just as they transpired, if he did not foresee them? Could he be God and not foresee all things? He saw the end from the beginning. Omniscience is necessary to the Godhead. He foresees, or sees from the first, or from the beginning. He does not wait until some appearance of the event is foreshadowed by gathering signs; but from the beginning he sees the end, and counts and regards those things that are not, as though they were. How contrary to nature it was that Isaac should be born, which was foretold. Well, does he foresee only good deeds or actions, or does he foresee evil things also? Most assuredly he foresees the evil as well as the good. We cannot say that he foresees only what he approves. He foresaw that Pharaoh would rebel; what Joseph's brethren would do; what the Jews and Gentiles would do in the crucifixion of Christ. He does not at all approve of wicked events, because he foresees they will transpire; nor does it make them any the less wicked.

If any deny what we have written thus far, they deny that God sees beforehand what will come to pass.

The next question for our consideration is, If God foresees that an event, good or bad, shall or will come to

pass, will it not *certainly* come to pass just as he foresaw it would? If not, how could he foresee it? How could it have been seen beforehand that an event would transpire, if it turns out that it never does occur? If it is certain beforehand that it will come to pass, is it possible that it will not? Many things come to pass which in their nature are contrary to the character of God, and his word condemns them. It condemns murder, drunkenness, theft, lying, &c. Yet many things of this nature come to pass, which his revealed word condemns; and yet God saw beforehand that they would come to pass just as they do. It is certain, then, that they would come to pass just as they did. Could God decree an event and make it any more than certain? How then can they be separated. Men act freely; that is, they act according to the prevailing motive or influence operating in or over them at the time; and are responsible for their deeds, and must give account, and receive according to what they do. One, under the influence of love of money, will betray a high trust, or sacrifice a good principle, in order to make money. One, under the influence of rage, commits murder. The evil principle dwelling in him leads him to this foul act. God saw beforehand that he would certainly act in this way, or else he is not a God seeing the end from the beginning. Then it is as certain to God beforehand that men will act just as they do, as it is after they have acted. This seems so plain that we wonder that any one upon reflection will deny it. Does God work in man to do evil? We say, No. He tempts no man to do wrong. He made man upright; yet it was as certain to him, before he made man, that he would fall, as it was after he did fall. Now, if any should ask, Why did God make man? we reply, You must look to God for an answer, and not to us. We are stating what is manifest in his word. "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."—Isa. xli. 9, 10. Then, as all events, good and bad, that God foresaw and declared, are certain to transpire, that God's word may be fulfilled, we find a resting-place here: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psa. lxxvi. 10. Also in this: "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."—Acts iv. 26-28. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands

•have crucified and slain.”—Acts ii. 23. In relation to the salvation of God’s people, we find, “God hath not cast away his people which he foreknew.”—Rom. xi. 2. “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. God’s foreknowledge includes all that is necessary to secure the salvation of his people, whether it be the good works which he works in all his people, or all that he suffers wicked men to do, by allowing them to follow the sinful bent of their own evil minds, which he does not work in them.

Our meeting has been well attended, and the preaching good. Before our meeting commenced, because we were not to have as many preachers as usual, we feared we should not be so well supplied at our yearly feast; but God blessed the preaching, as he did the loaves and fishes, and at the end we had as many as twelve baskets full that remained to gather up. We still wish to correspond with you. Our next yearly meeting is to be held at North Berwick, Maine, commencing on Friday before the first Monday in September, 1882.

WM. QUINT, Mod.

IVORY LIBBEY, Clerk.

The Pocatico Old School Baptist Association, to the churches of which she is composed, sendeth christian salutation.

DEAR BRETHREN:—As it has been a custom of long standing to present a Circular Letter with our minutes, we have selected a portion of Scripture, and will call your attention to the words of the apostle Paul recorded Colossians iii. 1-3, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” The apostle is here addressing the people of God, who are resurrected with Christ from under the law, and made to sit together in heavenly places. They are dead in trespasses and sins, but are made alive, and resurrected from that state of death, by the power of God. By an application of the blood of Christ, who offered himself without spot to God, their conscience is purged from dead works, to serve the living and true God. Consequently they are exhorted to seek those things which are above; to seek first the kingdom of God and his righteousness; to seek to do his will in all things; to seek those things which are high above earth and earthly things; to seek to glorify God in their bodies and in their spirit, which are his. And this is the real joy of those who are resurrected with Christ, and tends to exalt them at the right hand of God, where Christ is, and where are pleas-

ures forevermore. The effect of this resurrection and cleansing by grace is to set our affection on things above, and not on things on the earth. We are dead to the law by the body of Christ, that we should be married to him that is raised from the dead, and bring forth fruit unto God. Our former connection with the law is canceled, and by the blood of Christ we are cleansed from all sin. Now we have our fruit unto holiness, and the end everlasting life. Our life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall we appear with him in glory.

May the God of all grace bless and comfort you. Farewell.

WM. A. MELTON, Mod.

A. EGGLETON, Clerk *pro tem*.

The Lexington Old School Baptist Association, convened with the church at Gilboa, to the churches whom we represent, send greeting.

DEAR BRETHREN IN THE LORD:—

According to our former custom, we address you, and will call your attention to the words in Paul’s epistle to Titus, ii. 11-14. “For the grace of God that bringeth salvation hath appeared to 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.”

Paul calls himself a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect. He addresses Titus as his son after the common faith; that is, the faith of God’s elect. In this chapter he says, “But speak thou the things that become sound doctrine.” As Titus was called to the work of the ministry, and as all the gifts are for the edifying of the body of Christ, till we all come in the unity of the faith of God’s elect, he was called to take the oversight of the flock of God. He was to take heed to himself, as every gospel minister should, who is called of God, as was Aaron, to feed the church he hath purchased with his own blood. Likewise they are to teach the children of God to observe all things whatsoever he has commanded them—to obey the precepts of the gospel. In this chapter the apostle shows that there are aged men professing the faith, and that their life and conversation should be such as becomes sound doctrine; also aged women, young women, young men and servants, had professed the faith of God’s elect, and he shows how each should adorn the doctrine of God our Savior in all things; for the grace of God which brings salvation hath appeared to all men. These are those for whom Christ gave himself, as spoken of in the fourteenth verse, that he might redeem them from all iniquity. Isaiah, by the Holy Ghost, says, “The Lord hath laid on him the iniquity of us all.”—

Isa. liii. 6. Peter says, “Redeemed with the precious blood of Christ.” As his people are partakers of flesh and blood, Christ also took part of the same.—Heb. ii. 14. The penalty of the law was executed on him, and by virtue of the relationship which his people sustained to him, and he to them, the righteousness of the law was fulfilled by him, and in them, in the shedding of his blood, to redeem them from all iniquity, and purify unto himself a peculiar people. His name was called Jesus, for he shall save his people from their sins. 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.” In their natural state they are dead in sins. His call is effectual; it is a heavenly calling; a call from death to life. Then they see and feel the need of salvation. “He that hath begun a good work in you, will perform it until the day of Jesus Christ.” Of the “all men” of the text, unto whom the grace of God that brings salvation has appeared, the psalmist says, “Blessed are the people that know the joyful sound. They shall walk, &c. These have a knowledge of the way and plan of salvation by grace; that Jesus has borne their sins in his own body on the tree. He gives them the evidence of pardon and forgiveness of their sins through Christ, who was raised from the dead for the justification of the many sons he will bring to glory, or the “all men” of the text. The grace of God that bringeth salvation teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Jesus says to those unto whom the grace of God has brought salvation, “If ye love me, keep my commandments.” “Take my yoke upon you.” They are called to deny themselves of ungodliness and to live soberly. The precepts of the gospel are binding on them. These are the characters that desire to dwell in the house of the Lord, the church of God, the pillar and ground of the truth. These are the peculiar people that are zealous of good works. These are the people that live by faith. Paul says, “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.” He also says, “In me, that is, in my flesh, dwells no good thing.” So the children of God have two natures; one is flesh, and the other is spirit. “The flesh lusts 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 ye would.” “Faith is the substance of things hoped for, the evidence of things not seen.” If we hope for the things we see not, then do we with patience wait for them. “The creature was made subject to vanity; not willingly, but by reason of him [God] who hath subjected the same in hope.” The apostle shows how the children of God, in this corruptible body, groan, being burdened; that we who have the first fruits of the Spirit, groan within ourselves, waiting for

the adoption, to wit, the redemption of our body.—See Rom. viii. 11. “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 of his Spirit that dwelleth in you.” We are looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ, when we shall be like him. He must reign in providence and grace, until all his people are gathered in. We read that he shall descend from heaven with a shout, with the voice of the Archangel, 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, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

L. P. COLE, Mod.

JAMES MILLER, Clerk.

R. W. SANFORD, Ass’t Clerk.

CORRESPONDING LETTERS.

The Licking Association, in session with the Sardis Church, Boone Co., Ky., September 8th, 9th and 10th, 1882, to the several associations with whom we correspond, sendeth love and christian fellowship.

BELOVED BRETHREN:—In the providence of our covenant-keeping God we are permitted once more to assemble in an associate capacity, and to receive your messengers and messages of love. We have received letters from nearly all of the many associations and corresponding meetings with whom we thus stand connected; each and every one of them showing steadfastness in the truth; the maintenance of gospel order, and peace and fellowship abound through the love of God which is in Christ Jesus our Lord. The Lord has blessed us with quite a number of visiting ministers from different parts of the country, who speak the same things, being joined together in the same judgment, striving together for the faith of the gospel. We hope and trust that we have been made, by the power of reigning grace, to thank God and take courage, while sitting together in heavenly places in Christ Jesus, and to hear the glorious gospel of the Son of God proclaimed, in demonstration of the Spirit and of power. No sound of discord has been heard, but general peace and harmony prevail. We still wish to be remembered by you, and a continuance of your correspondence is earnestly requested.

The next session of our association is appointed to be held with the church at Little Flock, Anderson County, Kentucky, commencing on Friday before the second Saturday in September, 1883, when and where we hope to meet you in the fellowship of the gospel.

J. M. THEOBALD, Mod.

C. E. STUART, Clerk.

J. W. WALLIS, Ass’t Clerk.

The Euhanlee Association, in session, unto her sister associations with whom she corresponds, sendeth christian love and salutation.

DEARLY BELOVED IN THE LORD:—We have been much refreshed and

comforted by your messengers, who, together with visiting brethren, have labored with us in word and doctrine; and truly the preaching has been such that even the enemy cannot gainsay nor resist successfully. Yes, dear brethren, our time has not been spent in devising means and measures by which to fight against the children of this world, for our warfare is not carnal, neither are the weapons of our warfare carnal, but "mighty through God to the pulling down of strongholds." And Christ "is the head of all principality and power." And he, "having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Hence we have naught to do but to glorify God in our bodies and spirits, which are his, having no enemies to fear, bearing in mind that God has said, "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." And now, dear brethren, we hope you will still continue to visit us, if the Lord wills it, and pray for us. Farewell.

L. C. D. PAYNE, Mod.
F. M. CASEY, Clerk.

The Mt. Pleasant Association of Regular Old School Baptists, in session with Providence Church, Trimble County, Ky., Sept. 1st, 2nd and 3d, 1882, to the associations with whom she corresponds, sendeth greeting.

DEARLY BELOVED BRETHREN:—We have once more the privilege of meeting in an associate capacity, and greeting each other face to face, and learning of each other's welfare. The letters from the several churches composing this body, while they do not speak of much ingathering, give assurance of peace and steadfastness in the faith. Your letters and messengers were gladly received. Your ministers have come to us laden with truth, speaking in demonstration of the Spirit and power, much to the comfort of God's afflicted poor. Brethren, we desire a continuation of your correspondence. For the time and place of our next association, we refer you to our minutes.

N. A. HUMSTON, Mod.
W. C. SAMS, Clerk.

The Pocatlico Old School Baptist Association, to the several associations with which she corresponds, sendeth christian salutation.

DEAR BRETHREN:—Another year has passed, and a very eventful and sorrowful one to us, and brings the time for us to meet in an associate capacity. We have had a very small attendance this year from our sister associations. Our session has been one of peace and love among the brethren. We have had our hearts made glad by our correspondence, which has come to us laden with the sweet gospel of Christ. We hope you will continue your correspondence with us. Our Minutes will show you where our next annual meeting will be held. May peace and fellowship abound.

WM. A. MELTON, Mod.
A. EGGLETON, Clerk *pro tem*.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1882.

HEBREWS VI. 4--6.

DEAR MR. BEEBE:—Will you give me and the many readers of the SIGNS the benefit of your thoughts on Hebrews vi. 4-6?

R. M. S.

REPLY.

"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."

In dividing this from the preceding chapter, the compilers of the New Testament have obscured the meaning of the inspired writer, as is manifest by the first word of this chapter, "Therefore," clearly presenting the subsequent record as deduced from the preceding argument. Observing this connection, the conclusion arrived at is that which legitimately follows from the argument stated. Any other understanding of the text, however it may be abstractly the truth, cannot be that particular truth here recorded.

Those Hebrew believers, to whom this letter was written, were familiar with the ceremonial offerings prescribed by the legal covenant given by the hand of Moses to Israel. They had been accustomed to witness the continual sacrifices, offered at the times and in the manner prescribed, for the cleansing of their transgressions under that law of a carnal commandment, which did indeed justify them in complying with the requirements of that law, however valueless they saw those offerings in taking away the sins of those who brought them. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Heb. x. 1. Hence, there was no possibility of attaining to justification by that law, in which they who were under it might rest. The perfect obedience of yesterday diminished nothing of the requirements for to-day. Even the servile righteousness attained by perfect obedience was only the payment of a rigorous demand, which must be perpetually rendered. So Paul testifies to the churches of Galatia, who had been bewitched with this idea of legal justification, that "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Those who have been long traveling in the path of the christian pilgrimage, must have experienced the strength of early impressions in leading them to look to self and works for righteousness, even though they have only to contend against the force of natural teachings without divine authority; much more weighty must have been the burden of that traditional bias which had the sanction of the commandment of God himself, until it was fulfilled in the perfect obedience of our Lord Jesus Christ. From its

commencement, this epistle is devoted to the demonstration of the contrast between that shadowy, typical dispensation, and the perfect revelation of its fulfillment in Christ as the great antitype of all its figures and types. It was very natural for those who had ever been taught to look to that legal system for justification, to seek there still for relief, even after they had been delivered from its bondage into the liberty of the gospel of Jesus Christ. If this legal delusion bewitched the Gentile saints of Galatia, it is not strange that it was still more bewildering to these Hebrews; and in no point would they be more liable to err than in retaining that reliance upon the continual sacrifices, in which they had ever trusted for the favor of God. These were no longer to be offered, since their fulfillment was manifested in the one perfect offering of our Lord, by which all the sins of his people were forever atoned for. To continue them, was a denial of perfect trust in that one sacrifice. This reliance exclusively upon the redeeming blood of Jesus was the perfection unto which they were exhorted to go on, in the first verse of this chapter. Not that their salvation from sin and death was imperfect, or needed something on their part to perfect it; for, in that sense, "By one offering he hath perfected forever them that are sanctified." And to claim that any perfecting of that work is yet needful, not only would be counting the sanctifying blood of the covenant an unholy thing, but it would necessarily involve the failure of the whole system of salvation, deny the glorious triumph of our Lord Jesus, and defeat the declared will of God in the salvation of sinners. Hence, in this going on to perfection, this vital truth is laid down as an unquestionable principle, while the attention of the saints is led on to perfection in contemplating the comforting and soul-cheering practical truth necessarily involved in the revelation of the perfect redemption which is in Christ Jesus. It is as if the imprisoned debtor, hopeless of deliverance, had been ransomed by one who paid all his debts, opened his prison, and brought him out to liberty, were called still further to see that all his wants are forever satisfied, an imperishable palace provided for him, and ample protection against the possibility of future ruin furnished by a benefactor whose wisdom and power are ample to secure everything. Coming out of prison, he rejoices in liberty; but as he learns more and more of the munificence of his benefactor, he goes on to perfection in the knowledge of the great favor bestowed upon him. So, we are led to see not only that our precious Lord has paid our hopeless debt by the sacrifice of himself, but that he has forever satisfied all demands against us, and in the unspeakable gift of himself has freely given us all things for time and for eternity. Our limited capacity cannot at once grasp and comprehend this wondrous grace; but as we grow in grace, and in the

knowledge of our Lord and Savior, Jesus Christ, we go on to the perfection here referred to. "For the law was given by Moses, but grace and truth came by Jesus Christ."

The foundation which is mentioned in the first verse, has its application to this perfection which can be known only as resting in our experience of it upon this basis. As the subject is followed by the inspired writer, the six principles mentioned in the first and second verses are assumed without demonstration or argument, and the declaration in our text is in explanation of the assumption; not that such a case is admitted even as a possibility, but as a summary justification of the ground assumed, the fact is presented that without this foundation there is no salvation, since would necessarily be involved the insufficiency of that sacrifice of Jesus Christ, in which alone rests all our hope; and that point being granted, he is put to the open shame of having failed to do the work for which he was made flesh, and became obedient unto death. This is so palpably and monstrously false, that no one who trusts in the salvation of God can accept the God-dishonoring idea. Indeed, its admission subverts the faith of every saint, and represents the Redeemer as having neither wisdom nor power to do his own will. Such a Savior would not suffice for the salvation of those who confess themselves the chief of sinners.

The expression, "If they shall fall away," has troubled many dear, trembling saints; not that they positively doubted the sufficiency of the blood of Jesus Christ to cleanse from all sin, but they have been unable to see just what was meant by the words quoted. That it contradicts the positive declaration of our Lord, that those to whom he gives eternal life shall never perish, (John x. 28), cannot be admitted by any who accept the Scriptures as divinely inspired truth. From the context both preceding and following the sentence under consideration, the view presented seems clearly justified.

Since the above was written, a review of several articles on the same text, written by the late senior editor of this paper, at various times within the past forty years, shows him to have held substantially the views herein expressed. From some very able and gifted brethren, we have heard, or read, a different application of the text; some understanding it as teaching the severity of that judgment in discipline which is visited upon transgressors of the law of Christ. With those holding such views we have no controversy, having long since learned by bitter experience our own liability to be mistaken in regard to the wonderful mystery of godliness. And even though the ideas presented on any point may be abstractly correct, there is yet a possibility that the particular text under discussion may have a different application from that which seems clear to us. Therefore, while feeling bound to comply as far as possible with all requests for our un-

derstanding of any subject which can be of service to our brethren, it is always with the earnest desire that nothing shall ever be received from our pen without the strictest scrutiny and comparison with the infallible standard of the inspired Scriptures. However any ideas may seem clear and plausible, if they are not sustained by this divine testimony, they are not only unworthy of credit, but unprofitable to the man of God, who is in the sacred record, "perfect, thoroughly furnished unto all good works." The admission that anything not written therein can be of value to the saints, would contradict this inspired assertion. God is the exclusive Author of all truth; therefore none can claim originality in himself for anything but his own errors. All truth is of God, and is given by revelation to whomsoever he will lead by his Holy Spirit into its glorious light. Its declaration is not to manifest it to such as have not received it from him, but to exhibit the unity of his teaching in all the subjects of his grace. Thus, while all are not qualified to speak or write, it is the duty and privilege of all to judge what is heard or read by the testimony of the Scriptures, as revealed experimentally in each of the saints. So, every one is a witness personally to the truth as it is proclaimed, whether in the word preached, or in the inspired record.

As our friend, at whose request this article is written, does not stand manifestly in connection with the organized church of Christ, it would be of interest to know if he feels satisfied to remain practically in the ranks of the enemies of that truth which he evidently loves. Surely, he will not admit that he is ashamed of the church, or desires to avoid bearing the reproach of Christ. There are many lovers of the truth as it is in Jesus who pursue the same inconsistent course. Do they find the answer of a good conscience toward God in their disobedience? Can they live after the flesh in walking according to the dictates of their carnal minds, without experiencing that harvest of corruption and death to all spiritual enjoyment, of which Paul warns us? "If ye live after the flesh, ye shall die."—Rom. viii. 13. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 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."—Gal. vi. 7, 8. Observe these warnings are addressed to saints, toward whom God commendeth his love, in that, while they were yet sinners, Christ died for them, and to those for whose sins our Lord Jesus Christ gave himself.—Romans v. 8; Gal. i. 4. If not to such as you, to whom does Peter refer as obeying not the gospel of God?—1 Peter iv. 17, 18. Can this apply to any others but those who love the Lord Jesus in his precious truth, yet live in disobedience of his commandments?—John xiv. 15. We know of no commandment of the gospel which speaks

to any who do not love the Lord Jesus; and surely none can be guilty of disobeying any command which was never enjoined upon them.

While impressed with the imperative duty of warning the disobedient children of God, and reminding them that "It is a fearful thing to fall into the hands of the living God," it is not in anger, but in love, that we speak even the severe admonitions of the gospel. If any can rest in contempt of the plain direction of our Lord, to such we have no message; but to them that tremble at his word, we are authorized to say that "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."—Isa. i. 19, 20. To all who love the Lord is the word spoken, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews xii. 5, 6.

THE CHURCH HISTORY.

Subscribers to Elder Hassell's History are requested to exercise patience for a little time in the publication of his important work. The preparation of the matter is necessarily dependent for accuracy upon the personal scrutiny and care of the author, than whom we are confident none can be found more competent, both in natural capacity and acquired information. With an innate love of accuracy, and a strong desire to collect all important matter for the History, it is necessarily a work of tedious labor to present such a book as shall at once satisfy the patrons and silence criticism, the material for which must be gathered from the mass of records mostly written by enemies of the true church. Such a work cannot be hurried without detracting from its intrinsic value. Since the publication was promised for this year, our dear brother Hassell has been hindered in his work upon it by serious sickness of his family, and of the members of the Faculty of the Institute of which he is Principal, causing unusual duties to devolve upon him, against which no human foresight could have provided. We feel assured that the subscribers universally would prefer waiting a short time for the completion of the History, rather than mar the careful work which has employed the gifted author and his loved and lamented father for many years. The History is not for an ephemeral reference, but a record for all time.

• We extract the following paragraph from the last private letter received from Elder S. Hassell, who is laboring to perfect the work:

"If I had the time and the qualifications, I would be willing hereafter, as heretofore, at the sacrifice of temporal interests, and for the promotion of the cause of truth, to the best of my feeble ability, to continue to work on the Church History, and try to bring it to completion as soon as possible, consistent with accuracy; and if the brethren are kindly willing to

wait with me, I am sure that the delay, though for the present unpleasant both to them and me, will be to their advantage, and to the furtherance of the truth."

ELDER THOMAS P. DUDLEY.

After attending the Licking Association, in Kentucky, where the same peace and perfect unity prevailed which has characterized their last thirty-three annual sessions, we were favored to visit this venerable soldier of the cross at his home in Lexington. In his ninety-first year since May 31st, and for several years deprived of his sight, it is wonderful to witness the vigor of his mind, and the facility with which he speaks of the one theme of salvation by sovereign grace, to the proclamation of which his long life has been devoted. Earthly objects having lost their attraction to him, his heart seems wholly engaged in the welfare of the church; and while he realizes the loneliness of his position, as having survived all his cotemporary associates in the ministry, he expressed the desire that he might have grace to patiently wait the coming of his Lord for his release. Thousands will be gratified to learn that his general health is good, and he still takes his morning and evening walks of three or four hundred steps in the open air, with only the aid of his niece, sister Virginia Dudley, who still faithfully attends him. He is blessed in retaining his unusually accurate memory of the Scriptures, so that when told of the texts used by the ministers at the association, he could readily quote not only the texts, but the context. Remaining as the survivor of the valiant soldiers of the cross with whom the service of his life was rendered, it was ample compensation for the journey of a thousand miles to hear his fervent words of assured faith and trust in the truth as it is in Jesus, which has sustained him through his pilgrimage of more than three score years in the ministry.

APPOINTMENTS.

MYSELF and Elder S. A. Elkin will spend the month of November in Kentucky on a preaching tour. We will leave St. Louis on the 6th at 8 p. m. for Shelbyville, Shelby Co., Ky., arriving there on the 7th, and preach at Bethel Church at 7 p. m., and on Wednesday, the 8th. I will leave it with the brethren to arrange appointments for the 9th and 10th, so as to get to Georgetown Saturday evening, the 11th, and preach at 7½ p. m., and on Sunday, the 12th, at 10½ a. m. and 7½ p. m. On Monday, the 13th, at Lexington, to visit Elder T. P. Dudley and sister G. Dudley; and on Tuesday, the 14th, at Bryan's Station. I will leave the remainder for Elder Elkin to arrange.

PETER L. BRANSTETTER.

CHANGE OF ADDRESS.

BROTHER Daniel H. Merryman, having changed his residence from Conway, to Fair Grove, Greene Co., Mo., wishes his correspondents to address him at the latter place.

ELDER R. M. Thomas has changed his post-office address from Wakenda, Carroll County, Mo., to New Market, Platte County, Mo., and desires his correspondents henceforth to address him at the latter place.

OBITUARY NOTICES.

BROTHER William Daniel departed this life May 18, 1882, at the advanced age of seventy-one years and some months. The subject of this notice was born in Georgia, and emigrated to Alabama with his father, when quite young. He joined the Primitive Baptist Church called Sweet Water, in Butler Co., Ala., and was baptized by Elder Blackmond, at the age of sixteen years, and has lived an orderly and consistent life, in fellowship with Primitive Baptists wherever he has lived. He moved from Alabama to Arkansas, in 1859; from there he moved to Louisiana, and from there to Texas, in 1876, and resided in several counties for a short time, but finally settled Vanzandt County, in Middle Texas, and attached himself to Cool Spring Church, of which he was a consistent member at the time of his death. His disease was complicated; physicians hardly knew what name to give it. He took but little medicine during his last illness; he said it was no use; he believed his time was near at hand. He lingered about forty-eight days without eating or drinking but very little of anything, and without having any action on his bowels. But under all his sufferings he never made a complaint, but bore it all with christian resignation. I was with him much during his last sickness, and I thought he appeared to be perfectly resigned to the will of his heavenly Master. Wm. Wells Daniel, his eldest son, was with him much of the time after his confinement, and furnished me with the particulars of this notice. He left a widow, and four girls by his last wife, besides several sons and daughters, who were living near him, children of former marriages, all to mourn the loss of a kind and indulgent father; but they are satisfied that their loss is his eternal gain. He has brothers and sisters living in Alabama and other states, and a great many relatives and friends scattered abroad, and it is for their information and satisfaction that this brief sketch is sent for publication.

E. J. PARSONS.

CANTON, Vanzandt Co., Tex., Aug. 9, 1882.

DIED—May 30th, 1882, at Lexington, Greene Co., N. Y., Elder Samuel More, aged 67 years. He united with the Baptist Church at Lexington, in the thirteenth year of his age. For the past eighteen years he has been an ordained minister of the Old School Baptist Church, and most of the time he has preached for the church at Lexington. He has been sound and unshaken in the faith of the gospel of our Savior, which has cheered the hearts of God's children, and has comforted the mourning souls in Zion. His loss will be long and deeply felt by the church where he preached, and also by the other churches in the association to which he belonged. His sickness was short, (about four days) but painful, yet he endured it with fortitude and resignation to God's will. Soon after he was taken sick, he said it was his last sickness, and said he was firm in the doctrine he had preached. His mind was peaceful, trusting in Jesus as his only hope, and was conscious to the last. A short time before he died he asked to have the hymn, "All hail the power of Jesus' name," read to him, which seemed to express his feelings. All that kind hands and loving hearts could do, was done for him in his last sickness, by his family and friends; but the time appointed had come, his Lord called for him, and he was ready to leave all so dear to him, to go to dwell with his Savior, in the mansion prepared for him, where sorrow and pain never enter. He received all who called to see him, with the warm welcome he always extended to all who visited him. He leaves a wife, lonely and sad, with three sons and two daughters, grandchildren, brothers and sisters, and many other friends, to mourn their loss, which we believe is his eternal gain. At my first visit to him in his sickness, he requested me to preach his funeral sermon, which I did, to a large congregation, from the words found in 2 Tim. iv. 6-8.

Your unworthy brother in Christ,

I. B. WHITCOMB.

JEWETT, N. Y., Sept. 14, 1882.

DIED—In the village of Middletown, Orange Co., N. Y., Sept. 19, 1882, **Miss Addie V. Emory**, aged about 37 years. For years our departed sister has been afflicted with a valvular disease of the heart, especially during the last six months of her life. About the middle of April last, her disease assumed a more violent character, and from that time until death released her she was one of the greatest sufferers I ever knew. It would occupy too much space to speak of all the varied exercises of her mind during the last six months, but there are a few things which I think will interest every child of God; for I think she truly was a witness that God can sustain his children through the most severe trials and sufferings. Being in delicate health so many years, she often felt that death was near, and frequently spoke of the nervous dread she had of death and the grave. Once, some years ago, while in conversation with our late dear father in Israel, Elder G. Beebe, she mentioned this to him, and spoke of it as a trial. His reply was, "My child, you do not need dying grace until you come to die." How often during the last few months of her life did I think of his words, more particularly because "dying grace" was given her. From the time she was confined to her room, she felt impressed that it was her last sickness. Although her mind often wandered, when speaking of things pertaining to this life, yet there was no time during her illness that it was not perfectly clear as soon as she began speaking of spiritual things. Indeed it often surprised us, when, after hours of terrible suffering, during which she could scarcely frame an intelligible sentence, Elders Beebe or Jenkins would come in, and she would converse as well as when in usual health. She frequently said that such conversation rested her; and sometimes when talking in this way, her face would shine with animation. She seldom had any desire to talk on any other subject, and she spoke of her departure as calmly as though she were contemplating some pleasant journey; making all necessary arrangements herself, selecting some little keepsake for each loved one, and even choosing the spot where she wished to be buried, beside her departed father. It was her great desire that her mother should remain with her to the last, which desire was gratified. Although there were times when her mother's heart was pained almost beyond endurance, to see her sufferings, yet she esteemed it a privilege that she was permitted to attend her and relieve her, as far as possible. Once when she gave expression to her anguish, Addie said to her, "Ma, it is all right. God does not chastise me in anger, but in love. He knows what is best for me." About two weeks before her last, after a severe sinking spell, in which we all thought her dying, one said to her, "At such times as these, do you still feel the sustaining presence of God?" She replied, "O yes, yes."

'His love in times past forbids me to think He'll leave me at last in trouble to sink.' I think he will be with me to the very end." After this she failed rapidly until the Sunday previous to her death. Her mind wandered all that day, so that she could scarcely make us understand what she wanted, until about half past five o'clock p. m. Then she requested her brother, Dr. G. A. Emory, (with whom she had lived for the past twelve years) to tell her if he did not think the end was near. He replied, "Yes, Addie, I think it is." She said, "I knew it myself. I think there are only a few more hours." She then commenced talking in a way which those who were present will not soon forget, being perfectly rational, and every sentence was connected and clear. She spoke of the way in which she had been led all through her illness, walking only by faith, and trusting in God that he would supply all her needs, both spiritual and temporal, and that he had not once left her. Although there were times when she had not such bright seasons as at others, still that perfect trust and confidence was given her that she could not doubt; and then she added with emphasis, "The Lord will never leave his children." I cannot repeat the half here; suffice it to say, Elder Jenkins and wife, Deacon Inman and wife, together with our own family, felt that it was good to be in that chamber of death; and one remarked as

they came down stairs, "I think this is her last conversation. I think she is nearly home." And it proved so; for although she lived until the following Tuesday, she did not have strength to converse much more. Still almost to the last hour she was conscious that she was going, and told us so, but was perfectly calm. All fear was taken away, and she only longed for the time to come, saying that she felt an assurance that though she walked through the valley of the shadow of death, her Shepherd's rod and staff would comfort her; again remarking, "I am now passing through death's chilling tide, but I fear no evil."

Her funeral was attended at the house of Dr. G. A. Emory, on Wednesday evening, Sept. 20, when Elder Jenkins preached a most beautiful, touching and comforting sermon, from the words, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. Being a passage of Scripture that she had requested him to use; and Elder Beebe read, also at her request, the 807th and 1257th hymns, (Beebe's Collection) and offered a prayer, commending her mother and brothers, together with all those who mourned for her, to him who so faithfully sustained our dear sister through all her sufferings and trials, not only in her last sickness, but for a period of thirteen years, she having confessed his name before many witnesses, June 12, 1869, and since that time has walked in love and fellowship with the church at this place.

A. E.

DEAR BRETHREN BEEBE:—I am requested to send you the following obituary notice of **David Plessing**. The subject of this notice was born in Bedford County, Pa., November 7, 1809, and died July 29, 1882, aged 72 years, 7 months and 22 days. He came to Ohio with his parents, and settled near Wolf Creek, Montgomery County, Ohio, and remained there until he was married to Elizabeth John, Sept. 7, 1831; then moved to Darke County, Ohio, where he remained until death. There were born unto him nine children, five of whom preceded him to the better land. He settled near Beamsville, Darke Co., Ohio, in 1835, and cleared up a good farm out of the forest. He was a faithful member of the Baptist Church for nearly forty-five years, and died in the triumphs of living faith in our Lord and Savior Jesus Christ.

Thus another one of God's witnesses have passed away, and is numbered with the dead. The church he had his membership with had been reduced in number until two or three only were left to mark the place where God had watered his vineyard; and these witnesses were spared and preserved by God, who reserved to himself the seven thousand who had not bowed to the image of Baal. They were kept firm upon the Rock, for God had established their feet. Funeral services were conducted by Eld. J. P. Peters.

NEWTON PETERS.

PORTLAND, Jay Co., Indiana.

DIED—June 30th, 1882, at the residence of her son, Warren Keator, in Roxbury, Delaware Co., N. Y., **Abigail Keator**, in her 87th year. Sister Keator united with the First Baptist Church of Roxbury, in 1815, and was baptized by Eld. Wm. Warren; was married to John Keator, June 11th, 1818, who also united with the First Baptist Church in 1816, and was baptized by Elder Warren. They lived together until 1833, when he was suddenly killed by the fall of a tree, and she and seven children were left to mourn their loss. Sister Keator was a worthy member, always filled her place in the church, and walked worthy of her high calling; but for a number of years her mind seemed to fail, so that she did not know her own children. She leaves a number of children to mourn, but not as those that have no hope. I was called to address the friends on the occasion. May the Lord comfort the children and relatives in all of their afflictions, for his name's sake. Yours as ever in fellowship,

I. HEWITT.

HALCOTTVILLE, N. Y.

DIED—At her residence near Howell's Depot, Orange Co., N. Y., on the 28th of July, 1882, **Mrs. Julia Derby**, wife of Mr. Daniel Derby, and daughter of the late Wm. Carpenter, Esq., aged 76 years, 1 month and 21 days.

Sister Derby was baptized in the summer of 1845, by the late Elder Gilbert Beebe, in the fellowship of the New Vernon Old School Baptist Church, where she continued a worthy and highly esteemed member until her death. She was a very spiritually minded Christian, and enjoyed the warm love and fellowship of her kindred in Christ. Her disease was dropsy, from which she suffered intensely for many months, but was greatly supported by that sweet hope of immortality, and the grace of God which was so abundantly bestowed upon her. Her funeral was largely attended on Sunday, the 30th, when a discourse was preached by Elder Benton Jenkins, from Psalm xi. 3, "If the foundations be destroyed, what can the righteous do?"

She has left her aged companion and six children, with other relatives and the church, to mourn her departure. May the Lord comfort all who mourn, and resign us to his sovereign will in all things.

DIED—August 31st, 1882, at his home near Budd's Lake, Morris County, N. J., brother **Lewis Hulse**, son of the late Jonas Hulse, of Middletown, N. Y. Our dear departed brother was born in Middletown, April 6th, 1810, baptized by the late Elder G. Beebe in December, 1831, in the fellowship of the church in Middletown, of which he was a worthy and highly esteemed member nearly fifty-one years, till called to everlasting rest. The immediate cause of his death was the result of injuries received by being thrown from his wagon near Stanhope, a few days before. The high estimation in which he was held in the community where he had so long resided, was manifested by the unusually large attendance at his funeral, and the deep solemnity prevalent throughout the service. The funeral sermon was preached by Elder W. L. Beebe, from Isaiah xxv. 8. But one sister and one brother survive of a large family; Mr. Hulse of this county, and our highly esteemed sister Hepzibah Webb of Middletown, who with his four children have the earnest sympathy of his large circle of brethren and friends in their bereavement. May grace enable each of them to say, "It is the Lord; let his will be done."

B.

SISTER **Jane House** died on the 11th of June, 1882, at Greenville, Darke County, Ohio. She was born December 22d, 1804, in Sussex Co., New Jersey, and came to Greenville, November 27th, 1817. Her age was 77 years, 6 months and 19 days. She united with the Old School Baptists in the year 1832, and was a worthy member until death. Her membership was about fifty years. She leaves many friends to mourn for her, but our loss is her eternal gain. She died in the triumphs of faith, which centered in the Lord Jesus Christ. I tried to preach on the occasion to a large audience.

J. P. PETERS.

ORDINATIONS.

THE Old School Baptist Church at Cane Run, Henry Co., Ky., met on Sunday, Sept. 10th, 1882, to set apart **THOMAS HUMSTON** to the office of deacon. Elder J. M. Demaree of Mt. Pleasant, Thomas J. Chilton of Sulphur Fork, and James H. McClain of Elk Hill, being present, with Elder N. A. Humston and the church, formed a council. Eld. J. M. Demaree was elected Moderator, and T. J. Chilton Clerk. After satisfactory evidence of qualifications and fitness of the candidate, prayer was made by Elder N. A. Humston, with laying on of hands of the Elders present, followed by the right hand of fellowship.

J. M. DEMAREE, Mod.

T. J. CHILTON, Clerk.

RECEIVED FOR THE CHURCH HISTORY

Eli Massie 2, John Chastian 2, Mary A Porter 2, Annie Bryant 2, W A Owens 2, Eld A Coffy 4.—Total \$14.00.

ASSOCIATIONAL.

THE Oconee Old School Baptist Association will meet, if the Lord will, with the church at Black's Creek, Madison Co., Ga., three and a half miles from Harmony Grove, on the N. E. R. R., on Saturday before the second Sunday in October, where we hope to meet a goodly number of brethren and sisters from a distance. Ministering brethren are especially invited.

F. M. McLEROY, Clerk.

THE New Hope Primitive Baptist Association will be held with the church at Ephesus, Drew Co., Ark., twelve miles nearly south from Monticello, and I think it would be very gratifying to the brethren and sisters if some of the ministers among our northern brethren could be with us on that occasion. The meeting will commence on Saturday before the third Sunday in October, 1882. If any should come by Pine Bluff, they can find one of our ministers in that city, (Daniel Westall) who will be glad to receive them and bear them company to the meeting. Railroad conveyance now extends to Monticello.

A. TOMLIN.

THE Western Corresponding Association of the Old School Predestinarian Baptists of Missouri will hold its next annual meeting, the Lord willing, with the Hope Primitive Baptist Church, (the Saline County branch,) in Miami, Saline Co., Mo., beginning on Friday before the first Saturday in October, and continuing three days. A general invitation is extended, and especially to those who desire the welfare of Zion, and joy in peace and truth.

Those who come by the Wabash, St. Louis & Pacific Railroad, from any direction, should come to Miami Station, on Thursday, Oct. 5, where they will find a way to get across the Missouri River to Miami. Should any arrive at the station by night, they can procure beds in the Depot building till morning, and then go over to Miami to breakfast, calling on brother T. A. Eastin, who resides there. Trains stop at the station as follows: from the west at 10 o'clock a. m. and midnight; from the east at 6 o'clock a. m. and 5 p. m. There are also some freight trains that carry passengers.

Those who come by the Chicago, Alton & St. Louis R. R., will come to Norton station, Saline Co., Mo., where they will be waited on by brother Wm. Griffiths. Trains arrive at Norton from the west at 10 o'clock a. m.; from the east about 5 o'clock p. m. Those coming this way must come on Thursday.

Those coming by private conveyance will inquire for brother Mark Whitaker, two miles southeast of Miami.

R. M. THOMAS.

THE Salisbury Old School Baptist Association will convene in annual session with the church at Salisbury, Wicomico Co., Maryland, on Wednesday before the fourth Sunday in October, continuing three days. Brethren, sisters and friends are cordially invited, and ministering brethren especially.

Those coming by way of Philadelphia will take cars at the new Pennsylvania depot, Tuesday morning, either at 8 or 11.50 o'clock.

Those coming by Baltimore will take the steamer Kent, Pier 3, Light street wharf, at 5 o'clock p. m., Tuesday; or if preferred, can take cars at President street depot at 7 or 9.25 o'clock, Tuesday morning.

YEARLY MEETINGS.

THE Old School Baptist Church of Lexington, Greene Co., N. Y., have appointed a yearly meeting on Wednesday and Thursday after the second Sunday in November, 1882. A general invitation is extended to the brethren and sisters.

THE Old School Baptist Church of Olive & Hurley has appointed a yearly meeting on Wednesday and Thursday, October 25th and

26th, 1882, to be held at their meeting house in Olive, Ulster Co., N. Y.

We cordially invite all of our faith and order, especially ministering brethren, to attend with us. Trains will be met at Olive Branch, Brown's Station and Shokan, on the afternoon before the meeting.

A. BOGART, Clerk.

The Old School Baptist Church of Schoharie, N. Y., have appointed their yearly meeting to be held at their meeting house on Schoharie Hill, on Wednesday and Thursday, Oct. 25th and 26th, 1882, to begin an 10 o'clock each day.

Brethren of other churches of our faith and order, and all lovers of the truth, are invited to meet with us. Those coming by rail will be met at Howe's Cave on the day before the meeting, and cared for.

G. W. GUERNSEY, Clerk.

Our yearly meeting will be held at London Tract, Chester Co., Pa., to commence on Saturday before the third Sunday in October, 1882, at 2 o'clock p. m.

Those coming through New York or Philadelphia will change cars at Wilmington, and take the cars on the Wilmington Western R. R., for Landinburg, where they will be cared for.

Those coming by way of Baltimore will stop at Newark.

We hope to see a goodly number of brethren and friends, especially brethren in the ministry.

J. L. STATON.

If the Lord will, our yearly meeting will be held on the Wednesday and Thursday after the second Sunday in October, (11th and 12th) where we hope to meet many of the household of faith, who love the precious truth.

There will be friends at the trains on Tuesday noon, afternoon and evening, to take the friends to places of entertainment.

G. M. FRENCH, Clerk.

OTEGO, N. Y.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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A FIVE DAYS DEBATE

ON

CHURCH IDENTITY.

We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50. MIDDLETOWN, N. Y., NOVEMBER 1, 1882. NO. 21.

CORRESPONDENCE.

"VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24.

"We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14.

"And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1.

My thoughts have been resting upon these and some similar portions of Scripture for a time, and with the editors' consent, I will talk to the readers of the SIGNS for a few moments about them.

1st. The state of men, in consequence of the transgression of our first parents, is said to be a state of death. "Dead to God," "dead to righteousness," "dead in sins." Other expressions are also used by the word to illustrate and enforce the truth of man's awful state by reason of sin, but perhaps those expressions which represent him as being in a state of death are the strongest. Death literally means, not "a state of annihilation," (if indeed such a thing can be called a state,) but a separation. For instance, natural death is to be separated from natural life. Death to God and righteousness, signifies a separation from God and righteousness, and eternal death signifies an eternal separation from God and happiness. So when in the Scriptures men are said to be dead in sins, the meaning is that sin is their element, their place of abode, while they are far off from righteousness. The land where they dwell is said to be a kingdom of darkness, a land of the shadow of death. To be dead to God, means that there is no love to God in the heart; and as there is no love to God, there is no love to the neighbor. There is no desire to know God, or to serve him. There is enmity to God and his commands. His ways in the sight of that man are irksome and foolish. God is not in all his thoughts. Self is uppermost, and righteousness possesses no attractions. Like the bones in Ezekiel's vision, he is dry, and very dry, and is not only dry, but is buried in his grave. There is not only no love to holiness, but there is a positive love of sin. Over him the curse hangs like a pall of darkness, and against him the law of God denounces woe, with thunders of wrath like the voices of Sinai. Worse than this, that man is so dead that he knows not his condition, but complacently says, "All is well;" "I shall be safe at last." To be sick is bad; to be sick and not know it is worse. That man's case is hopeless, who, upon the brink of the

gulf, yet leaps and dances for joy, because, he says, "I am safe." But such are men by nature. All this is implied in that word, "death."

2d. There is no exception to this rule. Saul the king was no more dead by nature than was Saul of Tarsus. Caiaphas was no more bitter against Jesus by nature than was John. Judas no more readily betrayed his Lord than would we all, if left to ourselves. By nature there is no difference. All alike have sinned, and come short of the glory of God. Christians were by nature the children of wrath, even as others. Both in heart and life the believer was by nature one with the world. Except that God had chosen him to be saved, even before he fell, he was identified with the finally lost, and every curse that belongs to them belonged to him also. All the old patriarchs, prophets and apostles bear witness to this truth. None of them claim any superiority as the children of Adam over the rest of mankind. There was no dormant spark of grace and life in them by nature. They were as utterly destitute of any divine thing as is anybody else. It is all summed up when Paul says, "We were by nature the children of wrath, even as others."

3d. From these Scriptures we learn that those who believe in God and love him are no longer dead, but alive. They are quickened, or made alive. They are passed from death unto life. They are translated from the kingdom of darkness into the kingdom of light, of God's dear Son. They were some time darkness, but now are they light in the Lord. Once were they enemies to God, and strangers from the covenants of promise, without hope and without God in the world; now they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Once they were far off, but now brought nigh by the blood of Christ. As death, in these Scriptures, means a state of alienation and separation from God, so life, on the other hand, means a state of union and communion with God. God was not in their thoughts, but now he is. They did not love God and holiness; now they do. They were seeking their own ways, but now have returned to the Shepherd and Bishop of their souls. They now desire a knowledge of him whom they have come to know in part. They now desire to follow him here, and be found at his right hand in glory. They now love holiness and hate sin, and esteem it exceeding sinful. What joy do they have in the hour of prayer

and meditation! Like David, they can say, "My meditation of him shall be sweet." The goodness of God, his mercy, love, and wonderful forbearance, all furnish themes of joyful consideration. The power, wisdom, eternity of God, with his omnipotence, omniscience and omnipresence, all fill the soul with delight, and in all he sees the pledge of his own safety and final victory. What is it to be alive unto God? What is it to be a son of God? Who can tell all that it means? Who can tell what we shall be when we shall be like him? for we shall see him as he is. Beholding his face, even dimly as we do, we are changed into the same image. What will be the glory when we shall see without a cloud between, when we shall see him as he is? This life is the life of God. Christ is himself the life. If we have not Christ, we are dead; if we have Christ, we are alive. Our natural life, fallen, depraved, dead, showed forth fruits peculiar to itself; so if Christ, the divine life, be in a man, the fruits of that life will exhibit themselves in him. Some of them are, longing after God, loving those who bear his image, rejoicing in whatever he does or says, gladness when he is exalted and glorified, self-abasement before him, earnest desires to be like him. These are some of the fruits of this divine life when it is given.

4th. I have thought often of that wonderful language of the Savior, when he spoke of the necessity of his own death, and said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." A myriad illustrations of this language are all around us every moment. The corn of wheat possesses life in itself; but if we would see its life imparted to others, it must first be planted, and must die. The life goes out of it. Gather up that corn of wheat, and but the dead shell remains. But the life that is in it puts forth its energy, and gathers to itself dead matter, and organizes it and vitalizes it, and at once begins to build up the plant that shall produce after its kind; and this life gathers on from the earth and air till the whole beautiful structure is reared of living particles, that were dead until vitalized by the life of the seed. So Christ is the seed in the text. He was cast into the ground and died. But ever since, and all through this gospel summer time, he has, by virtue of that divine power of life that was in him, been gathering from the east, west, north and south, and building up his church, making alive that which was

dead, till at length the vine is complete, and its perfect fruit is ripened to the glory of Jesus and of God. And if in you and me there be seen anything heavenly, anything excellent, anything Christlike, this fruit we bear, not of ourselves, but as branches of this vine which God has planted in the earth. The same life flows through the smallest and remotest branch that fills the vine, and the fruit upon this branch is the fruit of the vine. What a miracle goes on before our eyes every day! We take up a handful of earth; it is dead matter. We cast a seed into it; at once that seed seizes hold of this matter, and soon a living plant is built up of it. We see a sinner; he is dead, and can bear no fruit. The divine seed is dropped there; at once we see a living man, and at once he begins to bear fruit. He is built up into Christ. He is not dead; he is alive. Humility, confession of sin, trust in Christ, obedience to God, at once appear. He was dead, and is alive; he was lost, and is found. It is a miracle! It is a miracle repeated as often as a sinner is made alive unto God. Now he lives because Jesus lives also. Forever he is united to the Lord. If it could be that he were cut off from the living Lord, he must die; but this can never be. Let us never forget that Christ Jesus himself is the life by which he lives; and this Jesus is his abiding Savior.

5th. But a most serious question with such an one is this, How may I know that I am a child of God, that he has quickened me? Two evidences are given in the portions of Scripture at the head of this article. One is, "He that believeth on him that sent me;" and the other is, "Because we love the brethren." In regard to the first evidence, mark, that it is not only he that believeth in God, but Jesus connects himself with it, "He that believeth on him that sent me." It is to believe in God as he is revealed in our Lord Jesus Christ, that constitutes the witness that one is alive unto God. In Christ this God is revealed as a just God and Savior. Jesus comes to manifest his justice, to fulfill all righteousness, and to save. Only in the way of justice could the sinner be saved. Now, do you believe in a God who saves, upon principles of justice? Whose law is magnified, even when a sinner such as you, is saved and blessed? Thousands of men believe in a God who is merciful, but they deny that he is also a God of justice. Somehow, they think that he will not have the heart to finally condemn the guilty, and

especially will he make allowances for kind-hearted, respectable sinners. They leave Jesus out, or, if they put him in, it is only as a kind of make-weight, where one's own righteousness is not quite sufficient to tip the scale. But is this the God, the Jesus, that you believe in? The evidence that you are passed from death unto life is that you believe in a just God and Savior; a God just, whether he casts off or saves a sinner. Furthermore, this belief is more than a cold, mental assent to a theory, a dogma; it is a loving appreciation of the truth, as being something precious, something just suited to a sinner's needs, so that he falls down upon it, and trusts in it as his only refuge and hope, and rejoices in it as his support and prop for time, and his glorious heritage to all eternity. As I look over this matter just now, it seems to me that I can and do rest in this truth, that he is a just God and Savior, with some sweetness and gladness, as my hope and my salvation forever. But in close connection with this truth is "hearing the word of Jesus." "He that heareth my word." The word "heareth" is used here in the sense of understanding and receiving it. We are told of those who could not hear his word, that is, could not understand and believe it. We are told of some who gladly received the word, that is, they understood and believed it. Whoso believes in God, then, receives the words of Jesus; and whoso receives Jesus' words, believes in God. We are then believingly and lovingly hearing the words of Jesus? He preaches the gospel to the disciples. Those words of Jesus have come down to us.

He is not now in the flesh, but what he said is written for us. Do we receive the blessed tidings which he spake, gladly? If so, it is manifest that he has spoken in our hearts as well, that we have passed from death unto life.

A second witness that we have been made alive unto God, is said in the texts named at the beginning of this letter, to be "love to the brethren." It truly seems like a very clear, plain evidence, an easy one to get at. Surely a man must know when he loves the children of God. Yet common christian observation proves that even here Satan succeeds in throwing dust in the eyes of the believer, and blinding him to the plainest evidences. And so I will say a few words about this witness. Let us notice, first of all, how positive the apostle is. We know! Notice again, he does not say we shall know that we have passed from death when we love the brethren, but "we know it, because we love." We love them now, and so we must be alive, and not dead. The apostle does not seem to express any doubt about the matter. He says we do love, and therefore we know. Following on in this epistle, he declares that the test of love to God is doing his commandments, and the test of love to the brethren is serving them. Love is not a mere sentiment, which we can use as a cloak to cover selfishness

and disobedience; but it is a principle, that works obedience to God and good deeds to men. Now, is it in our hearts to obey God? Is it in our hearts to use every opportunity to be of service to all men, especially to the household of faith? If so, we may claim this witness, and may rejoice in the assurance each for himself that we are born of God. Enmity to God by nature filled us, but the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. And now there is peace and rest and joy flowing like a river, for love turns all sorrows and crosses and losses, and even death itself, into blessing. Let us be joyful, then, for the warfare shall end in assured victory. "Nay, in all these things we are more than conquerors through him who loved us and gave himself for us."

As ever, your brother in hope,
F. A. CHICK.

REISTERSTOWN, Md., Sept. 27, 1882.

OCCOQUAN, Va., Oct. 9, 1882.

DEAR BRETHREN BEEBE:—I returned to my home on the fifth instant from a pleasant visit of about a month in Kentucky, Georgia, North Carolina and Virginia. I desire to inform the brethren among whom I traveled of my safe return home. I enjoyed the pleasure of attending upon this trip the Licking Association of Kentucky, the Euharlee and Yellow River of Georgia, and the Kehukee of North Carolina, and other appointments in connection with these associations. The meetings were pleasant, and I enjoyed many precious evidences of the Lord's goodness and mercy, which I feel to be entirely unworthy of in and of myself. There were some with whom I met upon my previous visit south whose absence I mourned, able ministers of the New Testament, clothed with power from on high to tell the wonderful story of Jesus and his love, who had been called from these scenes of mortal woe to realize the "riches of his glory" in the eternal heavens. While at the Euharlee Association I missed the presence of our dear old brother Rambo, an aged minister of that association upon my previous visit. I was frequently reminded while in Georgia of my intercourse with the late Elder David W. Patman upon the former visit. I have already referred to Elder Patman's ability and worth in a previous communication in the SIGNS. There was another able minister whose acquaintance I formed during the first visit, who had been called home. I refer to an old colored man, familiarly known in Georgia as "Uncle Berry," but recognized as one of the ablest and most faithful ministers in the state. I think that I can never forget the first time I heard him preach. He came before the congregation trembling under a sense of the majesty of truth, and lined out the hymn,

"God of my childhood and my youth,
The Guide of all my days."

He read as a text, "And no man hath ascended up to heaven, but he that came down from heaven, even the

Son of man which is in heaven." I am confident that I never heard the eternal, vital unity or oneness of Christ and his church presented in an abler manner. I refer to this as an evidence of the power of the gospel which is the "power of God," and this power is manifested in the men selected by the God of heaven to proclaim it. But as much as I desired to, it was not designed that I should again see "Uncle Berry." He died after my arrival in Georgia, but before I had opportunity to reach his home. I was much pleased to witness the unanimity and love prevailing among the brethren where I visited, and to see the ministry of Jesus with their shields locked by an omnipotent hand in defense of the everlasting principles of eternal truth. What supreme folly to suppose that the surging waves of error can move the eternal Rock upon which we are built, or the gross darkness of this sin-polluted world can sully in the least the blazing light that beams with ineffable brightness from the "great white throne." The church is "established in the top of the mountains," and the ministry shine as stars in the gospel heavens, securely held in the hand of him who was seen "in the midst" of the "seven golden candlesticks."

To write of the many acts of kindness received from dear brethren and friends upon this trip, and of the different places visited, would not be prudent, if indeed possible, in a communication. I hope ever to cherish these things in my memory as evidences of the tender care of an indulgent God, manifested in the love of his dear children. Would that I could praise and adore him more, and serve him better. But we know that our God is glorified in all things. "Most gladly therefore," says Paul, "will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong."

With an abiding desire for the welfare of Zion, and a deep sense of my utter unworthiness in nature of the many blessings so constantly received, I remain, as ever, yours in gospel fellowship,

WM. M. SMOOT.

PLEASANT VALLEY, Va., Oct. 4, 1882.

DEAR BRETHREN BEEBE:—I arrived safely at home on the 21st ult. from what might have been a very pleasant visit to Kentucky and Ohio, but that I was sick nearly the whole time I was away from home. I left home on the 23d of August, and stopping a day to visit some relatives after the flesh in Parkersburg, West Virginia, arrived at the home of our esteemed brother, Elder J. M. Theobald, on the 21st. I will not attempt to give a detailed account of my trip, further than to say I attended meetings and tried to preach at Elk Lick, Georgetown, Mt. Carmel and Bethel, and had the pleasure of meeting Elders Moore and Newkirk, the latter

for the first time. While at Bethel I was taken very sick, and had to keep my bed for several days, receiving the kindest care and attention from the family of brother William Sleadd, and others, whose kindness I cannot soon forget. I was able to attend the Licking Association two days, where I met a number of ministers and other brethren of whom I had heard, but never seen before. The preaching generally was good, and I think the trumpet gave a certain sound. I left the Licking just before the services closed on Sunday afternoon, in company with Elders L. Bavis, of Ludlow, Kentucky, and R. M. Thomas, of Missouri, stopping with brother Bavis at his hospitable home that night. It was my intention, on leaving the Licking meeting, to take the cars for home the next day, but was prevailed on by brother Bavis to remain over to the next week and attend the Indian Creek Association, in Butler County, Ohio, and in the meantime to accompany Elder Thomas to some appointments of his in Greene County, Ohio. While there I was taken very sick again, and was prevented from attending the Indian Creek meeting, very much to my disappointment. I cannot forbear to mention in this connection the great kindness shown me by brother Aaron Wright, of the Valley Church, Greene County, Ohio, and his estimable family. May the Lord reward them. I was sufficiently recovered by the 19th of September to travel, and started homeward, arriving on the morning of the 21st. I wish further to say to the brethren who expressed a wish to hear from me on my return home, that I have now fully recovered my usual health, and am able to attend my appointments.

I will add a few thoughts suggested by some things which I heard during my trip west. Much to my disappointment, I did not find the churches in so generally lively and thrifty a condition as I expected. Many of them are depleted in numbers, very few have had any additions within a few years, or at least not more than have been lost by death, and some are so weak that they do not think it worth while to try to have a meeting in the week. The question arises, Who is to blame for this state of things? I do not feel that any blame really attaches to any mortal. We may be able to point out causes, and mention incidents that apparently lead to this state of things, but after all, the church is God's own peculiar treasure, and the object of his love and care, and I believe that all her changes, her prosperity and seeming adversity, are in his hands, and he appoints as he sees most fit. I have been at times, of late, made to feel that the glory of God shines full as brightly in the manifest deliverance and preservation of the few, as of the many, for truly it takes the same power of God to save one sinner as to save the whole church. Had there been but one to save, it would, to satisfy divine justice and magnify the holy law of God, have required all the

suffering, anguish, sweating of blood, yea, the pouring out of the precious blood of Jesus, just the same. A question often arises in our minds regarding God's ways. We ask how the Lord works, and sometimes why. All the hows and whys in our minds come from our unbelief. True faith accepts what God does and what he says, without a how or why. It is enough that he does it, or says it. There are some things made known to us, and much more that is hidden. Let us not seek to pry into those that be hidden, or try to demonstrate our faith to human reason. We may become as a shipwrecked mariner, without rudder or compass.

I am, as ever, your unworthy brother in the hope of the gospel,

A. B. FRANCIS.

TIFFIN, Ohio, May 5, 1882.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN IN THE DEAR REDEEMER:—I feel very much impressed to write, but by what motive, I cannot tell; but God knoweth. I feel that it is a very solemn task to undertake to comfort others with the comfort wherewith I have been comforted of God; but I trust alone in the sovereign mercy and goodness of the all wise God to guide and direct my footsteps aright, that all I may write shall be to the honor and glory of his great name; for I am but a poor sinner, saved by sovereign grace. What power and wisdom is displayed in the salvation of God's dear people, which is by grace; "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. No, it is not of works; if it were, it would be reckoned as a debt, and not as a gift. And the apostle sums up the difference between the two. "For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." So then, if it is of works, then it is no more of grace; and if it is of grace, then it is no more of works. The two systems will not harmonize, nor have fellowship with each other. For what fellowship hath light with darkness, or good with evil? The one is of earth, earthly, corrupt, polluted, and passeth away; the other is heavenly and divine, pure and without spot. "These are they which came up out of great tribulation, having washed their robes and made them white in the blood of the Lamb." As one has said, what a blessed thing it is to have nothing to do; and what a precious truth for us poor sinners, who can do nothing good, think nothing good, desire nothing good, have nothing that is good, except what God gives. It is grace from first to last. "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?"—Rom. viii. 32. How much is contained in this portion of holy writ! For, truly, have we not all things given us, if Christ be formed in us the hope of glory? Christ is the way, the truth and the life; for there is only one way of life eternal, and that is Christ, who is the end of the law for righteousness, in whom all the fullness of grace dwells; grace, which is a gift, and in which all things are contained, and which was given us in Christ before the world was. And I think we have all things, when we do know that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. "We know that we have passed from death unto life, because we love the brethren." This is one of the all things which are freely given us, and is another evidence of our gracious state.

SEPTEMBER 11, 1882.

As you will see by the above date, my letter has been written for some time, not knowing whether it would be sent or not; for I sometimes thought I would commit it to the flames; but from some unknown cause it is still withheld. I have a desire, if it is the Lord's will, to communicate to the dear scattered ones of my Father's family, some of the leadings of my mind, and of the Lord's dealings with me. At this present time I am in a very low state, and what induces me to now write is known only to him who worketh all things after the counsel of his own will.

While perusing the back numbers of the SIGNS, I came across a very precious letter written by our dear aged brother Cornelius Myers, on the subject of our fear to tell others of our troubles, when, perhaps, they are passing through the same trying ordeal. These blessed lines seemed to give me ease for a time,

"What is this that casts you down?
What is this that grieves you?
Speak, and let the worst be known;
Speaking may relieve you."

And it may be that this is what has prompted this poor worm to pen a few lines, not knowing where I shall end. I think, when I am so low in the dust, and am continually casting up mire and dirt, that no one cares to know anything about my sad tale of woe and sorrow. I often think, when I make a feeble attempt at our church meetings to talk, that it is of little worth for me to make blunders, when my brethren and sisters know so well how vile and ungrateful I am; yet I feel that it would be a relief to tell them just how low, sinful and wretched I am. And I have felt much relieved in portraying the situation of such a heart-broken sinner. Poor, little, feeble, doubting ones, we know not what we want, or what is for our spiritual welfare and comfort. The blessed Jesus says, "If I go not away, the Comforter will not come." So it will not do for the sun always to shine upon us, for then we would not appreciate the light. Jesus says, "Yet a little while I am with you, and then I go unto him that sent me."

In my pilgrimage sojourn, while passing through bloody seas, and struggling with the enemy, I cry, "O that I knew where I might find him!" Does not this prove that without him we can do nothing? For the past month I have felt that I have been of no use anywhere, and am nothing without the presence of the Lord. I am shut up, and all feeling sense is gone. I try, O so hard, to pray. But I know not what to pray for; yet the Spirit maketh intercession for us, with groanings which we cannot utter. I have often wondered if these groanings were not prayer and supplication, pleading at the throne of grace for sustaining grace, in the time of severe trial and temptation. While we know not how to pray, the Spirit itself indites and gives answer to prayer. We are told to pray without ceasing.

About a week ago I attended the Owl Creek Harmony Association, at Ashley. It was indeed a pleasant meeting. The preaching was edifying, and we all felt that it was good to be there, to see each other's faces once more, and sit together in heavenly places in Christ, and under the droppings of the sanctuary. I had previously made a trip to New Holland, to pay a short visit to our dear sister Mary Parker. It is indeed a heart-rending sight to behold her terrible afflictions and sufferings, which my pen fails to describe. But it is joyous to know how patiently she bears up under all that the Lord sees fit to put upon her, for her good and his glory. I was reminded of the saying of Job, "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 not another, though my reins be consumed within me."—Job xix. 25-27.

Yours in bonds of affliction,

MATTIE. S. DERR.

NEWBURY, Ontario, July 22, 1882.

DEAR BRETHREN BEEBE:—May the sweet mercy of the Lord be upon you, and upon all the children of God. I have just been reading the SIGNS, and feel indeed that the letters written by your departed father were "precious letters." Many of the exercises of soul that I have experienced in days past, I there found traced out. And I know some to-day who are passing through just such a state as the one at that time was experiencing to whom the letters were written. I was therefore much pleased to see them brought to light in so public a way.

"How strange is the course that a christian must steer!
How perplexed is the path he must tread!"

Just now I am troubled with a multiplicity of anxieties. What sorrows and cares attend my way! Yet daily and hourly do I experience the never-failing mercy of the Lord our God. There are momentary glimpses of Immanuel's sweet face, here a little, and there a little. When pressed down with the burden and heat of the day, and ready to sink, I find

that underneath are the everlasting arms. O how exceedingly precious is this truth! God only knows how low at times I sink. My own vileness overwhelms me. My nature discloses to view more vileness than I can declare. Sometimes in my infirmity I have wished to flee from this world of sin and strife. O the wondrous love of God! How often have I proved, though sunk exceedingly low, that I have not sunk beneath the arms of the God of salvation. Out of the depths have I cried unto the Lord, and he has heard my cry, and has raised me up in his sight. Then for a little while I have delighted myself in my fair and sweet Lord Jesus. When Jesus shows his smiling face, and whispers that I am his, how light are all my trials then! I can do all things, and can bear all trials, if my Lord is there. But my soul through many changes goes. O what fears sometimes take hold of me! I feel to be utterly destitute of faith, full of unbelief, and have no strength to remove it. O what ungrateful murmurings at his providences! What solicitude is there in me, lest I suffer reproaches and dishonor for the sake of Christ! Yes, with shame I confess that I have thought of running away from preaching the gospel; my cowardly, sinful flesh is so tender of itself. What bondage and misery did I endure while preaching among the New School Baptists! I would have left off speaking in the name of the Lord, only that I feared to be swallowed up in the belly of hell, as Jonah was. But while I speak of these dismal things, blessed be the name of the Lord, how wonderfully has the Lord dealt with me! What preciousness have I found in Jesus! Everything in Jesus is precious. In his person he is incomparably precious, and supremely to be loved and admired. In his features he is perfectly lovely; beyond description in his offices as Jehovah's servant, and the Savior of sinners. He is past expression; the consummation of everything desirable. He is precious in his character, precious in his relations; yea, there is nothing in him but preciousness. O that I could speak well of our dear Redeemer!

I hope this will find you in prosperity, and my desire is to the Lord that he will be with and sustain you in all your work and labor of love, to which he has called you. May peace and prosperity be given to Zion, is my humble desire for Jesus' sake.

FRED. W. KEENE.

UNION, Ky., Oct. 1, 1882.

DEAR BRETHREN BEEBE:—With my pen in hand, I would so much love to talk to you a little while, this beautiful Sunday morning, and O that it might be a sabbath with my soul; but tears dim my eyes, and my hand begins to tremble, and I fear that I ought not to say anything to one that is so much better than I. When the Lord arrested me in my sinful course, I felt a hand, as it seemed, laid heavily upon me, and I was made to halt. The Lord turned

my eyes within, and I was made to see nothing but corruption. O how very sick I turned at such a mass of sin! O how I loathed it! I felt a sorrow, such a deep sorrow, arise, and it seemed to be a sorrow that was coupled with guilt, and became a very great burden to me. For days, months and years did I go bowed down to the earth, sometimes seeing myself as a worm of the dust, and at times prostrated to the ground, unable to lift a finger toward my salvation. At another time it pleased the Lord to show me a wall; indeed it was a very great wall; and I was inclosed by that wall. That wall the Lord was pleased to call sin. He made me see that fearful wall many times a day. It was presented to my view whenever I turned to go down stairs, and I dreaded it as much as though a wild beast was there waiting to devour me. Every time I turned to go that way, something seemed to say, There is no way of escape. O what torture could equal that? It was certainly the greatest suffering I had ever known. And it pleased the Lord to show me how perishable are the objects of time, for decay was stamped on everything my eyes beheld. He made me feel very weary and tired of this miserable, wretched life. I was afraid of sin and self, and was made to cry out, "My soul is exceeding sorrowful." And again, "From the ends of the earth will I cry, unto thee, when my heart is overwhelmed. Lead me to the Rock that is higher than I." Just then Christ revealed himself to me as that Rock, the Rock of my salvation. And then, O what sweet peace and rest I found in believing that Christ died to save poor sinners, of whom I felt to be the greatest. O how I do hope and believe it was truly a sweet sabbath to my soul. It seemed that there was something so heavenly in the atmosphere I was breathing, which caused me to rise above earth and earthly things, and there was a sweet peace and rest which this world cannot give. I thought my remaining days on earth would be one continual round of peace and happiness. But alas! doubts and fears soon assailed me, and I said, Where is my peace? Despair had crowded in, and I felt, had slain my peace and happiness. From that down to the present I have had many doubts and fears, as well as many seasons of rejoicing, especially while sitting under the droppings of the sanctuary. I hope I have had my heart to thrill with emotions of love to God and to his people, that will ever be sweet and comforting to me. Our precious association of a few weeks ago was one of the most glorious and grand occasions I ever witnessed, and I do hope the dear Lord may spare my life to attend others, and that we may be spared to meet often, and to feel comforted and edified in the gospel of our Lord and Savior. Sometimes a heartfelt thankfulness comes over me, that we are enabled to worship, as I humbly trust, a whole and complete Savior. I want no other than a finished sal-

vation, and I believe the dear Old Baptists have just that kind.

You will see, when you read this poor, imperfect scribble, that a poor, unworthy, weak worm has written line after line, that may weary one and occupy his valuable moments, that might so much better be devoted to something that is worth reading.

From a weak little one,
ANNIE PORTER.

HARMONY, Fillmore Co., Minn.

ELDER G. BEEBE'S SONS:—I visited my parents in January, 1882, and at my request mother, at her advanced age (seventy-five years) has written the following religious experience, and sent it to me to copy and send to you for publication. Father has given her his from memory, and she has written it as he has related it to her, as he has given up writing some time ago. Please correct any errors you may see, and oblige yours respectfully,

MRS. M. M. DUXBURY.

MARSHALL, Lyon Co., Minn.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have been requested by a daughter to write my experience, and have it published in the SIGNS. I feel myself entirely incompetent for the task, yet I do not feel as though we ought to withhold it from her or the rest of our children. I do not recollect the time, I was so young, when I did not consider myself a sinner, but had no serious reflections upon the subject until I was about eighteen years old. My mother was a member of the Baptist Church, and always gave her children good advice. My father was not a member, but was a very moral man, and always considered mother more capable of giving us good instructions than himself. At the time above spoken of, I began to have very serious reflections on death and eternity. I knew if I died in the state I then was in, there was no hope for me. I never had the fear of the torments of hell that I have heard many speak of. The idea of being banished from the presence of the just and holy God, to all eternity, was to me a hell upon earth; and what troubled me still more was because I did not fear the torments of hell like some. All this time I kept my troubles to myself. I did not like to have any one see me read the Bible. I often felt to blaspheme God, to think that he should be called a just God, and yet had made beings and brought them into the world to be damned to all eternity; still I believed him to be all justice, but did not feel willing to acknowledge it in my own mind. I read the Bible a great deal, but found no consolation for myself, it was all for the children of God, not for me. I let no one know my awful feelings. I tried to flatter myself that I need not give myself so much uneasiness, for I lived a better life than many that were professing godliness, and I was not a hypocrite; but all this made the case no better. I remained in this situation some years,

when there was a reformation and my husband joined the Baptists. I was then left alone. Still I never told him about my feelings. I kept all to myself as much as possible. Whenever he prayed he would pray so earnestly for me it kept my mind continually harrowed up. Although I rejoiced over his case, I thought there was no help for me. I would set times to pray, but they were often omitted for trifles. I began to consider my case an outside one. I made many promises to the Lord, only to be broken. I found every act of my life was only sin. O what a wretched, miserable creature I found myself to be. O how many times did I wish that I had been a fowl of the air, or a beast of the field, or even the meanest reptile that crawls upon the earth, or anything that had no soul to be saved. I could neither eat nor sleep. I could not help crying to God for mercy, still I thought I had no reason to expect it. I went to meeting every Sunday, and as often resolved not to go again, but when Sunday came I could not stay at home. I considered my life a mountain of sin and past forgiveness, and felt my case was a desperate one. I was alone one day: I could not work, so I read the Testament, I knew not what for. I found no consolation therein, but was all the time seeking and praying God to deliver me from the horrible state I was in. I lay down on the bed and gave up in despair; I went to sleep, but presently awoke. My mind was perfectly at ease, my load of sin was gone, I knew not where. Nothing looked pleasant, everything seemed to be empty; I had no delight in anything. I tried to read the Bible, but it was a sealed book to me. I thought the Spirit of God had withdrawn from me, and I had committed the unpardonable sin. I had always concealed my feelings as much as possible until now. My trouble of mind was very great, much worse than before, but of entirely another kind. I would have given anything to have had my conviction of sin back again. There was a Methodist lady near by, a great exhorter, always ready and willing to talk with any one. I resolved to go to her and make known to her my state of mind. She admitted that my case was a strange one, but she could tell me nothing to ease my troubles. I asked her to tell me her experience, but she could not tell me anything to satisfy me. My neighbor on the other side was a Methodist class leader, and I concluded to go to him. I began to feel that my case was no longer a secret that I wished to keep. He said my case was a strange one, and he never knew one like it. I began to think, Vain is the help of man. My husband came home that night, and I told him my state of mind. He did not seem to feel so much alarmed as I really thought he would. He tried to encourage me all he could, and said he thought it would not be long before I would see things in a different light. He prayed for me very affectionately and very earn-

estly. I remained in this situation four or five weeks, the most unhappy weeks of my life. I did not think I should ever feel any different. I thought I had sinned away the day of grace. I felt myself a castaway. I could not see how God could be just and save a wretch like me. I felt that

"If my soul were sent to hell,
God's righteous law approves it well."

At this time I was unable to work. I believed it was more a disease of mind than body. Elder Lockwood came, and he had not been there long before I disclosed to him my state of mind. He talked to me as comforting as he could, and said he thought I had experienced religion. I told him if he could see me as I saw myself, he would not think so, because he was certainly deceived. He said I would soon see myself in a different light. I did not think I should ever feel any different, and asked him to pray for me, and he did so. I then asked him to explain a passage in the epistle to the Hebrews, and he did so. He left me, saying, "I shall see you feeling different next time I see you." After he left, I read that chapter, and on to the tenth, and received more light from it than I had for years before. These words were applied to my mind with great satisfaction, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." "Cast not away therefore your confidence, which hath great recompense of reward." As I read, I could see more and more beauty. Everything seemed so plain. Why had I not seen it before? I could now say truly, "Salvation is of the Lord." Now all was joy and peace with me. I felt as though I should never see any more trouble. I resolved never to join any church. I believed there were good christians in all denominations, and I would be at liberty to go and enjoy myself at any meeting wherever I thought they were christians. There was a quarterly meeting in the neighborhood where my father lived, and I thought I would like to go. My husband prepared the horse and buggy for me, and I took two of our neighbor ladies with me, both Methodists. I made great calculations on enjoying myself. The meeting was in a large new barn. It being Saturday, there was only one minister present. Soon after we arrived, service commenced. He began very mildly, but soon became very boisterous, walking from one end of the barn to the other, and talked so loud that he could be heard a great distance outside the barn. O how it confused me. I thought many times, "Is this religion? If so, I want nothing of it." What a fire I was in. This was the first thing that had occurred to disturb or mar my peace. I resolved to say nothing to my husband about it. I avoided saying anything that would call the meeting in question. He saw that I did not care to speak of it. He never opposed me in going to any meeting that I wished to go to. He always helped me to go, but did not care to

go with me. It had now been some months since my conversion. I generally had enjoyed my mind well, but had thought very little on the subject of baptism. I still clung to the idea that I never should join a church. My sister said to me, "You think you have experienced religion, do you not think you have any duty to do?" I told her I thought I had many. "Don't you think," said she, "you ought to be baptized?" I told her I had never yet seen it my duty, and I never should be until I saw and felt it a duty, expressly from God. The more I studied my Bible, (as that had become the main counsel of my mind) the more I saw it the duty of a child of God to be baptized. The question now was, Am I a fit subject for that ordinance? I pondered a great deal upon it. My mind was greatly agitated on the subject. The greatest difficulty was, what a dreadful thing it would be for me to go forward in that ordinance, if not sanctioned by God. And then, I was too proud. I thought if it was only a time of reformation, as it was when my husband was baptized, so I need not go alone, it would not be a cross. I felt myself the greatest wretch in the world, and it seemed to me presumptuous that I should think of such a thing as being baptized. Still I continued to meditate upon it, praying God to give me some evidence whether it was right or wrong that I should go forward in that ordinance. I arose without any object in view, that I know of, picked up a small hymn-book that lay in the window, and the first words that met my gaze were,

"Dear Lord! and will thy pardoning love
Embrace a wretch so vile?
Wilt thou my load of guilt remove,
And bless me with a smile?"

Those words were blessed to me, and in a moment my load of guilt was all gone, and I was blessed with a smile.

"Hast thou the cross for me endured,
And all its shame despised?
And shall I be ashamed, O Lord,
With thee to be baptized?"

I felt ashamed. I thought if there was only one to go with me, I should not care so much; but the thought of going alone tried me sorely.

"Didst thou the great example lead
In Jordan's swelling flood?
And shall my pride disdain the deed
That's worthy of my God?"

Dear Lord, the ardor of thy love
Repoves my cold delays;
And now my willing footsteps move
In thy delightful ways!"

This hymn can be found in "Beebe's Collection," No. 1109. Nothing now but love, peace and joy ran through my mind. I could exclaim; "Surely this is the work of the Lord." One moment before I was overwhelmed with doubts and fears; now all was peace and humility. Soon after this I went to church and related my experience, and was received and baptized by Elder Philip Lockwood, in August, 1832, and joined the Perry Church, in Geauga County, Ohio. At that time it was a mongrel church of Old School and New School Baptists but I did not realize it as I have

since, as there was no split in the churches there then.

POLLY BARNES.

MARSHALL, Lyon Co., Minn.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I was born in the town of Brookfield, in Massachusetts, June 28th, 1803. My mother died in April, before I was five years old. She left a family of five children. Father was in poor circumstances, and we soon became scattered. He soon concluded to take us to Pennsylvania, into the lumber country, where there was no civilization to speak of, and no school; consequently I was amongst a very rough set of people, and exposed to every besetting sin. I have often thought that nothing but the power of an all-wise God kept me from running into all vice that mankind is subject to. My father was a professor of religion, and he began to see that it was not a fit place for us, (my brother and I), and wanted us to go to Massachusetts with him, a distance of five hundred miles, his object being to provide us an education, and he also thought we would not be so much exposed to bad company. We started, and went the whole journey on foot. When we were within half a mile of my grandfather's house, my father turned and said, "Boys, when you get to your grandfather's you must not swear, or use any bad language, for it will displease him very much. He is a religious man, prays every night and morning, and asks a blessing at his table." I resolved to be very prudent. Why I mention this is, because it was the first thing that ever aroused my mind to the awful state of sin I was exposed to. I soon found work. It was the worst part of my life. On more than one occasion my mind was in a sad state on account of my sins. The man I worked for was a bad man, who drank very much, and abused his family, and I shared the abuse. I felt that I had a double portion of sorrow, and had no one to sympathize with me, nor any one to tell my troubles to. I often thought of taking my life, and have laid up my pocket-knife before going to bed lest I might do so. I did not stay there quite the year out, and did not feel as bad after I left there; but my conviction of sin did not leave me. I staid in Massachusetts about three years, and then went to Ohio. There I mingled in the gayest of company, for it was a great place for frolicking and dancing. I there joined in all the gayeties around me, and drank in sin as the ox drinks water. I was enjoying myself in the eyes of the world and the company I was in, as well as any one; but when I was alone, O what a sting of conscience I felt, and thought I would not go again. I made many promises, only to be broken. I began to see that it was not in man to order his steps. I saw that the resolutions were only mine, and I was nothing but sin and depravity. I did not make my case known to any one. Sometimes my convictions would leave me for a

time, only to return with greater force. However, in 1825 I was married, and nothing occurred for two or three years worthy of notice. I often reflected on my past life, and had given up all hope of feeling any different. I knew and felt myself to be a sinner, but found I could do nothing for myself. About this time there came a Universalist minister into our neighborhood. He made a great stir, and almost every one fell in with his doctrine, I among the rest. There was a circumstance occurred soon after this that put a great coldness on them. One of the leaders, a man who was highly respected by the whole community, was taken sick. He was sensible that his sickness was unto death, and he then gave up his universal salvation doctrine. He exhorted every one that came in to see him, to give up that pernicious doctrine, for it would not do in the hour of death. He was a great friend of mine, and I was in to see him the day before he died. I soon gave up the idea of universal salvation. After we were married, my wife and I agreed to give up dancing and attend no more parties, and our agreement was never broken. After this we moved into the town of Perry, where my father-in-law lived. My convictions came upon me with unabated force. I had always kept my feelings to myself as much as possible. My trouble had now become so great that I could neither eat nor sleep, nor be sociable with any one. I read the Bible, but to no avail. I could see promises in it for the children of God, but not for me. My wife was aware of my situation, and sympathized with me, although not a professor at that time. It was a time of reformation, and it seemed to be among all denominations. I concluded to go and talk with my mother-in-law, who was a Baptist, and I believed she was a christian. I believed her the most capable of giving instruction of any one I knew. My brother-in-law (a young man) came in and said, "Barnes, what makes you so sober? I have not heard you swear in a long time." I replied, "I hope you may never hear me again." His mother said to me, "If you have made that resolution, it is a good one, and I hope you will stick to it." I thought, O that I had not made that assertion. I arose and left the house soon after, but have had many a good long talk with her since. She was a woman of a great mind, and well versed in the Scriptures. I often thought no one had such trials as I had. My life was all sin, and my prayers only mockery to God; mocking God with lip service, when my heart was far from him. I tried to work, but could not. While trying to do my spring work, the first I would know I would find myself seated upon the plow-beam, reflecting on what I considered my lost condition. My mind was so overwhelmed with sorrow, I knew not what to do. I seemed to choose death rather than life. I thought I would try to pray once more, so I left my team and went a

little distance and knelt down, and it seemed as though I heard a voice speak to me, and it said, "O death, where is thy sting? O grave, where is thy victory?" O the joy that came to me with these words! Any words that I can utter fall short of expressing it. I could see my Savior with an eye of faith, and I knew he was my Savior. I went back to my team, and went to work. All things now seemed right. I did not work long, as it was nearly night, and I wanted to tell my wife what a dear Savior I had found, for I knew she would rejoice with me. When I got to the house she had gone a short distance, but soon came home. I was reading, as usual, and she said, "You were very lonely." I told her I was never before so happy in my life. She was much rejoiced, for of late I had not been the lively companion I had formerly been. I soon began to think that it was necessary that I should have a home with some christian denomination. I had some talk with some of my neighbors on the subject. They were all Methodists, and were anxious that I should join them. I had a great antipathy toward the Baptists, for I considered them a narrow-minded, selfish people. My mother-in-law was a Baptist, and I considered her a christian, and I talked with her on the subject of baptism, and she said, "Take the Scriptures for your counsel, and pray God to direct you aright. Put no trust in man, for vain is the help of man." I commenced to search the Scriptures daily, and the more I read, the more satisfied I felt that the Baptist doctrine was the true one. What I once hated, I now loved. That was more than forty years ago; and the more I read the Scriptures, the more convinced I feel that it is the doctrine of the Bible. I went to church meeting, and talked to the church, not thinking of relating my experience; but there was a vote called for, and I was received, but not according to my expectations. I did not think I had told them anything whereby they could obtain any evidence that they could receive me. I told them to ask me any questions they might think proper, and I would answer according to the best of my ability. They did not ask any, but seemed satisfied with what I had told them. I never felt satisfied, but I was baptized the next day, (June, 1828) with another brother in Christ, who was very dear to me. I joined the Perry Church, in Geauga Co., Ohio. I do not think that at that time there was more than one-half of the church that were Old School Baptists. There had been no split in the churches at that time, in that part of the country. I still hold to the same doctrine in my old age, which is seventy-nine years, June 20th, 1882. My health is very poor, but I have faith that my Redeemer will give me strength for all my trials, and summons me in his own good time.

MOSES BARNES.

AUGUST 12, 1882.

ELDER G. BEEBE'S SONS:—I

thought I would write a short sketch of our wanderings since we joined the church. We took letters from the Perry Church, in 1835, and went to Seneca County, Ohio, where we found a Regular Old School Baptist church. We gave in our letters there, in April, to the Honey Creek Church. Elder Lewis Seitz was pastor. We remained there until October, 1841. There we heard the gospel preached in its purity. We have ever regretted that we left that church. Soon after we got there, we inquired of a man if there were any Baptists there. He came from the same place we did, and had been deacon of the Perry Church. He told us that there was a church at Honey Creek that called themselves Baptists. He had not been to see them, and did not seem to have a very favorable opinion of them. He said that they were not like the eastern Baptists. He said, "You will have to do as I have done, join the Presbyterians." I said, "I can never do that; I cannot join those I have no union with, for where there is no union there ought not to be communion. I shall have to stand alone." There cannot be too much praise given that church in regard to the brotherly love that existed among them. O how sweet to see the brethren dwell together in unity! We took letters from the Honey Creek Church, (John Kogg was Church clerk), October 9th, 1841. We are still holding them, never having found a church that we could conscientiously join, and we consider ourselves yet of them. We then moved to Wisconsin, and lived there about twelve years, but never saw an Old School Baptist while there. There was a church organized there who called themselves General Baptists. We were invited to join them, but we did not incline that way, as they went in for all the "isms" of the day. We moved to Fillmore County, Minnesota, where we lived about twenty years. There was a Baptist Church organized there, within eight miles of us. Again we were urged to join; but their doctrine was not ours, and we did not wish to unite where we had no fellowship, nor could we see how they could have any for us. It looked to us as though all they thought of was to swell their numbers. We can truly say that during the whole twenty years we never heard a gospel sermon, according to our views. While in Seneca County, Ohio, we became acquainted with your valuable paper, and it has been a very regular visitor at our house ever since, and it contains all the preaching we have, and it is good enough for us. We prize it above all the reading we have, except the Bible. We have taken the SIGNS over thirty years. We went to Iowa, in September, 1865, to an association, called the Turkey River Association, of Regular Predestinarian Baptists, held with the Otter Creek Church, Fayette County. It was seventy miles from our home in Minnesota. At that meeting we heard the gospel preached in its purity. Our youngest son lived

in Lyon County, Minnesota, and he wrote to us to sell the farm where we were, and come and take land joining his, and live with him. We did so, and again went west, and still live with him. We have been here about nine years, and we find it as good a home as we would ask for on earth. The second year we were here, we met brother and sister Oliver Patterson. We four have had many good meetings, which verifies the Scripture, that "Where two or three are gathered together in my name, there am I in the midst." We appreciate their company very highly.

Yours in hope and confidence of eternal life,

MOSES & POLLY BARNES.

RUTLEDGE STATION, Ga., Oct. 3, 1882.

ELDER G. BEEBE'S SONS:—As I have concluded the business part of my letter, please indulge me with a little space in your valuable paper. Ever since I was a little boy, the SIGNS OF THE TIMES has been familiar to me, and for more than thirty years it has been a very precious paper to me. For the last ten weeks I have had the most trouble of my life. Brother W. L. Beebe, you are apprised that my wife has been quite feeble since you first knew her. She has not set up for a whole day in over twenty-five years. For the last fifteen years she has not averaged more than five hours a day, and for the last nine years not four hours a day. In that time she has suffered a great deal. Ten weeks ago she received a fright that broke down her nervous system, and for three and a half weeks her reason was dethroned. Only for a few moments could she recognize the family. A very strange feature of her case I will refer to. I had medical aid called in, with my brother, Deacon W. S. Montgomery. Finding her too feeble to take heroic treatment, they prescribed something to quiet her nerves and keep up a mild stimulant. For several hours she was speechless. When she did speak, she answered a question that I asked her, saying, "Well, well, well." She continued in that way for one whole night. The next morning it was, "Well, well," and, "Wait, wait." She continued to use these words for some three days, scarcely recognizing anything, neither sleeping nor eating. At the end of those days I was sitting by her bed, and O how sad I felt, to think that our happiness should end, and I should never hear that sweet voice again. I asked her if it would confuse her if I were to sing, and she made signs that it would not. I sang, "Children of the heavenly King," &c. I noticed when I began to sing that she was interested, and when I began singing the third line of the first stanza, she joined in, and sang with a clear and distinct voice, and went through. At the conclusion she said that the sentiment and sweetness of that would never wear out, but we must and would die. From that she repeated others, and also quoted many sweet and precious promises from the Scriptures, until she was nearly ex-

hausted. I then asked her if she recognized me, but she had relapsed into "well, well," and "wait, wait," and continued so for more than five weeks. For the last six weeks her reason has been as good as could be expected. She is reduced to a mere skeleton, and her sufferings are still great. She is as patient as I ever saw one under such heavy affliction.

Brethren and sisters, far and near, I hope you will be engaged in prayer to God for us, for we are very poor in this world's goods, and I hope we are poor in spirit. I do not believe that we can come short a hair's breadth of suffering all that God has designed, nor go beyond the same. Our love to all the saints everywhere.

From a poor old man,

D. F. P. MONTGOMERY.

CIRCULAR LETTERS.

The Salisbury Old School Baptist Association, in session with the church in Salisbury, Wicomico Co., Md., October 18th, 19th, and 20th, 1882, to the churches composing the same.

BELOVED IN THE LORD:—We send you this our Circular and annual epistle of love, in which we wish to present something worthy of our consideration; and as a starting point, we will call your attention to some expressions of the apostle Peter in his second epistle, third chapter and first verse, which reads as follows: "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance." This apostle seems to have had his mind much taken up in contemplating the introduction of false doctrine among the brethren, and the impending judgments of God upon those that should become entangled and overcome by it. He did not propose to introduce some new thing or idea, in order to build up himself upon the ruins of others, or to exalt himself; but he showed a sincere desire for the peace and welfare of his brethren, and for the glory of God; and to accomplish this, he simply called their attention to the words which were spoken, and which they had already heard, to bring them afresh to their remembrance, and so stir up their pure minds. Not only the words spoken by the prophets, and confirmed in the commandments of the apostles, but that which they had learned to be true in their own experience; for it would not be proper to say that he had or could remind them of anything which they had not heard or known; for in all the administration of the word, there is only a calling up of facts which the people of God know by experience. Then the object of this epistle, with all the others, is to stir up a remembrance. And it is the pure mind that is to be stirred up; not the flesh. "I fear," say some, "that there is nothing pure about me, for so much of my life is spent in the service of sin." Shall we remind you that Paul hath said, "With the mind, I myself serve the law of God; but with the flesh, the law of sin?" Can you not say, Thy law, O Lord is my meditation by day and by night? But you say, "That which appears so delightful, I seldom find the way to perform, and that gives me trouble." It is the pure mind that is troubled and not the flesh. Pure desires and pure delights flow from a pure mind. The apostle to the Gentiles has said, "We have the mind of Christ;" and it is pure. A pure mind receives or apprehends pure language. Every word that Jesus has spoken is pure, and he said, "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." The pure mind comprehends the truth of this. And again, "No man can come unto me, except the Father which hath sent me draw him." Believest thou this? Again, "Thou hast loved

MINUTES

OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the Minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of Minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed Minutes by mail from any part of the country, and we therefore solicit our brethren to send us their Minutes for printing. We are but few, and our patronage should be kept within our own borders.

APPOINTMENTS.

MYSELF and Elder S. A. Elkin will spend the month of November in Kentucky on a preaching tour. We will leave St. Louis on the 6th at 8 p. m. for Shelbyville, Shelby Co., Ky., arriving there on the 7th, and preach at Bethel Church at 7 p. m., and on Wednesday, the 8th. I will leave it with the brethren to arrange appointments for the 9th and 10th, so as to get to Georgetown Saturday evening, the 11th, and preach at 7½ p. m., and on Sunday, the 12th, at 10½ a. m. and 7½ p. m. On Monday, the 13th, at Lexington, to visit Elder T. P. Dudley and sister V. Dudley; and on Tuesday, the 14th, at Bryan's Station. I will leave the remainder for Elder Elkin to arrange.

PETER L. BRANSTETTER.

"THE EDITORIALS."

FIRST AND SECOND VOLUMES.

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

THE EVERLASTING TASK FOR ARMINIANS.

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

them as thou hast loved me." "For thou lovedst me before the foundation of the world." If to you these are the words of eternal life, then you have a pure mind. And when there is a demonstration of the Spirit and its power, there is a response in you, saying, Amen. You have a pure mind.

We might present a catalogue too extensive for a Circular, not only to prove that the saints to whom Peter wrote had a pure mind, but also that all those graces that speak in their behalf, testifying that they have a pure mind, flow from that unspeakable gift of God called eternal life, and by it they are sealed unto the day of redemption. But notwithstanding the truth of all this, the mind is to be stirred up to a remembrance of what manner of persons we ought also to be. The word to Israel was that they should remember all the way through which the Lord their God had brought them, and keep his sabbaths holy. It was not to make them his redeemed, but because they were his redeemed; and they could not have been reminded of the goodness of the Lord, if they had not been the subjects of his mercy. And the word of the Lord to them by the angels or prophets was not only to stir them up to a remembrance of their great deliverances, but also to declare the certainty of the judgments of God for every transgression and disobedience, assuring them that they should receive a just recompense of reward. To this end did they labor, to stir them up to a remembrance, knowing that their liberty and peace depended so much upon their remembrance of the things which would stir up their minds.

The above embraces in substance that which this apostle refers to in the second verse, as being spoken by the holy prophets, and then by the apostles of the Lord and Savior.

And Paul says that if the word spoken by them was steadfast, how shall we, subjects of a great salvation, escape, if we neglect the holy commandment delivered unto us? Escape what? Why, the impending judgments of God. For if his children forsake his law, and keep not his statutes, and obey not his commandments, he will visit their transgressions with the rod, and their iniquities with stripes. There are various ways in which the children of God may break his laws and keep not his statutes; therefore their pure minds should be stirred up to a remembrance. They are commanded to give not heed to seducing spirits and doctrines of devils. "Knowing this first," says Peter, "that there shall come in the last days [the days that now are—gospel days] scoffers," denying the coming of the Lord to judge his people; for say they, "Since the fathers fell asleep, all things continue as they were;" not understanding the nature of his coming. And with all manner of deceitableness they will and do endeavor to draw away disciples from their steadfastness, and rob them of their liberty; for the law of Christ is the

perfect law of liberty, and to depart from it would be to enter into bondage. Let it be remembered, ye shall not form a confederacy with scoffers; ye shall not join house to house, nor kindle a fire to be compassed about by the sparks thereof; for if ye do, "This shall ye have of mine hand, ye shall lie down in sorrow," saith the Lord. Every form of legality is a denial of the power of God, if it be regarded as a substitute for grace. Brethren, if any come to you, either men or angels, declaring as gospel any other than what you have heard by the prophets and apostles, let him be accursed.

The peace and prosperity of the saints was the apostle's most noble aim, and they who have not this in view, and the glory of God, are not apostles of the Lamb; and to perpetuate this, their pure minds are to be stirred up. Shall we remind you of what Paul has said? "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Now, to stir up your minds by way of remembrance, Peter says, "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 with them than the beginning." How necessary then that the pure mind be stirred up to a remembrance of these things.

We will further say that perfect obedience to the golden rule will secure the peace of Zion and the glory of God. "Wherefore the rather, brethren, give diligence to make your calling and election sure," by exhibiting a life of godliness, which will seal your justification in the sight of your brethren. The pure mind should be stirred up to this important matter, so that brotherly love may continue, and that there be a sealing of the peace of God which passeth understanding. The apostle John has said, "I have no greater joy than to hear that my children walk in truth."—3 John 4. This should be the whole delight of the family of God; and to succeed in this, let us remind you of the faithful and loving admonition of the apostle Paul, who says, "Prove all things; hold fast that which is good." That which is good is not evil. He further says, "Abstain from all appearance of evil." Whatever would disturb the peace of Zion is evil. To run after the lo heres and lo theres, as though you were not satisfied to drink water out of your own cisterns, has an evil appearance. To be associated by a solemn oath of secrecy with the world, has an evil effect. Visiting the bar-room has an evil appearance. Giving our presence to rowdy gatherings has an evil appearance. Vain and foolish talking should be avoided. We shall do well to remember that whatever disturbs the peace of Zion is a violation of the law of Zion's King, and his displeasure, not his smiles, must be felt by those who thus transgress. Many things may not be evil in themselves, yet have an evil appearance.

From such things turn away. For although the apostle to the Gentiles knew that the requirements of the law respecting meats were not binding upon him, yet if his eating of them had the appearance of evil, to cause his brethren to offend, he would eat no more meat while the world stands. So, in connection with these things, he said, "Hast thou faith? have it to thyself before God." It is well for us to be reminded that pure religion and undefiled before God is not only to visit the fatherless and widows, but also to keep ourselves unspotted from the world, morally as well as religiously. The admonition itself is, "Be not conformed to this world," so that immorality may never be known or felt in the house of God. We shall do well to remember what the apostle Peter has said in the commencement of this second epistle, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Wherefore, brethren, we will not be negligent to put you always in remembrance of these things, though ye know them. For says the apostle, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle."

In conclusion, may grace reign triumphant, and peace flow like a river, throughout the hill of Zion. Amen.

T. M. POULSON, Mod.

E. RITTENHOUSE, Clerk.

The Juniata Regular Baptist Association, in session with the Providence Church, Bedford County, Pa., to the churches composing the same.

DEAR BRETHREN AND SISTERS:—Another year of our mortal pilgrimage is gone by, to be numbered with the past, and we are again brought together under the kind protection of a kind Providence, to greet each other at our annual meeting, and deliver to you, as formerly, our Circular address, which we hope may stir up your pure minds by way of remembrance.

In looking back, and calling to mind our life, walk and conversation, what have we to say for ourselves? Have we since we last met together, walked worthy of that vocation wherewith we have been called? Have we sought first the kingdom of God and his righteousness? Has Christ, that great Shepherd of the sheep, been first and last? Has he been the chiefest among ten thous-

and, and the one altogether lovely to us? Have the things or the welfare of our Master's kingdom been of more importance to us than the things and affairs of this world? What have we been seeking after, and where have been our love, heart and treasure? Have we prayed for the peace of Jerusalem? Have we spoken often one to another? Have we borne one another's burdens, and so fulfilled the law of Christ? Has it been our object and aim, since we were last together, to keep the commands of our Lord Jesus Christ, and walk according to his rule? If so, we can look back with joy, and not with grief. Now, dear brethren in Christ, as we know not how much longer we may be permitted to stay in this world of trials and sorrows, or how near at hand our departure may be, let us watch and be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation, bearing in mind that the riches of our Master's kingdom are, or should be, of more importance to us than the riches of this world; for Jesus says, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Let us join with the poet and say,

"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?"

"No tranquil joys on earth I know,
No peaceful, sheltering dome;
This world's a wilderness of woe,
This world is not my home."

JOSEPH FURR, Mod.

MARY E. HOUSER, Clerk.

CORRESPONDING LETTERS.

The Juniata Regular Baptist Association, convened with the Providence Church, Bedford Co., Pa., to sister associations with whom we correspond, sendeth this our annual epistle of love and fellowship.

DEAR BRETHREN:—It is through the mercy of our God and King that we have been permitted to assemble in the name of Jesus, and to hear of the unspeakable riches of his grace, as it is manifested to sinners in God's covenant with them, as they are made to feel in their experience, ascribing honor, power and glory to the great I Am. Our meeting has been one of love among the brethren, so that we feel like saying, "How good and how pleasant it is for brethren to dwell together in unity." The letters from the churches contain words of encouragement, showing some increase in the ingathering of the Lord's people, and of general peace among the brethren. We have received your messengers, who have come to us richly laden with gospel truth, and we were made to rejoice because of their testimony, in proclaiming a finished salvation, a complete Savior, and an everlasting righteousness. We hope that you will continue to send us your messengers in the future, as you have in the past, and may the great Head of the church guide and keep you in the way of truth, for his name's sake. Amen.

Our next annual meeting is appointed to be held with the Fairview Church, Fulton Co., Pa., beginning on Friday before the first Sunday in October, 1883.

JOSEPH FURR, Mod.
MARY E. HOUSER, Clerk.

The Lexington Old School Baptist Association, convened with the church at Gilboa, Schoharie Co., N. Y., on the 20th and 21st days of September, 1882, to the sister associations and corresponding meetings with whom we correspond, sendeth christian salutation.

DEAR BRETHREN:—With gratitude to the Father of all our mercies, and Giver of all our blessings, we desire to record the goodness of God, made manifest to us, as his creatures, in his providential dealings with us, and especially as his children, as churches, and as an association. We owe it all to the distinguishing mercy of God that we as churches, and as an association, have not been suffered to slide into the popular stream, and go down with the current. We find no cause of boasting in ourselves, but great reason to be humble before God and thankful to him. In view of the subject, therefore, we may boldly say, The Lord is our helper; we will not fear what man can do to us. As an association our present meeting has been one of great harmony. The letters from our churches show them to be standing fast in the faith once delivered to the saints, although the additions to their number have not been very great. The coming of your messengers among us at this time has afforded us consolation, having with one voice and one mind spoken to us the same things. Finally, we think we have realized "How good and how pleasant it is for brethren to dwell together in unity." We hope you will not fail in your correspondence with us, both by minutes and messengers. Our next session will be held, if the Lord will, with the church of Olive, on the third Wednesday and Thursday in September, 1883.

L. P. COLE, Mod.
JAMES MILLER, Clerk.
R. W. SANFORD, Ass't Clerk.

"THE SOVEREIGNTY OF GOD."

We are in receipt of a notice from brother John Rowe, that the second edition of his book of the above title is now ready, and will be sent to any address on receipt of seventy-five cents for a single copy, or three dollars and seventy-five cents for six copies. Address, Elder John Rowe, Butler, Taylor County, Georgia.—ED.

CHANGE OF ADDRESS.

BROTHER Daniel H. Merryman, having changed his residence from Conway, to Fair Grove, Greene Co., Mo., wishes his correspondents to address him at the latter place.

ELDER R. M. Thomas has changed his post-office address from Wakenda, Carroll County, Mo., to New Market, Platte County, Mo., and desires his correspondents henceforth to address him at the latter place.

THE KEHUKKEE ASSOCIATION.

HAVING been favored with the privilege of attending the session of this association at Tarboro, N. C., on September 30th, and October 1st and 2d, we made the acquaintance of many esteemed brethren in the ministry, and other members whose faces were before unknown to us. The same glorious gospel was preached there, which comforts the afflicted and poor people of God in other sections where we have met with them for more than forty years, and the love and unity apparent among them clearly manifested the indwelling Spirit of Christ. For the fraternal kindness received from the brethren and friends, we can only pray the Lord to reward them. The subjoined report copied from the *Tarboro Southerner*, shows the estimation in which the members of this old association are held by the community among whom they reside.—ED.

"The association is over. The people who were gathered here from various sections far and near have left, carrying with them, we hope, pleasant remembrances of Edgecombe County, and its county seat, Tarboro, to reciprocate the kindly feelings on our part. Tarboro has at last had the annual session of a church, the members of which are as sturdy and honest citizens as any country ever was blest with. 'Hardshells,' they are sometimes called, from their belief in close communion, and tenacity with which they cling to, and maintain their faith. And though some of them have a rough exterior, yet good and true and loyal hearts beat within.

In 1765, this association was established at Kehukee, Halifax County. From the place of the first meeting it derived its name. Only seven churches at that time composed the association; now forty-one churches are in this jurisdiction of the Primitive Baptist Church. At that time the membership was very limited, and spread out over quite an extensive area. Not more than a few hundred at the best. Now there about 1500 communicants. The area is about two hundred miles long, by one hundred broad. The counties of Edgecombe, Nash, part of Franklin, Martin and Pitt, and those east of these, to the ocean, belong to this association. The annual sessions begin on the Saturday before the first Sunday in October. In this section it is a great event, not only with the members, but with the unregenerated. For miles and miles they come on foot, in carts, wagons and buggies, and by railroad. And gathered in a grove in the open air, this vast concourse hear the preaching of the word. At the same time except Sunday, the business of the association is transacted. Each church sends two delegates, who take with them neither scrip nor purse. What little expense is incurred is defrayed by voluntary contributions of the members. Brother receives brother and cares for him with an open-handed hospitality that is grand and affecting. At these periods, to use a

homely expression, 'the big pot is put in the little one.' As the time for the association draws nigh, one's gastric intrepidity increases one hundred fold. Viands tempting to epicures and sufficient for an army of gourmands are placed before the multitude. Who is it that does not remember the association, and the sermon of Elder so and so?

We regret very much that we are unable to give a brief outline of the many excellent sermons, but some we were unable to hear in part, owing to other business. For the others, which we heard from beginning to end, a brief outline will not do. At best, injustice would be done. To give part, one would require the whole of it to give the 'points,' the forcible reasoning by which the conclusions were reached. Not being able to give their entirety to our readers, we refrain from attempting any outlines. They were good, able, strong, every one of them, from the opening one, by Mr. Sylvester Hassell, to the concluding one of Mr. P. D. Gold.

The association met Saturday at ten o'clock in the grove in the commons, around the band stand, which was occupied by the ministers. Two thousand were present. Sermons were preached by Elder Sylvester Hassell of Wilson, and Elders J. S. Dameron and W. M. Smoot of Virginia.

At night services were held at the Baptist Church, and also at the Methodist Church, which, together with Missionary Baptist Church, had been offered the association for this purpose. Elder Chick, preached at the Methodist Church, and Elders Purington and Beebe at the Primitive Baptist Church.

Sunday, although many were deterred from coming by the recent rains, not less than 5500 or 6000 people were in attendance. Elders Chick, Purington and Beebe delivered sermons. In the evening services were held at the Methodist Church by Elder Smoot, at the Presbyterian by Elder Beebe, at the Missionary Baptist Church by Elder Chick, and at the Baptist Church by Elders Purington and Greenwood. A good congregation was at each place. At the last named one, every seat was taken. The sermons were spoken of as excellent. We had the pleasure of listening to Mr. Purington, of New Jersey, in his discourse on the imprisonment of St. Paul and Silas, and the conversion of the jailor. He is a forcible speaker, a cogent reasoner. His illustrations were so apt that a way-faring man can comprehend. A more interesting and instructive sermon we have never heard fall from the lips of any man. Although an hour and a half were required for its delivery, we make the assertion without fear of contradiction, that not one of his audience was wearied in the slightest degree. From the beginning he had his audience with him. A ray of pleasure would pass over the features of all at some very apt illustration. Then, when he apostrophized the 'trembling' with which

the jailor came to St. Paul, many were moved to tears. Monday, Elders Lester, Purington and Gold preached. Mr. Chick is a fluent, able man, and an impressive speaker. Mr. Beebe is too well known through the SIGNS OF THE TIMES, for us to say anything concerning him.

The proceedings of the association were as harmonious and as pleasant as possible. No disturbing questions required the attention of the delegates. Only routine work was transacted.

The proceedings were about as follows: Elder Sylvester Hassell, who was appointed at the last session of the association to deliver the introductory sermon, did so in one that was commended by all. His text was Hebrews x. 23-25. Then, after praise and prayer by Mr. Purington, Mr. Hassell was appointed Moderator, (his father had this position about thirty years), and Mr. Joseph D. Biggs Clerk, with Messrs. S. W. Outterbridge and Wm. Slade as assistants. The brethren in attendance from sister associations were invited to seats. There were a goodly number of them but we were unable to obtain all their names. Mr. A. B. Baines and J. H. Pippen were appointed as a finance committee, and Elder Wm. Warren and Mr. James Hodges committee of arrangements.

Thirty-five churches were found to be represented. Letters from these churches were received and read. Dr. J. G. Rives was appointed to write a letter of correspondence to sister associations. Elder Greenwood was appointed to write one to Contentnea Association, and W. J. Rowe to Black Creek. Flat Swamp, Martin County, was selected as the place for the next meeting of the association. Adjourned till Monday.

Association Monday at nine a. m., was opened with praise and prayer, Mr. Hassell presiding. Elders R. H. Harris and J. E. Adams and Mr. Wm. Hodges were appointed messengers to the sister association which meets at Harmony Church, in Orange County, near Hillsborough. To the Little River, at Union, in Johnston County, Elder J. E. Adams. To the Abbott's Creek, Mt. Tabor, Randolph County, Elder J. E. Adams.

Further time was given the compiler of the church history of the Kehukee Association. 2000 copies of the Minutes of this session were ordered printed.

The meeting then adjourned. As the association concluded its labors, Elder P. D. Gold, of Wilson, was preaching the last sermon. When he finished, the parting hymn was sung by almost the entire congregation. The benediction was pronounced, and the one hundred and seventeenth annual session of the Kehukee Primitive Baptist Association was over.

The visiting members from states other than this, were Elders Wm. J. Purington of New Jersey, F. A. Chick of Maryland, Wm. M. Smoot of Virginia, Wm. L. Beebe of New York, P. G. Lester and James S. Dameron of Virginia.

From this state, P. D. Gold of Wil-
son, B. Wooten, B. C. Pitt and A. J.
Moore.

Resident ministers, Sylvester Has-
sell, Wm. Warren, David A. House,
Wm. A. Ross, M. T. Lawrence, B.
Greenwood, W. W. Windley, Geo. D.
Robertson, J. W. Johnson, Albert
Cartwright, W. E. Ballamy and R.
W. Harris.

We think we may safely say that
members of the association were
pleased. Mr. Joseph D. Biggs, of
Williamston, says that he has been
clerk for fifty-six sessions of the asso-
ciation, he has attended fifty-three
meetings, and that at none of them
has he seen better order or closer at-
tention paid, nor has he ever seen the
time when the delegates and visitors
were better treated. Many com-
mended the location and the arrange-
ment of the seats. In this we re-
joice. And to the Kehukee Associa-
tion we extend our best wishes for
peace, harmony, success and brother-
ly love, with the firm conviction that
whether the members belong to the
'elect' or not, yet in the fulfillment
of time many of them will then have
their names in the Book of Life."

POETRY.

1 THESSALONIANS I. 10.

"And to wait for his Son from heaven."

Waiting for him in the gospel,
Waiting for him in his pow'r,
Waiting for him in the Spirit,
Waiting for him hour by hour.

Waiting for the revelation
Of his precious love to me;
Waiting for the sweet unfoldings
Of the hidden mystery.

Christ in me the Hope of glory,
Christ in me a living pow'r,
A sacred, firm reality;
Having him I want no more.

O! I wait for thy appearing!
Once more whisper, "I am thine."
Be my present great salvation,
Mine in fellowship divine.

Gospel Standard.

ONE WHO KNOWS.

WHEN twilight steals along the day,
And veils the earth in shades of gloom,
My spirit longs to soar away,
To realms of light beyond the tomb.

For then my thoughts, like weary birds,
Which dash and bruise their tired wings
Against their prisons' painted bars,
Where morning light her beauty flings,

Go rambling o'er life's beaten track,
And forward through unfathomed seas,
Till foiled at last, they wander back,
Amazed at life's deep mysteries.

The whys and wherefores hedge me in,
And taunt me with their vain appeals,
Till tired of earth and self and sin,
A darkness o'er my senses steals.

But softer than aeolian harps,
And sweeter than the breath of June,
A gleam of hope through memory darts,
And sets my weary thoughts in tune.

What is it? Tell me, stars of night;
And breathe it low, ye winds of heaven;
And silvery moon, with pensive light,
To me your answer shall be given.

'Tis this: There is a God, and One
Who knows all things, both great and small;
And knowing all, he pitieth me,
Who nothing knows, nor great nor small.

SALLIE M. BARTLEY.

TROY, Ala., Feb. 17, 1882.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1882.

FOLLOW ME.

From the beginning of the record
of the injunctions of our Lord Jesus
to the end of the account given by
John, the whole law of his kingdom
is frequently expressed in these two
words. It is not strange that when
our incarnate Lord preached his own
everlasting gospel, even the natural
reason of his hearers was confound-
ed, so that they wondered at his gra-
cious words, and they were aston-
ished at his doctrine. No law was
ever given like the law of this King,
who presents the perfect pattern of
obedience in his own example of suf-
fering. Even that divinely author-
ized covenant revealed on trembling
Sinai, lacked the honor of exemplary
fulfillment by the King who gave it.
And in requiring perfect and per-
petual obedience, while giving neither
the will nor the power to its subjects,
it is presented in manifest contrast
with the perfect law of gospel liberty,
which works in those to whom it is
given both to will and to do of the
good pleasure of their heavenly King.

This direction is not given to any
in whom it is not wrought by his
Spirit to desire to obey its precept.
Carnal selfishness may wish to enjoy
the bliss and glory of the saints in
their final rest; but the desire to
know the fellowship of the sufferings
of Christ can only be produced by
that love which is the fruit of his
Spirit, which finds in his presence the
fullness of joy. It is given to every
one in whom that desire is so wrought;
and in obedience they glorify God in
their body and spirit, which are his.
This fact is manifested in their obedi-
ence to the law of Christ; and God
is declaratively glorified in their
prompt and willing submission to
every injunction which he has given.
While there is no warrant for exhort-
ing any who do not love the Lord, to
keep his commandments, as given to
his own people, it is also without di-
vine authority that any who do love
him and trust in his grace, should be
told to tempt God by living in dis-
obedience as long as they can. His
direction is, "Teaching them to ob-
serve all things whatsoever I have
commanded you." This does not
authorize teaching them to live in
disobedience until brought to sub-
mission by the fearful visitation of
the rod of his judgment. Unless in-
spired testimony can be found to sus-
tain it, all such teaching must be
included among those "presumptu-
ous sins" from which David prayed
to be preserved, "Keep back thy
servant also from presumptuous sins;
let them not have dominion over me;
then shall I be upright, and I shall
be innocent from the great transgres-
sion."—Psa. xix. 13. It is certainly
very gross presumption to attempt to
substitute the suggestions of our fi-
nite reason for the plain command-
ment of our Lord; and when any of
his people so depart from his law, he
is faithful to his covenant in visiting
their transgression with his rod, and
redeeming them with judgment.

The first manifestation of the gra-
cious example of our heavenly Leader
is revealed in his amazing condescen-
sion, in that "Though he was rich,
yet for your sakes he became poor,
that ye through his poverty might be
rich." This is our example, and it is
to this path we are called when he
says, "Follow me." All our riches
must be sacrificed in obedience to his
commandment and example. Our
riches include not merely those per-
ishable treasures which the world
accounts valuable, as silver and gold,
or earthly possessions, but all that
we esteem as riches, whether as af-
fording us comfort here, or as our
reliance for acceptance before God.
The conscious sinner is not unwilling
to be relieved of his load of sin, but
only the power of sovereign grace can
make him willing to surrender the
righteousness in which he has trust-
ed; and when the light of the knowl-
edge of the glory of God shines in
his heart, showing all this righteous-
ness as filthy rags, for the first time
he realizes his poverty, and is enabled
to follow the dear Redeemer in con-
fessing the justice of that condemna-
tion which rests alike upon his sins
and the self-righteousness in which
he had trusted. Although in himself
he was sinless, yet as bearing the
sins of all his members in his own
body, our Lord learned obedience by
the things which he suffered. If we
are followers of him, we also must be
partakers of his sufferings. It is
evident that we cannot follow him
without going where he leads. As
he was a man of sorrows and ac-
quainted with grief, so they who fol-
low him find the very first step in
their pilgrimage to be denying self
and taking up the cross. Without
this none can be his disciples. In no
other way can we glorify God, or find
rest in the answer of a good con-
science toward God. It does not
affect our eternal salvation, which is
complete in Christ Jesus, whether we
obey his word in following him, or dis-
obey in following the direction of our
carnal minds; but it is only in taking
his yoke and learning of him that we
find rest in this answer of a good
conscience toward God. It is evident
that we never can enjoy this con-
sciousness of obedience while disre-
garding his commandment; nor can
we suffer the self-condemnation of the
disobedient while following our Lord
and walking in his ordinances. In
the trials and doubts which so deeply
distress and annoy the obedient dis-
ciples of our Lord, they but experi-
ence the fellowship of his sufferings,
and this is the fulfillment of his
promise that "In the world ye shall
have tribulation." This also is in-
cluded in following him who here had
not where to lay his head. Only by
faith can the selfishness of carnal
nature be so subdued that we can
deny self and choose to suffer such
affliction with the people of God,
rather than to enjoy the pleasures of
sin for a season. Yet often the dear
subjects of God's grace are troubled
with doubts and fears lest this choice
in their own cases may be prompted
by their own natural minds, instead

of that love which is the fruit of the
Spirit of Christ in them. Even these
doubts and fears, however, are a por-
tion of that promised tribulation;
and though the tried ones may sink
under them, till all the billows close
over them, and out of the depths
their cry goes up to God for deliver-
ance, yet the everlasting arms of
divine love and power are still under-
neath them. The Lord hears them
in the day of trouble; the name of
the God of Jacob is their defense.

Not only has our loving Lord given
us the perfect law of liberty in pre-
cept, but in the complete pattern of
his own example he has presented the
fulfillment of its every injunction, so
that we have but to look to that copy
to detect every device of the tempter
by which he would mislead those who
seek to follow in the pathway of
obedience to the law of the King in
Zion. It was in giving this model
for our guidance that he went to
John and was baptized in Jordan.
And when that favored servant would
shrink from the honor of baptizing
his Lord, the only reason assigned
for his assurance was that "Thus it
becometh us to fulfill all righteous-
ness." In this example he says to all
who love him, "Follow me!" Failure
to obey involves the profession that
we do not love him, which is in effect
saying that we do not hope in his
salvation.

The next step in following him is
one which invariably causes the dis-
ciple to tremble, and to write bitter
things against himself; for from his
baptism he was led into the wilder-
ness, where the devil tempted him,
and in those temptations were in-
cluded every trial which any of his
children ever shall endure, from that
cruel "If," which calls in question
the reality of the whole work of
grace, to the presumptuous sugges-
tion to tempt the Lord by the sin of
willful recklessness. Against this
latter form of temptation, the very
desire to be delivered will guard the
fearful saints; but even for that de-
sire they are dependent upon the
grace of God. When enduring any
form of temptation they must neces-
sarily be in darkness, as it is impos-
sible that they should experience any
trial while realizing the presence of
their Lord. But for the comfort of
the tried saints, the all-prevailing,
effectual, fervent prayer of our right-
eous Lord is recorded, (John xvii. 9,
20,) and the inspired record assures
us that "God is faithful, who will not
suffer you to be tempted above that
ye are able; but will with the temp-
tation make a way to escape, that ye
may be able to bear it."—1 Cor. x.
13. Although it is neither pleasant
nor desirable to experience tempta-
tions, yet the tried saints need not
fear for the result in any case, since
the trial, and the grace to sustain
them under it, are alike under the
control of our victorious Leader.
When he calls you, dear trembling
one, to endure temptation, he only
says, "Follow me!" And as he has
triumphantly encountered all the as-
saults of your adversary, he has the
crown of victory to give to all his

followers. It may indeed be needful that you shall be sifted as wheat; but kept by the power of God, you are still secure in the fiery trial which is to try you. In this ordeal you will only lose your confidence in yourself; and the result will be that when he hath tried you, you shall come forth as gold. To any who feel faint under trial, we would commend the example of Job, as an instance of patience, and an illustration of the end, or purpose, of the Lord in the bitter trials appointed for those who are called to follow him. And then for a more glorious pattern, "Consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds."—Hebrews xii. 3. However your trials may appear beyond endurance, and your heart may be overwhelmed with your sorrows, can you shrink from the conflict in which this glorious Leader directs your steps to assured victory? "He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. xl. 29. Are you not faint and without strength? Then this assurance speaks to you. Your very weakness and poverty bear witness that this gracious consolation is yours. To you, in the hour of destitution, and utter helplessness, he speaks the word of this gospel, and the rich consolations therein contained, as angels of God, minister to you that strength which triumphs in affliction and glories in infirmity. Thus you follow him in the victory he gives, even though the wonderful way he leads you is in the trackless sea of deep tribulations, in the great waters of affliction, and in the unknown footsteps of his mysterious providence.

The same divine direction is the perfect guide in all the way of your sojourn here in time. No case can ever arise in which his perfect example is not the safe and proper pattern to be followed by all who love him. The fellowship of his sufferings here, is the earnest by which he gives infallible evidence of eternal glory with him in the world to come. The peculiar form of suffering given to each of his followers is according as it has pleased him to appoint; but in every case he gives the grace which is needed to sustain the tried one under that particular trial. He always shows them their insufficiency in their own strength to overcome, before he reveals the angel of his presence in their salvation. Nor does it affect the case with them whether they are called to encounter trials which to finite reason may seem light and ordinary, or such as would be thought severe and unusual. While they cannot in their own strength withstand the doubts and fears which continually beset them, the same grace which is sufficient to give the victory over these, is equally able to give them songs of triumph when fiery persecutions or Egyptian darkness environ their pathway. It is not merely the cowardice, which shrinks from suffering, that inspires the petition, "Lead us not into temptation;" but the spirit of humility, as ex-

pressed by David in the prayer, "Keep back thy servant also from presumptuous sins." If self-confidence would claim ability to withstand temptation and endure tribulation, the Lord will burn out that dross in the furnace of trials; but as the weakness of the flesh is made painfully manifest in this ordeal, the glory of his sufficient grace is more clearly revealed in the great deliverance which he will give "to them that have no might." The glory of this deliverance is always to his grace, and all boasting in self is excluded, so that all their praise is necessarily ascribed to the Lord, who gives them the victory.

In their walking together in the fellowship of the gospel, his example is their model. Following him, they fulfill all righteousness, not only in literal obedience to his precepts, but in the spirit of humility and love, in honor preferring one another. As he by love became the servant of all, though rightfully entitled to the majesty and glory of his exalted throne of absolute dominion, so his law is fulfilled in that mutual humility where each esteems others better than himself. Where this spirit prevails, the saints as brethren dwell together in unity, and the kingdom of heaven is experimentally within them. When they follow him, that charity reigns in them which "beareth all things, believeth all things, hopeth all things, endureth all things." This heavenly principle is the abiding witness of Christ in them, and its presence assures their hearts before him. Led by this spirit, they will live in peace, and endeavor to keep the unity of the Spirit, considering one another, to provoke unto love and to good works. This mutual service leads not to that presumptuous and officious intermeddling in the affairs of each other, which implies an assumption of superiority and a dictatorial spirit; but by a walk and conversation conformed to the law of the Spirit, it leads to that most effectual exhortation which is presented in ourselves walking according to that rule which commands, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us."—Eph. v. 1, 2. So shall we glorify God in our body and in our spirit, which are his; and they who see the love of God ruling in our hearts, will not fail to take knowledge of us that we have been with Jesus. This is the purport and end of all the examples given for our learning in the inspired record. "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 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."

ANSWERS TO CORRESPONDENTS.

DEAR BRETHREN BEEBE:—I feel that it is in love I sit me down to write you. I have had a great deal of thought over an expression found in the SIGNS of April 15th, 1882, and another in your editorial of June 1st. You say that "God is not the author of sin." How can you reconcile this with Isaiah xlv. 7, liv. 16, and John i. 3? Again, you say, "God is not glorified in his saints, except as they are led by his Spirit to yield their members servants to righteousness," &c. Please explain how you make this to agree with Psalm lxxvi. 10. How can anything be to God's praise, and not to his glory? Are not the fruits of the flesh, in the children, the wrath of man?

E. T.

It is doubtless owing to the lack of ability on our part to express definitely the idea intended, that our sister has failed to apprehend the meaning of the expressions cited. It has been our design ever to contend unwaveringly for the fundamental truth that our God is really and practically sovereign in the control of all events, whether in heaven, on earth, or in hell. Not only does this sovereignty extend to the actions of all creatures, but the secret thoughts and emotions of all hearts are under his control, as well the evil as the good. To deny this is to deny the attribute of divine sovereignty. In the quotations referred to, it was not designed to deny or limit this truth; but to show the impossibility of the charge that God, whose will is the only standard of righteousness, should himself do wrong. Sin is the transgression of law; as God is under no law, it is evident he cannot sin. The obscurity complained of probably resulted from our use of the Ashdod expression, "author of sin," which indeed has no real meaning, but is supposed to involve the charge that God himself does wrong, which is impossible as that light should produce darkness. The passages to which our sister refers clearly sustain the position for which we have ever contended, and which we tried to present in the paragraph which elicited her criticism. The expression quoted from our article in No. 11, we scarcely hope to be able to make more clear than in the connection in which it was written. The subject was not the absolute sovereignty of God, in causing the wrath of man to praise him, and restraining the remainder thereof.—Psalm lxxvi. 10. This is comforting truth, and none need its consolation more than we. But this does not justify the slanderous report, "as some affirm that we say, Let us do evil, that good may come; whose damnation is just."—Romans iii. 8. Carnal reason, loving sin, presents this specious device, not with the design of glorifying God, but to beguile the saint to continue in sin, just as the devil used the language of Scripture in the temptations with which he assailed our Lord in the wilderness. In this was shown the full seal, as stated 2 Timothy, ii. 19, "The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." If the assurance that the Lord knoweth them that are his, affords license to continue in iniquity, the evidence is that it is only a base

counterfeit of the seal with which the foundation of God is sealed. Hence Paul repels the infernal suggestion thus to tempt God, in that emphatic protest, "God forbid! How shall we, that are dead to sin, live any longer therein?"—Romans vi. 2. If this sweet assurance of the certainty of salvation through rich and almighty grace gives to any sinner encouragement to continue in sin, it is evident that the love of sin yet reigns in that heart. He that is born of God mourns that he finds a law (or power) in his members warring against the law of his mind, and bringing him into captivity to the law of sin. Feeling this hated principle within him, he groans, being burdened, and longs to be delivered from its power; not with the mere object of escaping hell and entering heaven at last, but from a present feeling of desire to be holy as God is holy. Those who only refrain from acting out the evil of their corrupt nature from fear of torment, or covetous desire of future bliss, have not this sure seal of the foundation of God. But such as feel their sin a weary bondage, bear the true seal, which Satan cannot counterfeit. With the great counsel of God, which overrules all wickedness to the declarative glory of his name, finite creatures have nothing to do. It is given to us to know only that which he has enjoined on us. We cannot plead God's sovereignty in justification of our wickedness. Hence, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed."—James i. 13, 14. The judgment of the saints is a present reality, not a future possibility.—1 Peter iv. 17, 18.

"O may this thought possess my breast
Where'er I rove, where'er I rest!
Nor let my weaker passions dare
Consent to sin, for God is there."

DEATH OF DEACON J. C. BATEMAN.

With deep regret we have learned that this dear brother and faithful witness of the truth was called away from earth in September. We have received no definite notice. His family and the church in Ontario have our sincere sympathy in their great loss.

MARRIAGES.

At the residence of the bride's parents, September 24, 1882, by Elder B. Bundy, Mr. Peter S. Kinney, of Schoharie County, N. Y., to Miss Helen A. Webb, of Wright, Schoharie Co., N. Y.

At his residence in Maryville, Mo., by Elder James M. True, June 22, 1882, Mr. John N. Hostetter and Miss Christina C. Filbert, both of Nodaway County, Mo.

By the same, on June 25, 1882, at the residence of the bride, Mr. James Johnston and Mrs. Delia E. Dean, both of the city of Maryville, Mo.

At his residence in Maryville, Mo., by the same, October 18, 1882, Mr. John D. Roberts and Miss Nannie H. Cook, both of Guilford, Missouri.

At the residence of Mr. Lytle, in Chester County, Pa., on the second Sunday in October, 1882, by Elder J. L. Staton, Mr. Charles Willard and Miss Phebe A. Lee, both of New Castle County, Delaware.

OBITUARY NOTICES.

DIED—In Acton, Maine, Aug. 7, 1882, Mr. **James Joy**, aged 94 years. He did not profess to be a child of God, but years ago he was heard, in a secret place, in prayer, which gives us a hope that at times his mind was with God. I attended his funeral and spoke to a large number of people. He has left eight children.

WM. QUINT.

My father, **David Jacks**, died August 29th, 1882. He gave evidence of his faith in that doctrine which he had proclaimed for nearly sixty-five years. He had expressed a great desire to go to that Jesus whom he had preached about so much. He had been entirely helpless for a little more than twenty-nine months.

W. P. JACKS.

NEW MARKET, Ala., Sept. 30, 1882.

DIED—At the residence of his son, near Pike Creek, Bandera Co., Texas, July 15, 1882, **Joshua Dickerson**, aged 80 years, 1 month and 6 days. Father was born in Washington Co., Pa., removed to Ohio when quite young; was married and raised his family of five sons and one daughter, in Ohio. In his old age he removed to Nebraska, and last fall came to Texas, as he said, to die, which proved true. His disease was tumorous cancer in his face and throat. He seemed to suffer very much, but never complained. He desired to go home. Father has been a subscriber of the SIGNS OF THE TIMES from the first publication, and was a firm Old Baptist of the primitive order for over fifty years.

REBECCA DICKERSON.

DIED—In Sanford, Maine, Sept. 1, 1882, sister **Olive Moulton**, aged about 59 years. She has been a worthy member of the Old School Baptist church a great many years. She died with a cancer, which caused her to suffer beyond description. She has left a husband, two sons and brothers, to mourn, but not without hope. She was willing to die.

ALSO,

DIED—In Sanford, Maine, Sept. 30, 1882, **Mrs. Betsey Trafton**, aged 86 years. She died very suddenly, being sick only a few days. She was not a member of our church, but experienced a hope in Christ years ago, and united with the Baptists before the division. She was willing to die, and we believe she has gone to rest. I preached at her funeral to a large number of people.

WM. QUINT.

DIED—Very suddenly, of heart disease, at her late residence in the town of Greenville, Orange Co., N. Y., September 23d, 1882, sister **Catharine Ann Rundle**, relict of Jacob V. Rundle, and daughter of the late Deacon Asa and Catharine Elston, of the Mt. Salem Old School Baptist Church, aged 59 years and 16 days.

Sister Rundle, in company with her daughter Abbie, was driving to a spring, a short distance from the house, when she suddenly dropped the lines, gasped for breath, and fell over on the shoulder of her daughter, and died before reaching the house.

Sister Rundle experienced a hope in the Savior of sinners, and united with the Mt. Salem Old School Baptist Church, in Sussex County, N. J., some forty years ago, where her membership was at the time of her death. During all those years she has enjoyed the sweet fellowship and esteem of all her kindred in Christ who were favored with her acquaintance, and her sudden departure is sincerely lamented by all who knew her. It has been truthfully remarked of her, that she was always possessed of a meek and quiet spirit, and was an ornament to the cause of truth, which she so dearly loved.

The sad affliction fell with crushing weight upon her three children, Caroline, wife of Mr. Ephraim Manning, Abbie and Joel Casad; but they are wonderfully supported by him who is the God of the fatherless and the widow.

The funeral services were held at her late residence, on Wednesday following, when a discourse was preached by Elder Benton Jen-

kins, from the words, "I will take the cup of salvation and call upon the name of the Lord."—Psa. cxvi. 13. May the supporting grace of God be ministered abundantly to the grief-stricken children, grandchildren, and brothers and sisters, and all who feel bereaved by this dispensation.

"It is the Lord enthroned in light
Whose claims are all divine;
Who has an undisputed right
To govern me and mine."

DIED—At the residence of her daughter, Mrs. George Graham, in New Vernon, Orange Co., N. Y., Sept. 25th, 1882, **Mrs. Maria Plumb**, aged 57 years, 5 months and 25 days.

Mrs. Plumb, whose maiden name was Maria Stevens, was born in Guilford Center, Vermont, in 1826. She was a daughter of Dr. B. W. Stevens, a physician of the old school, of extensive practice and good reputation throughout that part of the state. Mrs. Plumb was married to Dr. E. Sanford Plumb, July 30th, 1844, and in 1850 they removed to Otisville, where Dr. Plumb continued the practice of medicine up to the time of his death, which occurred May 9th, 1850. After the death of her husband, Mrs. Plumb, importuned by many of her deceased husband's patrons, and for more than twenty years, faithfully, and with great success, pursued her arduous calling, and by her sympathy and patient care and skill won the gratitude and esteem of a wide circle of friends, who will sincerely mourn her loss, as the departure of one from a sphere of usefulness, whose place it will be hard, indeed, to fill.

Mrs. Plumb never recovered from the shock occasioned by the death of her son, Dr. Charles Plumb, a young, well educated and successful physician, who died in New York city, of typhoid fever, April 25th, 1881. Deceased leaves one daughter, Ida, wife of Mr. George Graham, of New Vernon.

The funeral services were conducted by Elder Benton Jenkins, who preached a short discourse from Eccl. ix. 10, after which her mortal remains were laid by the side of her husband, in the cemetery of the New Vernon Church.

DIED—In the village of Good Hope, McDonough Co., Ill., Sept. 19th, 1882, in the 67th year of her age, **Mrs. Nancy C. Ratekin**. Sister Ratekin's maiden name was Cannan, and she was born in Nelson Co., Ky., Feb. 11th, 1816, and came to Illinois in 1833. She was married to Jonathan Ratekin, Oct. 23d, 1834, by whom she became the mother of fourteen children, eight of whom (five sons and three daughters) survive her. She had been a widow about nine years. The deceased had been a member of the New Hope Church, at Greenbush, Warren Co., Ill., for about forty-one years, having been baptized by Elder Charles Vandever, Oct. 23d, 1841. Of late years she but seldom had the privilege of attending our meetings, but enjoyed such interviews well when with the brethren, and had their esteem and fellowship to the day of her death. She suffered much for many months previous to her death, but manifested a remarkable patience and resignation to the divine will, and enjoyed so fully the presence of her Redeemer that she was anxious to go and bask in his presence, and remarked to me a few days before her spirit was called away, that there was not a cloud between her and a blessed immortality; and so, finally, she fell asleep. On the 21st, a large audience convened in the M. E. Church in the village, and I addressed them from Rev. xxi. 4, after which her remains were laid to rest in the village graveyard, to await the voice of the Archangel and the trump of God. May the Lord bless the family with resignation to the divine will.

Affectionately your brother,

I N. VANMETER.

MACOMB, Ill., Sept., 1882.

Deacon Abraham McClellen departed this life July 1st, 1882, aged 81 years, 10 months and 21 days. The subject of this notice was born in New Castle Co., Delaware, August 10th, 1800, and came to Bedford Co., Pa., about the year 1821. He was married to Elizabeth Margart, in February, 1828, and lived a happy and peaceful life with her until he received the summons of the good

Lord, who called him from a world of toil, trials and afflictions, to a world of perfect peace and happiness, where sickness, sorrow, pain and death are felt and feared no more. When but a youth, he experienced a hope in Christ. After the constitution of the Old School Baptist Church at Providence, Bedford Co., Pa., in June, 1827, he with his wife and several others were baptized by Elder John Huchison, then pastor of said church, where he lived a worthy and consistent member until February, 1850. He was then ordained Deacon, and used his office well, and purchased to himself a good degree and great boldness. He was a regular attendant at every meeting, unless providentially hindered; was sound and steadfast in the faith once delivered to the saints, firmly believing that salvation is free to all the chosen ones of the Lord. He was worthy the love and respect of all who knew him, as a citizen, as a neighbor and as a Christian. Owing to the infirmities of age which had fallen heavily upon him, he was confined to his house most of the time for over two years, during which time he was seldom if ever able to attend to church duties; but it pleased the dear Lord to send some of his dear servants to his house, to preach his blessed word, which was a great comfort to him. He often spoke of his approaching end, and said he was only awaiting the Lord's time; that he had finished his course, and was ready to go, and was not afraid to die. His house was a pleasant home for the Old Baptists for over fifty years. He raised a respectable family of children, six sons and two daughters, three of whom are worthy members of the Old School Baptist Church at Providence. His disease was a gradual paralysis from which he suffered about two weeks. In his last moments he suffered little or no pain, and calmly and sweetly fell asleep in Jesus, without a struggle or groan, leaving a beautiful smile on his countenance. Thus the dear old brother died in the full triumphs of a living faith in Christ Jesus. He leaves an aged and afflicted companion, with his children, many grandchildren, friends and the church, to mourn their loss, but not as those without hope, for we believe that our loss is his eternal gain. His funeral was largely attended, and a very appropriate discourse was delivered by the pastor, Elder Thomas Rose, from 1 Cor. xv. 49. May the Lord bless and comfort the mourning friends, and build up the church of which he was so long a member.

Yours in hope,

MARY E. HOWARD.

RAINSBURG, Pa., Sept. 12, 1882.

DIED—At the family residence in Coles County, Ill., September 5, after a long and painful illness, **Mrs. Permelia Ashbrook**, wife of our dear and respected friend, Ethan Ashbrook, who has for years been a faithful subscriber and reader of the SIGNS OF THE TIMES. At the time of her demise Mrs. Ashbrook was about sixty-six years of age, having been born, raised, and, in 1841, married in Piqua County, Ohio. In September following, she with her husband, who now survives her, moved to Shelby County, Ill., where they remained fourteen years, and then moved to Coles County, where she lived, loved and respected by all until death claimed her as its victim. She had never made a public profession of religion, but was a frequent attendant at the Old School Baptist meetings, and seemed to manifest interest in their welfare. Her last illness, though extremely painful, was borne with astonishing patience and Christianlike resignation. She retained her reason until the last, and some time before her spirit took its flight she remarked, on hearing of the death of a loved relative, "Well, I will soon follow." A large number of the friends assembled at the house on the occasion of her funeral, where for the comfort of the afflicted, I tried to preach for a brief space of time, in connection with some of the expressions of David in the eighty-eighth Psalm. May God sanctify this severe affliction to the good of all the surviving friends, and especially to the now companionless husband, whose grief the Lord alone can allay, is my prayer.

Yours in hope,

J. G. SAWIN.

By the request of sister Ella Hill, I send for publication in our much esteemed paper, the SIGNS OF THE TIMES, the obituary of her mother, our highly esteemed and much beloved sister, **Elizabeth Hill**, who departed this life October 21, 1881, aged 65 years, 6 months and 24 days. She was born near Trenton, New Jersey, on the 27th of March, 1816; moved to Ohio with her widowed mother in 1823; at the age of seven years her mother died; she was taken and raised by Reuben and Nancy McConnell; was united in wedlock to Benjamin Hill, June 4, 1837, and moved, in the same year to Indiana. She became the mother of ten children, three sons and seven daughters; all of whom survive her but one son. She lived to see her children all settled but one, Ella Hill. Sister Hill professed a hope in Christ, united with the Lick Creek Church, Fayette County, Indiana, in the year 1837; was baptized by the late Elder Wilson Thompson; lived a pious member in said church about thirty-five years; moved to Illinois in the year 1859, leaving her membership in Lick Creek Church, not having settled near a church of her faith. After settling near Girard, she sent to the aforesaid church and obtained a good report in her letter of dismission, on the second Saturday of April, 1872; said letter was handed in to the Otter Creek Church, at Girard, Macoupin County, Illinois, November 16, 1872. She lived an exemplary life, always filling her seat in the Lord's house, when in her power, having been a member 8 years, 11 months and 26 days in the Otter Creek Church, at Girard. She had been a constant reader of the SIGNS OF THE TIMES for many years. She often said to her daughter Ella, that they were a great comfort to her, in explaining the doctrine taught in the Scriptures. She was a firm believer in God's election, predestination and justification through the imputed righteousness of Christ. She had no compromise to make with the powers of darkness, but was always ready to contend for the faith once delivered to the saints, and died in full triumph of faith. She leaves her aged companion, two sons, seven daughters, forty grandchildren and four great-grandchildren, with her brethren and sisters in Christ, to mourn their loss. We should rather rejoice, and glorify our heavenly Lover, that in his love and wisdom he has taken her from these mundane shores to the sunbeams of ineffable joy at the right hand of his majesty on high, where there will be no more sickness, pain and parting, but one eternal round of joy, ascribing glory and majesty to her heavenly Lover, who cried, "It is finished," and gave up the ghost, when on the Roman cross. Sister Elizabeth Hill's children have all made a profession, and have united with some order. Three daughters and one son are members of the Regular Baptists, one daughter is an Episcopalian, a daughter and son are Methodists, and two daughters are Missionary Baptists. Her funeral was preached by Elder E. T. Sanders, October 22, 1881. The hymn and text had been selected by the deceased. The hymn commences, "I would not live away." The text was John xiv. 1-3. Her remains were conveyed to the Scottsville Cemetery, there to slumber until that great and notable day when the dust of all his saints shall be resurrected and come forth to meet their Lord in the air.

S. R. BOGGESS.

GIRARD, Ill., October 9, 1882.

Oliver B. Moon, son of J. W. Moon and Ada his wife, was born Sept. 30, 1877, and died July 5, 1882, aged 4 years, 9 months and 6 days. Sweet little Oliver is gone, and sleeps with his little brother, in Jesus. Side by side their mouldering bodies lie in Lone Cedar graveyard, in Graves Co., Ky. James and Oliver lived but a short time together on earth, and in death they are not separated.

Dearest Children, you have left us,
And our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Peaceful be your silent slumber,
Peaceful in the grave so low;
You no more will join our number,
You no more our songs shall know.
Yet again we hope to meet you,
When the day of life is fled;

Then, in heaven, with joy to greet you,
Where no farewell tears are shed.

Fare ye well! though woe is blending
With the tones of earthly love,
Triumph high and joy unending
Wait you in the realms above.

FATHER & MOTHER.

DEAR BRETHREN BEEBE:—The writer is requested by our dear old sister Compton to write an obituary notice of our dear old brother **Abraham Compton**, who departed this life Sept. 12, 1882, aged 86 years and 7 months. Brother Compton was one of the pioneers of this section of country, and made himself a good home out of the wilderness. Twelve children were born to him, six of whom still live, and six are gone to their long home. He became a member of Mill Creek Church, Jan. 3, 1824, and died in full fellowship with the church fifty-eight years after he became a member. Sister Compton, who survives him, and who is nearly eighty-four years of age, is left to mourn her loss, together with their surviving children, and the church; but we mourn as having hope that he is at rest. The writer spoke at his funeral to a very large and attentive congregation, from Rom. viii. 11. We had a very solemn time. One lady nearly one hundred years old was present. May the Lord sanctify this bereavement to the family and friends.

SAMUEL DANKS.

COLLEGE HILL, Hamilton Co., Ohio.

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YEARLY MEETINGS.

THE Old School Baptist Church of Lexington, Greene Co., N. Y., have appointed a yearly meeting on Wednesday and Thursday after the second Sunday in November, 1882. A general invitation is extended to the brethren and sisters.

TWO DAYS MEETINGS.

A CORDIAL invitation is extended to brethren and friends to attend the meeting at Vaughan Hill, Bradford Co., Pa., Nov. 11 and 12. Meeting to begin with a conference, Saturday at two o'clock.

Those coming from the south will be met at Wyalusing, L. V. R. R., Saturday at ten a. m. Those from the north will be met at Rummerfeld at eleven o'clock.

SILAS H. DURAND.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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We have just issued a handsome pamphlet of the above title, for our brother, Eld. A. B. Brees, which will be mailed to any address, postage paid, on receipt of twenty-five cents per copy. Address

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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CORRESPONDENCE.

OCCOQUAN, Va., Oct. 20, 1882.

DEAR BRETHREN BEEBE:—The SIGNS of August 15, contains a request from brother Henderson, of Maryland, for my views of Eccl. xii. 3-6. This Scripture reads as follows: "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." These expressions, with their connections, paint one of those wonderful pictures revealed in the Scriptures. The Bible is wonderfully written. There is a grandeur that beams from those sacred pages when the light of heaven falls there, that is beyond the bounds of our highest conception in nature. But the Spirit of the living God alone can reveal the rich beauty of these wonderful things. The Bible does not speak to those who are dead in sin, whether they are young or old; but it speaks to the faith of the children of God. Paul speaks of "the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."—Rom. xvi. 25, 26. The Bible is a record of the Word of God. I refer to the living Word spoken of in the first chapter of John, which "was made flesh and dwelt among us." This Word can alone open the gospel heavens, and from the eternal throne must fall all the light that can instruct and comfort us in Bible things. The light of worldly wisdom amounts to nothing in this investigation. The highest flight of mortal knowledge has never reached to one of the precious things bidden "from the wise and prudent" of this world. And I would impress upon the minds of our brethren that an American pagan, with all of his boasted knowledge of

Greek and Hebrew, and worldly wisdom, professing to unfold the mysteries of the Bible, is not a whit better than one in China or Hindostan. It is all carnal reasoning, the worship of a system of religion that comes up out of the earth. These facts are alluded to in the closing clause of the inquiry of brother Henderson. "I have heard," says he, "the Arminians explain it in their way, but I wish to know the spiritual meaning of it." This is saying, If I want to know the spiritual meaning of a text of Scripture, I'll not go to the Arminians for it. Right, my brother. If I know a professed teacher who always puts light for darkness, and darkness for light, I will not go to him to teach me the things pertaining to either light or darkness. Our dear brother has had a good opportunity to experience the difference between drinking at the muddy pools of Babylon and the crystal river that flows from the throne of God. I have been pained at hearing lovers of truth talk about frequenting the service held in these sepulchres of the dead, and talk about retaining what they like, and rejecting the rest. As well might we talk of eating a meal impregnated with strychnine, and eating the food and leaving the poison. There is "death in the pot," and if our loins are girded about with truth, the whole truth and nothing but the truth, we will have no disposition to eat of it. But to the text. As I have stated, I understand it to be one of those bright pictures drawn by the pen of inspiration illustrative of Bible truth. The writer is here painting the marks of old age and infirmity, as they grow upon the system from life's early morning, to the grave. The text introduces old age, bowed under the weight of years and increasing infirmities, standing upon the brink of and looking down into the grave. "The keepers of the house tremble." The mental and physical powers through whose exertions, under the blessings of heaven, our house or home has been amply provided with life's comforts, are not now so strong or steady as in life's early morning. "The strong men shall bow themselves." This strong man a few years before, was the joy of his companions for his noble manhood, his robust health, his stately step; but O what changes these years have wrought! That erect form is seen no more. He bows himself, not to look forward and upward as in life's morning, to the higher places where ambition bade him enter and battle for the prize; but he bows under the weight of years, to

look down into the grave, to face the stern fact that he must die; to read in the melancholy evening, his fate in the opened grave, and the lessons that are written there. "And the grinders [teeth] cease because they are few, and those that look out of the windows [the eyes] be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low." The avenues through which life's daily strength is drawn, are closed, and a multitude of diseases prey upon the system. "The doors are shut in the streets." "And he shall rise up at the voice of the bird." Reference, I think, is here made to the natural timidity of old age, and by "the daughters of music," in the next clause, to the failure of the natural ability to sing. "Also, when they shall be afraid of that which is high, and fears shall be in the way." The imaginary fears that fill the mind of the aged, I presume are here alluded to, and the "almond-tree" in the next clause, I suppose has reference to the grey hairs of old age. "And the grasshopper shall be a burden." Strong men who in their prime of life were found equal to the greatest work, are now found shrinking from the lightest burden; men who could brave the storms of life undaunted by fear, are now unable to bear the smallest burden, unnerved at the least trouble. "And desire shall fail." The strong desire that actuated him in early life, that has encouraged and animated him all along the way, the buoyant hope and bright anticipations have failed, and now "man goeth to his long home, and the mourners go about the streets." Such is life's pilgrimage repeated over and over again. From infancy to manhood, and from manhood to old age, generation follows generation along the same beaten track. In the last verse of the text, allusion is made to other parts of the wonderful mechanism of the human system by the "silver cord," the "golden bowl," the pitcher at the fountain and the wheel at the cistern. But it is not my object to dwell upon the literal figure. There is something beyond all of this, to which it points. As stated in the commencement, it is not designed to stir up the feelings of those dead in sin. It was written for the instruction and comfort of the children of God. The opening clause of the chapter reads, "Remember now thy Creator in the days of thy youth." When born of the Spirit, a new life is unfolded to the child of grace. And in the glowing morning of the wonderful revelation of divine life, how easy it is to remember the Lord, to

think of his goodness, and meditate upon the exceeding preciousness of his grace. There is a loveliness in the church, in all her ordinances, and in all that pertains to the kingdom of God. What a blessed thing it is to open our eyes in such a life, to soar on wings of faith, to the glowing summit of its holy mountain. The sun, or the light, or the moon, or the stars, are "not darkened" now. I think that the writer would impress upon the mind of those who are born of the Spirit, the importance of attending to the things of the kingdom always first. Allusion is also probably made to the way of the Lord in teaching his children the vanity of all mortal things, and the reality of eternal things. "Vanity of vanities, saith the preacher; all is vanity." As we pass from youth to old age, all along the journey of life, we learn this lesson more and more. We may cull the brightest and fairest flowers upon the pathway of life, but how soon they turn to ashes in our hands. The fond hopes and cherished schemes of early life, are blasted again and again. The chilling winds of adversity and affliction blow upon our pathway until our affections are weaned from earthly things, and our proud spirit broken, and we bow to bear the cross. Truly "the strong men shall bow themselves." And through this experience, the child of God is qualified to realize the meaning of the inspired record in the thirteenth verse: "Fear God, and keep his commandments: for this is the whole duty of man." Many are the lessons taught us through old age and infirmity, and the "shutting of the doors" in the streets of this mortal life. And when the curtain of death falls upon the last scene, it shuts out forever from the view of the christian pilgrim, a land of sin and sorrow, of disease and death; covered forever with the darkness of eternal woe. It is but the dawn of a brighter life in the "long home" of the blessed. True, "mourners go about the streets," for there is a vacant seat at the fireside, and the happy group has been broken forever. But through the sorrow of mourning, the mourners reach the blessedness of comfort. There is an archway of light above the gloom of the grave.

"Since Jesus hath lain there, I dread not its gloom."

The inspired writer would also in the use of this picture, call your attention to the "end of all men, and the living will lay it to his heart." We are hurrying fast through the days of our appointed pilgrimage, to the grave. Could we but live as

though we felt each day to be the last, waiting upon the Lord, upon the ministry of the Word, upon the solemn worship of the sanctuary, a life consecrated to the service of the most high God. This is one of the most important lessons taught in the text. All our mortal powers must fail. Step by step we must walk down the western hill of life, and into the yawning grave. What avail eth the wealth and honor of this world in the life that lies beyond. Solomon had tried all these things. "I made me," he says, "great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds." "I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces." "So I was great, and increased more than all that were before me in Jerusalem." "And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy." "Then," says he, "I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Here is a lesson of that wisdom which "was set up from everlasting, from the beginning, or ever the earth was." There is no place in the palaces of this world to lay its head. It looks above and beyond the pleasures of this life. "Blessed is the man," it says, "that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favor of the Lord." May wisdom's voice ever guide our dear brother who in life's early manhood has been called out from the world to battle for the truth. May it be his strength and protection, and finally crown him with the riches of that glory reserved in heaven for all them that love the appearing of our Lord. Over all these things our God presides as the sovereign Ruler of eternity and time.

"Chained to his throne a volume lies,
With all the fates of men."

He has irrevocably drawn a line between the sons of darkness and the sons of light. He has surely marked all the events in the life of each, and from his decision there is no appeal.

"My God, I would not long to see
My fate with curious eyes;
What gloomy lines are writ for me,
Or what bright scenes may rise.

In thy fair book of life and grace,
O may I find my name
Recorded in some humble place,
Beneath my Lord the Lamb!"

WM. M. SMOOT.

LONGTOWN, Miss., Sept. 21, 1882.

DEAR BRETHREN AND SISTERS IN CHRIST:—I feel an inclination to tell you what I hope the Lord has done for me. I was born in Stewart Co., Georgia, in the year 1847. When about eighteen years old I attended a

Missionary protracted meeting, and a young man, who was a very zealous Missionary, came home with me. The next day he wanted me to go back to the meeting with him, but I told him I could not spare the time. He bade me good-by, and said I had better go to the meeting. I told him I could not go, but asked him to pray for me. He held me by my hand, looked me in the face, and said that he would pray for me, God being his helper. I had not one moment before thought of asking him to pray for me, nor did I then mean it, for I merely wanted to get away from him. I went to my work, but his eyes seemed to haunt me. I had not gone far before I looked back, and found that he was standing and looking at me. After he was gone I became alarmed at what had passed. That was the first time in my life that I had seen myself a sinner. I then thought that I must do better, and felt the need of prayer. I did not think that God would hear such a sinner as I was, so I thought I would get some good old preacher to ask God to have mercy on me. The first one I thought of was Elder I. R. Teat. I got the consent of my mind to go to him and ask him to pray for me; but then I thought he would think I was trying to deceive him, for I was then paying my respects to his daughter; so I refrained from doing so. It troubled me no little, but finally it wore off, and I enjoyed myself with the young people again, but not as I formerly had. I passed on for some time, until one night, in company with three other young men, I went to a Negro meeting, with the design of breaking it up. We went close to the stand, and when the old Negro gave out his hymn he called on one of us to lead in singing. We did so, and I thought it was the sweetest music I ever heard. He prayed for us all, and we behaved ourselves well, and went away surprised in ourselves, and resolved to do better and get religion. I did try to do so, and talked to some of my friends about it, who told me that I could get religion if I would just believe that Jesus was my Savior, and would put my trust in him. Well, I tried to do so for a little while, but soon found that there was much to do, and so concluded to enjoy this life for a while, until I was married. On the fifteenth of December, 1869, I was married to Emma E., daughter of I. R. and C. J. Teat. I resumed my old habit of attending dances, and other places of mirth, for three years. Occasionally I would think of my pledge to do better, when all at once, in the midst of my transgressions, it appeared to me that I had sinned away my day of grace. I thought I was forever lost. It seemed that every sin I had ever committed was as large as a mountain and as dark as midnight, and that I would be crushed under them. I viewed my condition as a helpless one, and felt myself justly condemned before God. I thought I was the vilest sinner on earth. I sold out all my possessions and went to the state of Louisiana.

But it seemed that I had made my condition worse, for some of my creditors tried to treat me very badly, and I decided that I would not pay them until I got ready to do so, and went away owing them some money. I staid in Louisiana about five months, and became so much dissatisfied that I sold my crops and left all I had with an individual there, and returned to Georgia. I lost all that I had, and owed some money, and was in trouble besides, beyond description. (I did not expect to say anything about this, but it came up in a way that I could not get around it.) This trouble has caused me many hours, days, months, yea, years of grief. During that year my father-in-law died. On our return home the question sprang up in my mind, Who will occupy his gifts? I could think of little else while awake, and dreamed about it when asleep. After a short time our only child, a dear little boy, was taken from us. I moved to Randolph County, Georgia, and commenced working for a Missionary preacher. Every day grew darker and my burden heavier, until I felt that I could go no further. I thought I was going to die, and that hell was my portion. I viewed God as a just God, and I thought if he should send me to hell it would be just and right. I thought I could praise him if he should send me to hell. Of all creatures I was the most miserable. One evening, while in this condition, I was lying upon my bed, and through the window I saw the sun go down, and I had no idea that I would ever see it again. My wife asked me what was the matter with me. I told her nothing, until I had lost all hope, and then I told her that I was going to die. About midnight, as I suppose, I dreamed that there came into my room one who had a pitcher in one hand and a glass in the other hand, and stood before me. He poured out of the pitcher into the glass, and handed it to me. As I held out my hand, he said, "Drink of the living water, that you may never thirst, but have everlasting life." I took and drank it, and he said, "Freely you have received, freely give." The house seemed lighted up, and I viewed this person as my Savior. I was then able to rejoice in God as my Savior. My burden left me that moment. I did not know then that his sayings were Scripture, but since then I have found them recorded in Matthew x. 8. I lay there and rejoiced for some time. After a long time I fell asleep, and slept until my wife came and asked me if I wanted her to bring me my breakfast. I told her that I did not, for I was well. She seemed surprised, though I did not tell her what had happened. I went to Mars' Hill meeting house on Saturday before the third Sunday in February, 1875. When I drove up, I saw the members that had gathered there, and they looked more like angels than natural beings. That was one of the prettiest sights that I had ever witnessed. Elder Pursley preached that day, and at

night I roomed with him, and told him of my feelings. He said I had experienced a manifestation of God's Spirit. I told him that I had already felt doubts, and was afraid I was deceived, and I did not wish to deceive the church. On their next meeting day I was in Panola County, Miss., where I now am. I thought that as no one here knew anything about my situation, they never should, and I thought I would free my mind from all thought on the subject; but in spite of all that I could do, I was betrayed. Some days while plowing alone, I would find myself in tears, having thoughts that I could not tell how they came in my mind. My brother-in-law, brother B. L. Singleton, asked me one day, if I did not have a hope. It struck me like a thunderbolt, and I told him that I had not. He said he thought I had, if I would confess it. I tried to deceive him, and I would use oaths to keep anyone from thinking that I was concerned on the subject. Thus I went on until July, and my impressions to join the church were so great that I could not think of anything else, except my unworthiness. I did want to live with the Old Baptists, for I loved them. But I sinned every day, and what I should do, was all that I could think about. In August I told my wife of my intentions, and asked her what she thought about it; but she said she did not know. We attended meeting regularly. In August I could not go forward, and when September came, still I could not go forward. When I got home I told my wife that I did not believe it was right for me to join the church, or I would go forward when opportunity offered. So I gave up the idea, and thought I would never join. But when the October meeting came, I went. Elder W. P. Mothershed was pastor of the church. As soon as he announced the way open, the first I knew I was standing before the church. I reckon I told them something, although I have never since known what I said; but when I thought about myself I stopped talking. They asked me no questions, but received me, and I was baptized the next day.

Dear brethren and sisters, I have had a great deal of trouble since then, and have had many ups and downs in this world of sin. Pray for me, that I may walk in the path of duty, and may do it with a thankful heart. O that I could always be at the feet of my brethren! I believe I do love my brethren and sisters. May God by his wisdom and power keep us as the apple of his eye, is my prayer for Jesus' sake.

Your unworthy brother, if one at all.

JAMES E. BARFIELD.

STAYTON, Marion Co., Oregon.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN IN THE LORD—if one so unworthy as I may be allowed to address you by so endearing a title. I have for many years seen a good deal of comfort in reading and hearing read the bree communica-

tions in the SIGNS, and for eighteen years have pondered upon the subject of throwing in my little experience; but a deep feeling of unworthiness has kept me from doing so until now.

I was born May 3, 1836, and at the age of fifteen my mind was arrested in its course, and I was impressed with a great desire to be a christian. I continued in this frame of mind for several years. In the year 1852, I was married to William B. Martin, who was then a member of what we call Arminian Baptists. At last the Lord saw fit, I humbly trust, to show me what a sinner I was, and for several weeks I appeared to be without hope or God in the world. One day as I was riding along in the wagon with my husband and little children, the idea seemed presented to my mind, almost as plainly as though some one had spoken, that God would have mercy on me and pardon my sins. I felt then that I could put my trust in the Lord, and a peaceful, satisfied feeling took possession of my mind. I had not for several years heard anything but Arminian doctrine preached, and when word came that an Old School Baptist was going to preach in our neighborhood, I felt that I would not miss attending the meeting for anything. When I went it seemed to me that some one had told Elder J. B. Burch all about me, for he told my feelings better than I could have told them myself. A church was soon constituted, and some of my relatives went into the constitution. Ere long my companion united, and was received into the full fellowship of the church. Oh how I wanted to go with him! but my unworthiness kept me back. One evening, being much concerned on the subject, a very strong desire went out from my heart that the Lord would make it manifest to me in some way whether I was a christian or not. That night I dreamed that the Lord was with me, and he said, "Are you satisfied? if not, stretch forth your hand and lay it on your Savior." He seemed so close, that my hand could easily have touched; but my satisfaction was complete. I immediately awoke, and was filled with such joy that I awoke my husband and told him my dream. He was moved a good deal, and rejoiced with me. Still I never seemed to lose sight of my littleness, though in December, 1860, I tried to tell the church what reason I had for believing the Lord had pardoned my sins. I was received, and baptized in January, 1861. Since that time, I have seen many dark, and some bright times, spiritually speaking. In trying moments, my hope so small at times, has been a great comfort to me, and is renewed, as it were, day by day. In 1865 we commenced a long and tedious journey to this state, with horse teams, and arrived here, and we found that the Baptists preached and believed the same dear truths we loved so well.

Beloved brethren and sisters, I feel that my course on earth is nearly run, and I desire an interest in your

prayers. I have been greatly afflicted in body for three years, but when my body is weakest, my hope seems strongest. I desire to be very thankful for the sweet manifestations of the Savior's love; and when called to part with time and time things, may my last breath be spent in praising his holy name, is the prayer of an unworthy sister,

M. MATILDA MARTIN.

JULY 16, 1882.

DEAR BRETHREN BEEBE:—I now send you a letter I received from brother Keene. It is at your disposal, should you see fit to give it a place in your paper, the SIGNS OF THE TIMES.

R. H. BODMAN.

NEWBURY, Ontario, April 6, 1882.

R. H. BODMAN—DEAR SISTER:—Time has fled most quickly since I received yours, which I have read and re-read. I feel for you concerning the many trying scenes through which the Lord has brought you.

"How strange is the course that a christian must steer! How perplexed is the path he must tread!" I know that I am no sooner come out of one mysterious and trying path, than presently I am led into another, and, it may be, more perplexing and mysterious. Not many weeks ago, I was much exercised about many things. What difficulties there seemed in the way! I tried to think and plan some way out; but all my scheming was of no avail; I was shut up, and could not come forth. I felt, O how foolish I am! I cannot direct my steps. The more I seek to devise a way of deliverance, the worse my estate seems to be. In the midst of my cogitations, there was "a still small voice" which said, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known," &c. These precious words comforted my heart, and quieted the grievous agitations of my mind. There was a perfect peace enjoyed by my poor soul, for I felt that all my hope and confidence was in the Lord, my Redeemer; and since he is my Shepherd, I will gladly walk by faith, not by sight. I would rather walk in the dark with him, than walk alone in the light. For some days I walked in quietness and sweet confidence in my dear Lord Jesus. O what a blessed state! But now other cares have come upon me, and many a time during the past week have I been saying within myself, What shall I do? The old enemy is roaring aloud, and unbelief often casts me down, and some moments I get weary in the way, and murmurings are to be heard, and complainings, because I never seem to have any cessation of anxieties; or if I do, it is for such a short moment. But I

"See every day new straits attend,
And wonder where the scene will end."

And then that enemy of God, self-pity, causes much mischief. Was there ever such an enemy to my poor soul and to the glorious God? Many times has he showed his face, and with his smooth tongue has professed

to be greatly moved by my troubles, saying, "Are there any that are so tried as you are? How hard is your lot. Everything turns out contrary. It is too bad that you are so continually tossed to and fro, while others of the Lord's family seem to go on well in temporal things, and to be smiling beneath the sunshine of the Lord their God. You are daily tried, and if the past be any criterion of the future, it always will be so with you. It is too bad." O, my sister, I blush to think of the horrid thoughts that the speech of this enemy has stirred up in my fleshly mind against the dear and blessed Lord. The language of the publican suits me well, "God, be merciful to me, a sinner." O what a mercy that his compassions fail not, that Jehovah changes not, or I had long ago been consumed. Blessed be his holy name, he has declared to my soul, "I have chosen thee, and not cast thee away." Therefore the Lord cometh, and layeth the rod upon me. He quells all my rebellions. I am brought exceedingly low, I am bowed down greatly, and in shame and self-loathing, and in much humility, I cry, "Behold, I am vile." My sins are so manifested to me that no chastening seems too severe; and when there is some little evidence given me that these stripes are the smitings of my Father, God, how can I speak of the emotions that fill my poor soul then? I see that God loveth me still. "For whom the Lord loveth, he chasteneth." O how unlovely I am! and yet God loveth me. Why, dear sister, I have felt that I could weep my eyes away at such times. O what sorrow do I feel over all my base ingratitude, my repinings, and hard thoughts and foolish judgments of the doings and ways of God. Truly, as high as the heavens are above the earth, so are the thoughts and ways of the Lord our God above ours. "He restoreth my soul." Many times have I proved this. He has brought me through many straits, has been my help in time of need, has sustained me in many trials; and when faint and weary, just ready to give up, his sweet presence and comforting voice has revived me, so that I have continued to this day, a monument of mercy, love and grace; and I have hope, for

"His love in time past forbids me to think
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."

I noticed by your communication in the SIGNS, that you are not very well. I hope this rambling letter will find you in health, and in sweet prosperity in the gospel of the grace of God.

In love to you in Christ Jesus,
FRED. W. KEENE.

MT. STERLING, Ohio, Oct. 10, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—Having a remittance to make, I feel inclined to tell you some of what I hope have been the Lord's dealings with me, unworthy as I am, and so ignorant, and incapable of writing as do many of the brethren. I will, in my feeble

way, tell some of my troubles in the last two years. Two years ago, at the Sciota Association, was the first impression I had of my soul's salvation. I thought I never saw a people that enjoyed themselves so well. All seemed to be of one mind and heart; all appeared so much better than I. For weeks afterwards I thought I could see and hear them preaching and talking of the goodness of God. Thus I was led to see my sinful and lost condition. It seemed that my mind many times was so troubled, and my burden was so heavy that I could scarcely carry it. Many times I thought I would have to give up business, and could not tell why it was. I remained in this condition until last April. While listening to Elder Cole's preaching, I was insensible to everything around me. I scarcely knew how to conduct myself, and got away from the meeting as soon as possible. On my way home I felt that I was completely lost, and would look around to see where I was. I could not tell what it all meant, and thought if I would unite with the church, perhaps it would give me some relief; not thinking but what the church would receive me. I mentioned to my wife that we would both unite with the church at the next meeting, feeling that she was ready at any time. She said, "You must be convicted before converted, and you are only under conviction, and must wait until you receive a hope that the Lord has been gracious to you as your Savior, and feel the love of God shed abroad in your heart, and see your way clear. The church will not receive you until then." This increased my troubles ten-fold. O the wretched feelings I had, until the scales were lifted from my eyes! I could neither eat nor sleep. My mind was on nothing of this world, but on the things of the kingdom. I felt that I would give all the world, if I possessed it, if I could receive the promises set forth in the New Testament. I read my Testament and the SIGNS OF THE TIMES daily, but all condemned me. All this time it appeared so dark before me, but I saw in the distance a star that seemed to be guiding me, and some one seemed to be talking to me, and quoting one passage of Scripture after another. This lasted nearly two weeks, when I felt to give myself up into the hands of the Lord, to do with me as he saw fit. I thought I could not live till morning. Near midnight I found myself singing,

"Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till him I view."

I felt that my burden was 'gone, and the next morning everything seemed in a different light. I went about my business in a different way. Everything seemed to be praising God, and I felt to say, The Lord hath inclined unto me. He 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 to God. My mind was

turned to the church, but I thought I would wait awhile for I might be deceived. But at the next meeting, I could not keep from telling the Elder some of my troubles; and when the door of the church was opened for the reception of members, being called upon, I tried to tell something of my experience. After some questions were asked me, I was received, and by the will of God, the next morning my wife and I followed our dear Redeemer, by being baptized in obedience to his great command, which is, "If ye love me, keep my commandments." Now, brethren, I feel to thank and praise God that it is so; and were it not for the grace of God and his abundant mercy, through our Lord Jesus Christ, I would not be here to tell what I have told; for by grace are ye saved, and not of yourselves; it is the gift of God. Not of works, lest any man should boast; but by the power of God.

I submit this to you, brethren, to do with as your better judgment sees fit. Your unworthy brother in Christ,

PETER LOHR.

SANFORD, Maine, Sept. 11, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN HOPE OF ETERNAL LIFE:—I have it on my mind to write some of my thoughts since I visited the Warwick Association last June. I can but exclaim with the psalmist, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." For I am full of bruises and putrefying sores, and am nothing but sin and pollution, in and of myself. Yet, vile as I am, I cannot remain entirely isolated from the children of grace, for I do love to be in their assemblies. I feel that my soul was refreshed in the meeting at Warwick, in hearing the truth set forth by the ministering brethren; and I feel to express my regard to the brethren at Warwick for their kindness toward me while sojourning there during the meeting last June; also for the kind greetings of all the visiting brethren and sisters at that meeting, bestowed on this poor, frail worm of the dust.

Dear brethren, how sad it makes me feel when I hear of the death of any of the brethren, especially those in the ministry. Still there is something in me that says, "Be still, and know that I am God." I feel to sympathize with the afflicted family of our dear brother, Elder W. L. Benedict, who fell asleep in Jesus on the 20th of July last. My heart's desire is that the God of all grace may be a father to the fatherless and a husband to the widow.

My mind now turns to the yearly meeting in North Berwick, Maine, September 1-3, 1882. I think that the ministering brethren came to the meeting filled, and spake of the gospel truth as they were moved by the Holy Ghost; for I feel that it was a good meeting. Elders F. A. Chick, H. Cambell and Wm. Quint spoke to the edification of the poor lambs, declaring the truth as it is in Jesus, the great High Priest.

"The Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted
And trained with tender care.
He looked at their snowy blossoms,
And marked with observant eye
That his flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet in the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
That seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as he gently whispered,
This shall do my service to-day.

So to the fountain he took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of use to him.

He poured forth the living water,
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies,
Until they revived again;
And the Master saw with pleasure
That his labor was not in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers,
But he used the earthen vessel
To convey the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still would I lie in the pathway,
Just where I did before.

Close would I keep to the Master,
Empty would I remain,
And some day, perhaps, he will use me,
To water his flowers again."

Your sincere brother in the Lord, I hope,

LEWIS BUTLER.

DECKERTOWN, Sussex Co., N. J., Oct. 22, 1882.

DEAR BRETHREN BEEBE:—This is Sunday morning, and as I have not the privilege of attending divine worship, I feel that I cannot spend an hour in any way more satisfactorily to myself than in writing a short letter for the perusal of the readers of our much loved paper, the SIGNS OF THE TIMES. How much I enjoy it as it comes to hand from time to time, richly filled with gospel truth. My mite will add but a feather's weight, still I feel that I cannot longer forbear, but must cast it in. The brethren and sisters who can write with so much pathos and power, make me feel my leanness very much. But we read that they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written, and those that thought upon his name were not forgotten. I have sometimes dared to feel that my pathway to the tomb was dark and dreary, it having pleased the Lord twice in three years to deprive me of my home. The last time I could but cry out, "Has the Lord forgotten to be gracious? Are his mercies clean gone forever?" But the promise, "When through the deep waters I call thee to go,

The rivers of woe shall not thee overflow,
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress," seems in my case to have been fully verified. May grace be given me to run with patience the race that is set

before me, looking alone to Jesus, who is the author and finisher of our faith. What a privilege you have who can sit under the sound of the truth. Never complain that the sermon was too long, or lacked interest. Our ministers are but men, and would, no doubt, often be glad to be silent; but they are commanded to feed the flock of God; not by constraint, but willingly. Solemn charge! And if we belong to that company which no man can number, (and I sometimes greatly fear in regard to myself) may we not be too exacting.

I am glad that Elder Benedict felt constrained to write a short letter for the SIGNS, not long before his death; and how kind and brotherly was every word. I shall miss him very much, as I had been acquainted with him about thirty years.

My health is poor, and I rejoice to know that the end is approaching, as I have just entered my sixty-fourth year. If I am ever permitted to see the shining courts above, it will be mine to sing, "Lo, I am the greatest wonder here."

And now, brethren Beebe, if you find anything in this that is not according to the law and the testimony, cast it aside, as a little leaven leaveneth the whole lump. With love to all lovers of the truth,

HARRIET LEWIS.

OTEGO, N. Y., Oct. 14, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As I seldom communicate anything to the SIGNS, I take this opportunity to say that it is not for a want of appreciation of its great worth to the church of Christ, both for the many valuable letters of love and fellowship from the scattered family of our God, and for the editorials, ably stored with the precious doctrine of the gospel of God our Savior; but I fear, should I write for its columns, it would lessen instead of adding to its worth. But I will briefly give you a relation of a visit I enjoyed through the states of Illinois and Iowa.

I left home on the 10th of September, and through a kind providence landed safely in Linn County, Iowa, where, with brethren from different states, I attended the Des Moines River Association, held with the Green's Grove Church, on the premises of brother Willis Gott; and although a stranger, they took me in and made me share bountifully of their hospitality. I found them ready to extol sovereign grace in the great salvation of sinners, and to abase creature man. A more kind, generous, truth-loving, kind-hearted people I never expect to meet. From there, after filling several appointments, and visiting friends, I came to Illinois and attended the Sandy Creek Association, held with the Sandy Creek Church, where again I formed the acquaintance of many able ministers of the gospel and precious brethren and sisters, who also were sweetly joined together in the fellowship of the Spirit, and who faithfully contended for the doctrine of God our Savior. I think I shall

ever entertain for all with whom I associated, the best feelings of respect, for their kindness to me, and a sweet fellowship for them as a people who are not ashamed of the gospel of Christ. May the Lord shield them with the mighty bulwarks of his salvation, and preserve them in these days of awful delusion, from every false way, that with all his redeemed ones they may show forth his praise.

Yours in fellowship and truth,
BALAS BUNDY.

SIOUX FALLS, Dakota Ter., Sept. 10, 1882.

DEAR BRETHREN:—Although unworthy thus to address you, I feel that I cannot close this letter without trying to tell you something of my lonely feelings; yes, my longing desire to find some of my heavenly Father's flock, from whom I have wandered so far, not only literally, but also spiritually; and wandered so far that I think I should not be recognized by them, were I to have the unspeakable pleasure of holding sweet converse with them. I am so unlike that precious flock who are clothed with that glorious robe, Christ's righteousness. It is now over twenty years since I have met any one of our heavenly Father's family, that I know of, although I am living in this town, in the midst of the chiming of bells that call together seven different denominations at their church edifices, so-called. I feel that I am in a far off, distant land, with no true gospel preaching, except through the SIGNS OF THE TIMES, which comes to me richly laden with news from a far country. With what deep interest have I awaited its coming, especially since the death of Eld. G. Beebe, our lamented father in Israel. Truly a faithful laborer has gone to the mansion prepared for the righteous. Though dead, he yet speaketh. May the same wisdom and strength guide you, beloved editors, in wielding the sword of the Lord and of Gideon, which supported and protected him.

If any of the ministering or other brethren of the Old School Baptists should be coming this way, I should be glad to have them call on me; or if any of them wish information, I should like to give it, so far as I can.

Yours in hope of a glorious immortality beyond the grave,
A. K. ENGLISH.

MANCHESTER, Iowa, Oct. 30, 1882.

DEAR BRETHREN BEEBE:—I would like to say a little about the feast we had at our yearly meeting, held with the Otter Creek Church, in the bounds of the Turkey River Association, October 6th and 7th. Unanimity of feeling was manifested throughout the meeting. I said that we had a feast, which reminds me of the record of the multitude that were fed with the five loaves and two small fishes, and all were filled. There were all of twelve baskets full left for the dear, precious brethren and sisters of the Otter Creek Church, to feast upon for many days. Ah, brethren, how good and how pleasant it is for God's children to meet

together in unity. Our preaching brethren from abroad, (Illinois and Wisconsin), came to us laden with the rich fruit of the gospel of Christ, rightly dividing the word, feeding the aged and the young with the sincere milk of the Word. We shall ever keep in remembrance the kindness and hospitality of our highly esteemed brethren and sisters, and the families of brethren Garrett and Sohner.

Written by request and in behalf of the Turkey River Association.
S. P. MOSHIER, Clerk.

"MORTIFY therefore your members which are upon the earth," &c.—Col. iii. 5.

My mind has been exercised of late somewhat on the subject of charity and brotherly love; and while reading this morning Paul's letter to the Colossian brethren, and feeling somewhat, I hope, as he felt when he said, "For I would that ye knew what great conflict I have for you," I concluded to write a few thoughts on the clause of the verse at the head of this article.

We are commanded to mortify our members, not to give way to the things enumerated in the latter clause of this same verse; for we are told if we do these things what the result will be, "the wrath of God." It is a mortification to our proud nature to be humbled and brought down; but we read that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23. James tells us, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." If we then possess that wisdom that James here describes, it is an evidence that we can take to ourselves the text, and mortify this old, vile nature we are carrying about with us. This brings to our mind the portion of our dear Savior's prayer in the seventeenth chapter of John, where he said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The question now comes up, Are we kept from the evil? The answer is, that when by the Spirit of Christ we can "suffer all things," and be truly humble, we are kept from the evil. James asks, in the commencement of his fourth chapter, a question that shows where we go when we give way to our evil desires. "Whence come wars and fightings among you?" And then answers, "Even of your lusts that war in your members." Paul says, "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit."—Rom. viii. 5. So we see all these divine witnesses testify to the same truths; and I am persuaded that all God's children to-day can bear witness to the truths they have borne testimony to. The language of one of these same apostles comes home this morning to the writer, and

I am compelled to say, "O wretched man that I am! who shall deliver me from the body of this death?" We read that "To be carnally minded is death;" and I feel and know that my nature is vile, and that "to whom ye obey" ye shall reap of the fruits. "I speak after the manner of men," says Paul, "because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity," &c. So we see how Paul regards it; and do we not surely find that when this is our condition, we are "yielding ourselves as instruments of unrighteousness unto sin?" Let us quote again from James: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart," &c. Peter says to us, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation." So now we see the different kinds of spirits described in these cases, and our text tells us to mortify our members which are upon the earth. The Savior prayed that the Father would keep them from the evil. James says, "If any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "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 may grow thereby."—1 Peter ii. 1, 2. Again, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."—Verses 11, 12. Again, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."—iv. 1. John, in his first epistle general, commencing the second chapter, says, "My little children, these things write I unto you, that ye sin not." And in the third verse of this same chapter he says, "And hereby we do know that we know him, if we keep his commandments." The Savior said, while talking with his disciples, when he had called a little child to him, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me."—Matt. xviii. 4, 5. We also find long time ago one said, "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."—Ruth i. 16. Here was a humbling and mortifying of the members in this one, and we find the same with Moses, "choosing rather to suffer

affliction with the people of God, than to enjoy the pleasures of sin for a season."

As we read that we are not to be heard for our much speaking, I will soon close this letter, praying God may enable us all to mortify our members which are on earth. As one of the poorest of my Father's family, I desire to ask the dear people of God to bear with me and pray for me, that I may humble myself before the just God, and walk in the path of obedience at all times, having an eye single to the glory of God, and taking heed to the charge, "Hold fast the form of sound words which thou hast heard," and so go on feeding "the flock which he hath purchased with his own blood."

JAMES M. TRUE.

MARYVILLE, Mo., Oct. 19, 1882.

SOCIAL CIRCLE, Ga., Oct. 20, 1882.

ELDER G. BEEBE'S SONS—BELOVED IN THE LORD:—It has been my privilege this fall to attend three associations, among them the Marietta, which I had never attended before. I formed many pleasant acquaintances, and it was a peaceable, lovely time with all. Many of the dear ones there spoke of how they had been comforted by my writings in the past, and desired me to write again. I have greatly desired to serve them, even the least ones of the household of faith; but I have not had, from some cause unknown to me, of late, the desire to write as formerly. I feel to make this one more attempt. I know it will be in much weakness.

Of late my mind has been exercised to some extent upon the expression of our blessed Savior, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." All denominations that I know of, and the world of mankind in general, apply the word "come" as simply an invitation, except the Primitive Baptists; they regard it as a positive command, and not as an invitation. The Scriptures certainly support their view. A father or master does not invite his child or servant to do what he desires to be done, but commands. On the theory that "come" is an invitation, there must be an equality between the speaker and the one spoken to; if the invitation is not accepted, then there can be no blame attached. This at once would destroy all power to enforce obedience, and must, in that sense, abrogate all the relations of life, which no sane person is willing to admit. "Where the word of a king is, there is power." He invites no one to obey him, but commands by virtue of the authority vested in him. Parents are nowhere told to invite their children to obey them, nor are children told to obey the invitations of their parents, and servants are not invited to obey the invitations of their masters. But these positions are too puerile for investigation. Again, it is preached everywhere that the word "come" applies indiscriminately to the whole world of mankind, that all can come if they will, and all who will not, ought to be lost. This is wresting

the Scriptures from their true meaning; because in the text not only is it manifest that the speaker is the God of heaven and earth, who has all power, able to accomplish all his pleasure, but it is equally plain the characters addressed, "All ye that labor and are heavy laden." Who but the laboring are commanded? who but the heavy laden? Suppose one had never taken any physical or mental exercise, never had to carry any burden whatever, would there be any joy in the command to find rest from labor, or exemption from being heavy laden? The thought is absurd and unreasonable. But when the true characters are addressed, when the wearied laborer feels that his strength is giving way, that he can at best hold out but a little longer, his heavy burden at first is ready to crush him now, as his limbs are becoming weaker and weaker, how his soul is filled with joy and ecstasy when he hears that the command means him, or her. O what a sweet, precious, timely rest this is! The people of God alone know how to appreciate it. To them it seemed that had the command come one day, one hour, one moment later, they must have perished forever. What a glorious rest was that at Jesus' feet, when we could recline on his every promise. They were all ours, we were his, he was ours. You need not tell the quiet, resting child of God now that he could long ago, if he had used the means, found that rest that was given to him, or that he deserved that rest on account of what he had done. No, he knows better; knows it is all grace from first to last.

But would any one in nature or grace ever voluntarily labor or be heavy laden without a cause or reason? That cause or reason must exist from a source outside of themselves and above themselves; it must be a controlling, a propelling, an irresistible power. We know by our own experience that we were fully satisfied with our condition, with natural blessings, and the ability to do, if it was necessary, and we desired nothing else. We could not voluntarily hate that which we loved. And so we must have ever remained had not life been communicated. With that life was given the power to see our own pollution, and the purity and holiness of God. O what a sight was it! How black and vile did we appear, with not one thing to hide our deformity. So exposed and miserable! Which way shall I fly? The uttermost parts of the earth cannot shield me; hell cannot hide me. All undone, all unholy, sinking down under our load of guilt, the gracious word is heard, "Come unto me!" Who are commanded to come? anybody and everybody, of their own free will and ability, whether they ever labored or were heavy laden or not? No. "All ye that labor and are heavy laden." No one else; but *all* of that class and description. Our brethren are often accused of preaching a narrow, illiberal doctrine, selfish and exclusive. Who could ask for more than all, every one, that is needy,

poor, destitute and oppressed? None but the thirsty want water, none but the hungry want food, none but the naked want clothing, none but the homeless want shelter, none but the sick need health, none but the guilty want justification. Now, inasmuch as all the needy, in every respect, are commanded to come, and no one else desires to come, what more full and free could any fair-minded person desire? Salvation in no sense depends upon the mere volition of the will; it is the gift of God wholly. When our Savior said, "Come unto me," he gave them the will and power to obey. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." This drawing by the power of God enables us to come unto him. All such as are so drawn come, and no others; nor do they desire to. How often have we, dear brethren and sisters, in our christian pilgrimage, been laboring and heavily burdened on account of the hidings of the presence of him whom our souls love. We seek him in prayer; our words are empty; no unction from the Holy One. We grope on in darkness, in a land of death to spiritual enjoyments, weary and forlorn, till our own blessed Savior shines in our hearts; then again we find rest. God only knows this day how many of his tempted and tried saints, scattered over the earth, are nursing their own peculiar heart-troubles, keeping it a secret from all, yet so anxious that the Lord would only give rest. How many parents are weeping over prodigal sons and thoughtless daughters. Rest in the sweet assurance that our God alone can relieve in every trial, and bring you off more than conquerors through him.

This world affords no solid, lasting rest to the tempest-tossed child of God. To-day he may be quietly resting, to-morrow he may be so laboring and laden that life has lost almost all charms for him. Weary and oppressed, dejected and forlorn, his eyes and thoughts once more turn to Jesus, who can give songs of joy in the night. To come to Jesus, being brought and drawn there by the cords of his everlasting love, because we are his, belong to him, we must come away from ourselves, our works, all our efforts, and casting all our care on him, we may indulge the sweet hope that he cares for us. To the aged brethren and sisters, who have borne the heat and burden of the day, it is now late in the evening with you. Soon shall the strife be over, the battle fought, the victory won, through our Lord and Savior Jesus Christ. O how sweet will be that rest, after so much toiling, such a heavy load, is all laid aside, then to enter into that perpetual, blissful rest evermore.

This is, dear brethren, far below what ought to be written upon such a glorious theme, and yet I submit it.

In much love to you and all the lovers of truth, I am,

WM. S. MONTGOMERY.

GHEAT, Ky., Aug. 27, 1882.

BRETHREN G. BEEBE'S SONS:—

Some of my brethren and sisters have expressed a desire that I should contribute more frequently to the columns of the SIGNS; but if they could realize how dark and beclouded my mind is, and how ignorant I realize myself to be of the sacred and infinitely sublime truths contained in the sacred volume, and the great and glorious plan of life and salvation through our ever-to-be-adored Redeemer, they would certainly not express such a desire. I have sometimes thought that if all the subjects to which the minds of men have been called since the dawn of time were clustered into one vast bundle, they would be as the small dust of the balance when compared to the revelation which God in his infinite mercy and goodness has made in that volume to his saints; a subject, which when they are enabled by the Spirit's power to look into some of its sublime glories, they become oblivious to earthly things, and long to be disrobed of mortality. Moses, when upon Pisgah's height, gazed no doubt with delight upon that land which the Almighty had promised Abraham, but he could not enter into that land, and feast upon its rich clusters. And you, dear saint, are sometimes lifted up to the mountain top, and by faith enabled to gaze upon some of the beauties and glories of your future and eternal home. But you realize that now you live by faith, and like faithful Abraham, you look for a city which hath foundations, whose builder and maker is God. And amidst the gloom and sorrow of earth, hope, which is the anchor to the soul, both sure and steadfast, lifts you above those gloomy scenes, those clouds of sorrow, and enables you to enjoy the healing rays of the Sun of Righteousness, shed upon you by him who tempers the chilling blast to the shorn lamb. Then in the ecstasy of the soul you cry out, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." It is there you long to stay. It is there you love to dwell, and drink at the fountain of redeeming love. It is there your kindred, your brethren dwell, those who, like one of your brethren anciently, can with joy unspeakable and full of glory say, "The Lord is my Shepherd; I shall not want." Yes, dear brother, dear sister, when you by grace are enabled from the deep recesses of your hearts to say, "The Lord is my Shepherd," it is then that you are filled with a joy that is too full for utterance, too great, sublime and glorious for your poor, stammering tongue to describe. While you may be able, in touching and thrilling strains, to describe the beauties of the landscape, with all its variegated scenery, yet when the love of God is shed abroad in your heart by the Holy Ghost, you have a foretaste of the joys of that upper and better kingdom to which you are hastening, which no mortal tongue can describe. Some of the brethren and sisters have said that when they

told to the church what they hoped the Lord had done for them, they said so little that they were made to wonder how it was that they had been or could be admitted into the church, and enjoy the fellowship of the saints. Ah, dear brother, dear sister, you no doubt might have seen unbidden tears trickling down the furrowed cheeks of the old brethren and sisters then present. Those tears proved that you were received by hearts too full for utterance, for they then were enabled to rejoice, beholding another born in the visible kingdom of the Lord Jesus Christ, another which worships God in the Spirit, rejoices in Christ Jesus, and has no confidence in the flesh. Ah, if you had spoken to the church in eloquent strains, with the words of man's wisdom, they could not have fellowshiped you; but when you in broken accents told of the goodness of God manifest toward you, in giving you what you were pleased to call a little hope, yea, and how you mourned over the deep corruptions of your own nature and sinful heart, you but told the experience of all God's dear children. They are all taught the same precious truths, for they have no confidence in the flesh, and the thought comes welling up from the depths of their hearts, If I am saved, it is a sinner saved by grace; and you all rejoice together, remembering that your glorious Lord has said, "And they shall all be taught of the Lord." They are taught of him, for he is of God made unto them wisdom; that wisdom which is from above, which is first pure, then peaceable, gentle, easily to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. O yes, that wisdom is pure. It comes from above; it is not learned in the schools of men. Paul did not learn it at the feet of Gamaliel. He says, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Then that wisdom is to know Jesus, whom to know is life eternal. That knowledge is not enjoyed by you till you are born of that incorruptible seed which liveth and abideth forever. Then the eyes of your understanding being enlightened, you are enabled to see the kingdom of God. Yes, thine eyes shall see the King in his beauty, and shall behold the land that is very far off. Beholding him in his beauty, you say, with the spouse, "Let him kiss me with the kisses of his mouth, for thy love is better than wine." The church of the Lord Jesus, in the sweet enjoyment of that love, says to the daughters of spiritual Jerusalem, "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please." The child of God, resting in the all-pervading wisdom, power and mercy of God, says from his heart, "Thy will be done in earth, as it is done in heaven." Yes, stir not up nor awake my love till he please. Reconciled to all his

providences, and being assured that "all things work together for good to them that love God, to them who are the called according to his purpose," they rejoice in the Spirit, and have no confidence in the flesh, no confidence in the wisdom or works of men, and their prayer is, "Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." Then, dear saint, let us wait on the Lord in all his appointed ways, for it is written, "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; and they shall walk, and not faint." Sustained and encouraged by four of God's eternal and immutable shalls, you, dear saint, with full assurance of faith and hope can press toward the mark for the prize of the high calling of God in Christ Jesus. O how high, how exalted that calling! It is written, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And they sweetly sing,

"Sons we are through God's election,
Who in Jesus Christ believe;
By eternal destination
Sovereign grace we here receive.

"Pause, my soul! adore and wonder;
Ask, O why such love to me?
Grace hath put me in the number
Of the Savior's family."

They realize that salvation is of the Lord, and they gladly accept as fully and completely applicable to themselves the declaration of the apostle, "By grace are ye saved;" and they rejoice that that grace was given them in Christ Jesus before the world began, and that it will continue throughout a vast and never-ending eternity. In contemplation of those glorious truths, we can with the apostle say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ;" to whom, with the Father and ever-blessed Spirit, be glory and honor forever and ever. Amen.

Perhaps my brethren and sisters will not reproach me for not writing more frequently for the SIGNS when they shall have read these feeble thoughts. The brethren editors will please dispose of them as they may deem best, and believe me affectionately yours,

H. COX.

FAIR GROVE, Mo., Sept. 17, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN HOPE:—As I have not written anything for our much esteemed paper, the SIGNS OF THE TIMES, for many days, or even since I left my former home at Indianapolis, I feel to-day like I would try to pen a few words, though few they may be, and if you see fit, you may give them room in our esteemed paper, which comes to us regularly, and full of the gospel tidings. We cannot be without the SIGNS OF THE TIMES, while there is a possibility of getting it, and it continues to bear the tidings it has ever borne since we have known it.

I feel like writing some to let my friends, brethren and sisters, who are readers of our precious family paper, know that I am in a part where we do receive the blessings of the gospel. Space will not admit, nor language express, the blessings in number I have received of late from that gospel contained in the word of God. I had the privilege of attending our association, which is known as the Ozark Primitive Baptist Association of Missouri, which was in session on the 2d, 3d and 4th of September, 1882. There the Spirit of the Lord was poured out upon his people, and thereby they were blessed by his presence. On that occasion I do think that the Lord's servants were filled with the glad tidings of the gospel, and were enabled by his Spirit to deliver the same to his people. There and then the command was obeyed, "Feed my sheep, feed my lambs." There and then I do know that food was received by the waiting fold. I have often been blessed with many blessings, but never before have I experienced a greater manifestation of God's love to his people than was there and then shown forth in the countenances and actions of the entire association and people. On Sunday morning our beloved Moderator, Elder W. C. Wisdom, invited or requested all the preaching brethren to come upon the stand during the forenoon services, when eighteen of the servants of God were soon seated upon the stand; and according to the agreement of the association on Saturday, Elder James Evans, formerly of Indiana, was first to preach, followed by Elder Moore, and in the afternoon Elder Odell, who was followed by Elder Johnson. The introductory sermon was preached on Saturday by Elder Wright Collins, and the closing discourse on Monday by Elder H. A. Barris. All was harmonious throughout; not one jar was discovered. O what a blessing to enjoy! Are not these blessings for the redeemed of the Lord? They are not for the world, for the world cannot receive them. The Lord has promised to bless his people, and his vengeance shall be upon their enemies. The promise of these blessings is set forth to the people of God, the redeemed of the Lord, by many figures throughout the word of God. "The wilderness and the solitary place shall [not may] be glad for them; and the desert shall [not may] rejoice and blossom as the rose." O may we all think of this: "It shall blossom abundantly; and not only blossom, but 'rejoice even with joy and singing,' &c. God has a people whom, as yet, man knoweth not of; but the promise of his blessings is unto that people, and will be fulfilled in his appointed time. When the Lord's time shall have come, 'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing.' Some of God's people may to-day be, as it were, a wilderness, or as a desert land; but at the Lord's time, be that

when it may, waters shall break out in that wilderness, and streams in that desert. God's chosen land may to-day be as a parched ground, but at the Lord's own time it shall become a pool. There is one more great blessing unto the ransomed of the Lord that I will make mention of, and close. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

May our God bless his people, and abide with all who trust in his name, is the humble prayer of your unworthy brother in hope,
DANIEL H. MERRYMAN.

GRIFFIN'S CORNERS, Delaware Co., N. Y., }
March 25, 1882.

BRETHREN BEEBE:—In reading the SIGNS OF THE TIMES I find many valuable communications, which afford consolation to the christian, and lead my mind back to the time when I was a youth. When seventeen years old, I thought God had mercy on my poor soul. In the fall of 1827 my sister invited me to go with her to meeting, on Lexington Heights, Greene Co., N. Y., and the Elder took his text from 2 Cor. vi. 2, "Behold, now is the day of salvation." I was led to think on the situation of my poor soul, and on death, judgment and eternity. It seemed to me that to hell I must go, for I had sinned against a just and holy God, who could not look upon sin with the least allowance, but with the greatest detestation. In this situation I went again to meeting. I thought I would get in some place where I could hear and not be seen. Mr. Nettleton preached from the words, "Zaccheus, make haste and come down; for to-day I must abide at thy house." I thought he preached the whole discourse to me. He pointed out my sins and my lost condition, and it rolled with heavy weight on my mind that I was lost forever. I thought I would not let any of my young companions know that I had any trouble about my lost condition, and when in their company I would try to shake off that trouble of mind; but it was all in vain. I had sinned against God, I had taken his holy name in vain, I had disobeyed the commands of the Most High, I had broken the Sabbath day, and I had turned a deaf ear to the counsels of my dear parents. All these things, like peals of thunder, sounded in my guilty soul. I dared not ask God for mercy, for it seemed to me that it would be blaspheming the God of heaven. On the next Thursday evening I went to hear Mr. Nettleton again, and he preached from the

words, "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, Go thy way for this time: when I have a more convenient season, I will call for thee." I thought how often I had been like Felix. I had trembled at the thought of death, judgment and eternity; yet still I had turned a deaf ear to all that was good. After the preaching, a young lady told her experience; she told what great things God had done for her. I thought she had not sinned as I had, for I had transgressed all the commands of God. I read the Bible to see if I could find anything that would comfort me; but alas! I there found that I was condemned already, and the wrath of God was abiding upon me. I retired to a lonely place, to try to pray to God to have mercy on my poor soul. I felt that there was no way in which God could be just and save such a wretched sinner as I was. All I could say was, "Lord, save my poor soul, or I perish forever." On the following Sunday I went to hear Mr. Nettleton again, and he preached from the words, "Seek ye the Lord while he may be found; call upon him while he is near." I thought, O that I had served God while he was to be found, and had called upon his name while he was near! I felt that it was now too late to seek him, or to call on his name, for my eternal damnation was sealed. While passing over the hills on the way to meeting, my sister gave me an apple to eat; but it seemed to me that if I should put forth my hand to eat it, I would sink down to endless perdition. I went to a lonely place that I had often visited, to pour out my soul in prayer to God, and ask him to pardon my sins, or I must sink down into everlasting woe and misery. But O! in those lonely woods, far from any human being, and on my knees, pouring out my soul in prayer to God for mercy, Jesus spoke peace and pardon to my guilty soul. I arose from my knees as I heard these words spoken orally, as I then thought, "Weep not; thy sins are forgiven thee." O what joy filled my mind! I broke out in the language of the poet,

"O for such love let rocks and hills
Their lasting silence break."

I have often gone to the place where the Lord spoke peace to my troubled soul, to pray to and praise him for what he has done for me. The Bible seemed like a new book to me, and the promises of God to his dear children filled my soul with joy and gladness. I then thought I should never see any more trouble. O how little did I know of the temptations of Satan, and of my vile and sinful self! I thought it my duty to take up the cross and follow my Savior down into the water. There was a meeting appointed by Mr. Nettleton, for those who wished to tell their experience, and I felt anxious to go and tell what God had done for my poor soul. I was much disappointed when I got to the meeting, for I found that they sprinkled a little water on the head and in the face, for baptism. (I will

here remark that it was among the Presbyterians, in Lexington, whom I had been with throughout my trouble of mind.) My Bible taught me that Christ went down into the water, and was baptized by John in the river Jordan. I went to the Old School Baptist Church of Christ in Lexington, and told them what God had done for me, and I was baptized by Elder Hezekiah Pettit, on the 29th day of November, 1827.

Dear brethren, I would like to tell you something of the troubles that I have passed through, and how God has led me to understand the doctrine of electing grace and the preservation of his people; but I must forbear, as I have been more lengthy than I intended when I took up my pen to write. What a glorious theme to meditate upon, that God so loved the world, that he gave his only begotten Son to suffer and die upon the cross; that he will keep and preserve his people through all the changing scenes of life; that he will bring them all, by his sovereign grace, to the feet of Jesus, and manifest them as heirs of God and joint heirs with Jesus Christ. With what joy do God's people look forward, by the eye of faith, to that happy day when they shall join that innumerable company who have come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb. And the Lamb which is in the midst of the throne will lead them to fountains of living water, and God will wipe all tears from their eyes.

Your unworthy brother,
JAMES T. STREETER.

ATGLEN, Chester Co., Pa., Oct. 9, 1882.

DEAR BRETHREN BEEBE:—I have received the SIGNS for October 1st, 1882. I am very well satisfied with the editorials of the past year, and also with the communications of the brethren and sisters. I have taken the SIGNS from its commencement, and I would be glad if all the members of the household of faith would read it. "They that feared the Lord spake often one to another." It is pleasant, when they cannot meet together, to read their letters, in which they give all the glory to God, who has delivered them from the power of darkness, into his marvelous light. I am now within a few days of being eighty years old. Few and evil have been the days of the years of my pilgrimage; but my dependence is on the Rock of Ages.

My love to all who love the Lord Jesus Christ in sincerity. Your unworthy brother,

JOSEPH HUGHES.

LACEY, Ark., Oct. 31, 1882.

G. BEEBE'S SONS—DEAR BRETHREN:—I do hope that all the subscribers for the Church History feel willing to patiently wait brother Hassell's convenience, rather than have the work marred by any inaccuracies. I feel quite anxious to have the book, but much more anxious for a correct book. My prayers for brother Hassell in his arduous task, and also for yourselves and all the household of faith.

A. TOMLIN.

CIRCULAR LETTERS.

The Oconee Baptist Association, in session, 1882, to the churches of which she is composed, sends christian salutation.

DEAR BRETHREN AND SISTERS IN CHRIST:—It has pleased the Lord that we shall meet again, and have the privilege of addressing you in this our annual Circular Letter, and for a subject we call your attention to the following text: "Behold how good and how pleasant it is for brethren to dwell together in unity."—Psalm cxxxiii. 1. The word "behold," cannot apply to any save living men and women, in the sense of the text, nor can any live save them that have been born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth forever. We understand that all men in a state of nature are destitute of this life, and can only live spiritually by the Spirit of Christ being sent into them. The working of this Spirit is a special work, and is applied by the power of God to every child of grace. This brings to our minds the language of the prophet, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." So we have under consideration a family, which we will notice for a moment. In the first place, we know that for us to be brethren, we must all have the same father and the same mother. We hope that Jerusalem which is above and is free, is our mother, and that the God of Abraham is our Father, and Christ is our elder Brother, and all being called in one hope of our calling. This being the case, we have a dwelling place on earth as disciples of Jesus, which place is the church of Christ, which should be the dwelling place of every child of grace, male and female, all brought under the one term brethren, because they have been born of God, and have Christ in them the hope of glory; so they are prepared to dwell together in unity. To dwell together in unity, we must all see eye to eye, speak one and the same thing, every one attending strictly to their duty, filling their places in the church, which is their dwelling place, as a child of grace, keeping his or her body in subjection, endeavoring to live an honest and upright life in all their dealings, and every one laboring to get the beam out of their own eye, and all coming together, striving to cleanse ourselves from all filthiness and worldly lust, so that we may all dwell together in unity, in deed and in truth. When this little family is all equipped in gospel order, it is like the ointment that was poured on the head of one, even on Aaron's head, that ran down to the skirts of his garments, until all were perfumed. So when the inmates of the kingdom of our God are all in order, all giving evidence that they are under the influence of that meek and quiet Spirit, it embalms the whole house with the sweet odor of peace, that makes it one of the most pleasant homes in all the fair plains of the earth. But when

our house becomes soiled by the inmates losing sight of their own sins and shortcomings, and striving to search out the faults of their brethren, then we begin to grow cold, and our beautiful house, which we once thought to be free from blemish, begins to look old and weather-beaten; and the inmates, that we thought free from sin, begin to look spotted, as a leopard, and our own case looks a little the best of all the others, and we begin to strive to get the house in order; but every effort we make, the worse our own house looks, because we have got a beam in our eye, and when we look at anything, instead of seeing it just as it is, the number is doubled, and the sin is greatly enlarged, and we will decide that if we cannot get the house in better style, we will quit. These thoughts are the production of the spirit of antichrist, and will keep us in trouble as long as it is suffered to rule. Dear brethren, let us be engaged in watching over one another for good, and not for evil. Let us strive to keep the unity of the Spirit in the bond of peace, for there are many great and precious promises to us. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." For saith Paul to the Galatians, "So then, brethren, we are not children of the bond-woman, but of the free." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Dear brethren, let us lay aside every weight, and the sin that 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, where he is making intercession for the saints, according to the will of God.

W. D. CHANDLER, Mod.
F. M. McLEROY, Clerk.

MINUTES
OF

ASSOCIATIONS AND OTHER MEETINGS.

We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the Minutes of meetings as cheap and in as good style as any office in the United States. We frequently receive copies of Minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed Minutes by mail from any part of the country, and we therefore solicit our brethren to send us their Minutes for printing. We are but few, and our patronage should be kept within our own borders.

CORRESPONDING LETTERS.

The Oconee Baptist Association of the Primitive faith and order, to her sister associations with whom she corresponds, sendeth christian salutation.

DEARLY BELOVED IN THE LORD:—By the mercy and goodness of a gracious Providence we have been permitted to hold one more session of our body, in which all our churches have been represented, and all bring the glad tidings of peace, and some of them report some addition by baptism, to the praise and glory of God's holy name. We were much comforted by the presence of your faithful ministers and brethren, and especially by the preaching of the Elders, for all of which we desire to return thanks to the Giver of all good gifts. Now, dear brethren, as an evidence that we desire a continuance of your brotherly correspondence upon the true principles of christian fellowship, as regulated by the teachings of the Holy Spirit in God's written word, we have appointed correspondence to you, as will be seen in the body of our Minutes.

Our next association will be held, if the Lord will, with the Church at Jack's Creek, Walton County, Ga., eight miles northeast of Monroe, on Saturday before the second Sunday in October, 1883, when and where we hope to meet you again in the bonds of love and christian fellowship.

W. D. CHANDLER, Mod.
F. M. McLEROY, Clerk.

The Bethany Baptist Association of the Primitive faith and order, in session with Pilgrim's Rest Church, Leake County, Miss., to her sister associations with whom she corresponds, sendeth christian salutation.

DEAR BRETHREN:—It is through the abounding goodness and mercy of our covenant-keeping God that we have been permitted to meet again in an associate capacity, according to our own arrangement. We desire to feel thankful to God, who is the Rock of our salvation, and whose work is perfect, that we have been kept through another year in peace and harmony among ourselves, and as ever before, invincible to the fierce attack of the enemy without; and this meeting is characterized by the same unity of sentiment that has ever marked us a peculiar people; maintaining the same things, from the river to ends of the earth; holding fast the form of sound words, which brings joy and comfort to our hearts, and peace that runs like a river through Immanuel's land.

Dear brethren, we hope to feel thankful to our heavenly Father that he is visiting us as an association, in sending laborers into his vineyard in the bounds of our association. We do hope the set time has come, and our God is visiting us with the out-pouring of his Holy Spirit, and we rejoice greatly to see our beloved brethren, to wit, Elders T. J. Moore, S. E. Pennington and J. E. Nighten, and brethren Lewis Evers and A. W. Wood. Their coming among us is

like the coming of Titus was to the dear saints of old. Dear brethren, we highly appreciate your correspondence, and desire a continuance of the same. Our meeting has been pleasant, and, we trust, profitable to the dear saints. Dear brethren, pray for, and visit us.

J. G. CRECELIUS, Mod.
W. S. FERGUSON, Clerk.

The Zion's Rest Primitive Baptist Association, to the sister associations with whom she corresponds, sends this epistle of love.

DEARLY BELOVED BRETHREN:—Through the goodness and tender mercy of a covenant-keeping God, we have, as we humbly hope, been kept by his power through another year in peace one with another, and in the same unanimity of spirit that has ever marked us as a peculiar people, and has enabled us to be invincible to the fierce attacks of the enemy without, maintaining the same things, and holding fast to the form of sound words, and, as we hope, enabling his ministering servants to know no strange gods, but has enabled them to earnestly contend for the faith once delivered to the saints.

Dear brethren, we appreciate your correspondence, and desire a continuance of the same. And in conclusion let us consider one another, to provoke unto love and good works, that we may be found walking blameless before him in love. Finally, dear brethren, farewell. Our meeting has been pleasant, and, we hope, profitable.

JOSEPH ESHA, Mod.
S. E. PENNINGTON, Clerk.

The Salisbury Old School Baptist Association, convened with the church at Salisbury, Md., Oct. 18th, 19th and 20th, 1882, sends greetings to the associations and meetings with which she corresponds.

BELOVED FOR THE TRUTH'S SAKE:—We have been favored with another harmonious session of our body. Your messengers have been joyfully received, bearing messages of love and fellowship in the Spirit, and we trust we have been mutually comforted by the faith of one another. The preaching has been in power and demonstration of the Spirit, to the comfort of our hearts, and, we trust, to the declarative glory of God's name. We earnestly desire a continuance of your correspondence with us, both by messengers and minutes. We have appointed our next annual session to be held with the church at Nassaongo, Wicomico Co., Md., to begin on Wednesday before the fourth Sunday in October, 1883, at which time and place we hope to be favored with a goodly number of your messengers, especially those who labor among you in word and doctrine. Farewell.

T. M. POULSON, Mod.
E. RITTENHOUSE, Clerk.

"THE EDITORIALS."
FIRST AND SECOND VOLUMES.

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EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1882.

EATING UNWORTHILY.

"WHEREFORE whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Cor. xi. 27-29.

Among the most common forms of temptation with which the saints are assailed in their early experience, is the suggestion that this expression of the inspired apostle contains a fearful warning to debar them from partaking of the emblems chosen by our Redeemer to be used in remembrance of him. Overwhelmed with the revelation of infinite grace in their redemption, they necessarily must see themselves unworthy in every particular; and consequently it is not difficult for their accuser to excite their fears that this condemnation rests upon them if they partake of the consecrated bread and wine. Nor is this misapprehension confined to those who are comparatively young in the profession of faith in the salvation which is in Christ Jesus. Some, who have in other respects walked consistently in the order of the gospel for many years, yet have denied the faith in this particular, from an erroneous understanding of the meaning of this ordinance. In some cases this departure from the law of Christ has resulted from yielding to the suggestion of the tempter that they are unworthy to partake of so sacred an ordinance; and then they are tempted to despair, on the ground of their confessed sinfulness. Their very want of self-confidence is thus turned to their discomfiture, and they are robbed of that rest which is only found in obedience. In other cases, the temptation to disobey this commandment comes in the form of examining others who are held in the fellowship of the church. This deceitful form of temptation is most commonly associated in the mind, (perhaps unconsciously to its subject,) with a feeling of self-esteem, substantially claiming higher regard for the sanctity of the ordinance, or, at least, clearer understanding of its import, than those who partake of it as commanded. Aside from the pharisaic claim to superiority, implied in this contempt of the divine law, the effect of this conduct on the part of older members is to lay a serious stumbling-block in the way of the whole church, and especially of the younger ones, who have a right to expect a better example from them. Those who are walking in this disorderly manner, would do well to examine themselves by the rule given in this chapter; and should they find anything to authorize them in habitually refusing to commune with the church of which they profess to be members, they will confer a special favor on us and our readers by pointing out the verse in which it is recorded. If it is not written in the inspired rule, it can have no warrant

higher than human reason, even though it be traced back to the example of our ancestors for a thousand years. The inspired word is held by the church as the perfect rule. Any addition must be a departure from that rule, and implies a contempt of the divine authority of our Lord. If it were claimed that baptism might be dispensed with when the candidate for membership should feel so inclined, the idea would at once be condemned as a violation of the law of Christ; but if the ordinance of the Lord's supper may be submitted to our discretion, on what ground shall we insist that christians should be baptized in the fellowship of the church before they can be recognized as members? It seems clear that, if for any reason, a member cannot commune with the church, the same reason forbids that he should walk in fellowship with such church; and conversely, if he is worthy to be accounted a member, he is entitled to all the privileges of membership. There may be cases, where discord prevails, when the church is not in order to observe this ordinance, and its form would be a mere mockery; but then, the whole church must be in disorder, and cannot do anything properly until the law of Christ is recognized and obeyed. It is worthy of special notice that the rule here given authorizes no one to violate the command of our Lord in giving this ordinance. If the direction were to examine for worthiness in self, and to refrain from eating until it could be found, then Paul himself could not have partaken of it while confessing himself chief of sinners. Indeed, it is the glory of the revelation of divine grace that our Lord Jesus alone is worthy, and all the worthiness of his redeemed is in him.

What is the unworthiness to which Paul refers in the text quoted at the head of this article? As already shown, it cannot be the conscious sinfulness of the trembling saint. Commencing with the seventeenth verse of this chapter, he reproves the disorder prevailing in the Corinthian church, in that they had mistaken the memorial ordinance of the Lord's supper for one of those heathen feasts in which they had been accustomed to revel in their former days of darkness. Thus, they met simply to gratify their natural appetite for food and drink, and in so doing they saw no occasion for "discerning the Lord's body;" that is, there was nothing in the observance of the empty ceremony of eating and drinking as they had done, by which they could discriminate between those whose faith looked to Jesus for salvation, and such as, being still in heathen darkness, could not see the true meaning of this ordinance. Certainly those who had never known the Lord Jesus, could not observe this rite in remembrance of him; and those disciples who could see no more than a natural feast in partaking of it, were condemning themselves in its observance as had been done in the Corinthian church, since there could be no justification for their leaving the idola-

trous practices of their heathen associates while they could see no separation between the worshipers of idols and the followers of Jesus. In this course therefore they condemned themselves as inconsistent in their action. It will, perhaps, relieve the perplexity of some tried ones to know that the same word which is translated *damnation* in the twenty-ninth verse, is rendered in the thirty-fourth verse *condemnation*, thus showing that it means the same in both verses. As under the typical dispensation of Judaism, the admission of the uncircumcised heathen to participate in the observance of those rites which were peculiarly distinctive of that people whom God had chosen, was profaning those observances, so the failure to discern the Lord's body, that is, those who observe his authority, and trust in him alone for salvation, destroyed the very import of this solemn ordinance of our Redeemer. In this course the Corinthian church had trodden under foot the Son of God, and counted the sanctifying blood of the covenant an unholy thing, thus doing despite unto the Spirit of grace. It was this gross departure from the simplicity of the gospel which Paul was reproving in the text under consideration. In this disregard of the law of Christ they practically denied him, and so were arrayed among his enemies, thus professing themselves "guilty of the body and blood of the Lord." It is not to be understood that they realized the wickedness of their conduct at the time; but this rebuke was to call them to consider the evil of their disorderly course, if God peradventure would "give them repentance to the acknowledging of the truth" by obedience.—2 Tim. ii. 25.

In examining himself, as enjoined in this text, the connection clearly implies that the object is to ascertain if there is any idolatrous dependence upon self for justification before God; for we cannot worship God in the spirit while we have any confidence in the flesh.—Phil. iii. 3. This test will show the destitute, needy and sinful character as peculiarly fitted to remember the perfect fullness which is in Christ Jesus as his only qualification for partaking of this sacred memorial of his suffering Lord. Refusing to obey the injunction to eat and drink of these consecrated emblems, implies that we do not remember him as our only hope for salvation. This is the real meaning of our denying him in this form of disobedience, however different it may be from our design to say it. The direction is not only to "examine himself," but also, "so let him eat of that bread and drink of that cup." It cannot be claimed as obedience to this direction when any one professing to trust in the Lord Jesus for salvation refuses to eat and drink, from whatever motive he may so refuse. It is the worthiness of our dear Redeemer alone in which any sinner can worship God acceptably in any act of obedience; and if any one, in observing this memorial supper, is relying on any worthiness in himself,

such observance is not in remembrance of our redeeming Lord, and therefore it is not to eat the Lord's supper. They only can partake of this ordinance in the true spirit of it who know themselves as dependent entirely upon the sovereign grace of God for righteousness; and these are all just as worthy in Christ Jesus as he is perfect in that holiness which is already accepted by the infinite justice of God. In showing forth the Lord's death, therefore, as often as they observe this ordinance till he come to deliver them from the bondage of corruption, they declare that they have no other hope but in that salvation which is through the broken body and shed blood of Jesus. Can any conscious sinner be unworthy to trust in that blood which cleanseth us from all sin? That very hatred of self because of sin affords unmistakable evidence that the love of righteousness dwells in you; and the Lord himself has pronounced you already blessed, not when you see yourself righteous, but when you "hunger and thirst after righteousness." This hunger and thirst is itself the assurance that you shall be filled.—Matt. v. 6.

While the direction to "examine himself" does not authorize any member to refrain from the communion supper on the ground that others in whom he has lost confidence partake of it, such a case can hardly arise while the law of Christ is administered in discipline. Self-examination may discover a lack of faithfulness on the part of a member himself in laboring to reclaim an erring brother, or to relieve the church of one whose sin is unto death, so that nothing but exclusion can satisfy the law of Christ.—1 Cor. v. 5; 1 Timothy i. 20. This being the case, while the brother whose unfaithfulness thus rises in reproof against himself is not forbidden to partake of the supper, he must feel the burden of his own delinquency, and is exposed to the temptation to still further violate the law of Christ by despising this ordinance, and sometimes by whispering evil thoughts among the brethren. There can be no departure from the perfect rule; but that it will tend continually to increase unto more ungodliness. Therefore, too much care cannot be exercised in endeavoring to keep the unity of the Spirit in the bond of peace, by walking strictly according to the law of Christ. The spirit of this law is love; therefore it works no ill to those with whom we are called to walk. If we are seeking to destroy one with whom we are dealing, the indication is that we are not led by the Spirit of Christ. Under the direction of that Spirit, love will dictate our conduct, prompting us to seek not to destroy, but to restore an erring brother in the spirit of meekness, considering ourselves, lest we also be tempted. That perfect love which suffers long, and seeks for peace, is the essential principle which characterizes the discipline of the gospel. Any other motive is itself a violation of the law of Christ.

In what is above written, the com-

munion of the saints in the church of Christ is the subject considered. It is not enjoined upon the disciples that they shall judge the heart of those with whom they commune. The fact that they are held in the fellowship of the church is sufficient warrant for our recognizing them as brethren. On the other hand, we are not at liberty to commune with those who do not walk in the order of the gospel and in fellowship with the church, even though we may feel satisfied that they are subjects of the saving grace of God. In receiving such as in gospel order, we should indorse their course, and become partakers of their sins.—1 Timothy v. 22. And in thus bidding them God speed, we should be involved in their evil deeds.—2 John 11. We cannot have fellowship with the church of God, and still hold in fellowship those who oppose the truth and defy the law of the Lord our King. "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."—1 Cor. x. 21.

THE EVERLASTING TASK FOR ARMINIANS,

We have now several hundred of the "Tasks" ready, and will mail to any address on receipt of price. See notice on last page.

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POETRY.

THE VOICE OF JESUS.

FLOATING softly down the ages,
With its sweet and soothing strains,
Falls the tender voice of Jesus,
Hushing all our sad refrains.

Soft and sweet and low it falleth,

Weary one it speaks to thee:
"Weak and weary, heavy laden,
Poor and needy, come to me."

"Come to me." O hear the message!
Speaking softly in thy soul,
Soothing all thy bitter anguish,
Though the billows near thee roll.

Far above the world's commotion,
Far above its noise and din,
Floats the blessed benediction
Of the grand triumphal hymn.

"Come unto me, all ye weary,
Come and lay your burdens down;
Come, the way is long and dreary,
When you wander all alone.

I have walked the way before thee,
All its crooked paths I know;
Come, my banner shall be o'er thee,
Wheresoe'er thy feet may go."

Soft and sweet and low it falleth,
Weary one, it speaks to thee:
"Weak and weary, heavy laden,
Poor and needy, come to me."

SALLIE M. BARTLEY.

CRAWFORDSVILLE, Ind., July 13, 1882.

CHURCH CONSTITUTED.

At a meeting of the following brethren and sisters held at the house of Elder James M. True, in Maryville, Nodaway County Missouri, on the 16th day of August, 1882, to consider the propriety or advisability of constituting a church in or near Maryville. Brother Moses Hahn opened the services with singing and prayer.

Members present: Elder James M. True, sister Nancy B. True, Deacon Moses Hahn, sister Mary Hahn, brother Ira B. Hahn, sister Rachel Jane Hahn, brother Eli Cate, sister Emaline Cate, sister Sarah Storm and sister Lillie A. Hayes. Also present as visitors, brethren Lewis W. True, Samuel F. Guthrie and sister P. G. Ellis.

1. Appointed brother Ira B. Hahn, Clerk of the meeting.

2. After duly considering the matter in all its bearings, the conclusion was had by unanimous agreement to proceed to constitute, and that the place of the church meetings shall be in Maryville, Nodaway County, Mo., on Saturday before and on the third Sunday in every month, and that the first meeting for the purpose of constituting be on Saturday, September 16, 1882, at one o'clock p. m.

3. Elder James M. True presented and read the articles of faith for consideration, and after due examination the brethren and sisters unanimously adopted the same.

Adjourned to the time appointed for the constitution of the church.

IRA B. HAHN, Clerk.

SATURDAY, September 16, 1882.

Met pursuant to adjournment, when the following brethren and sisters presented themselves with their letters for constitution: (several of the members failed to get their letters in time to go into the constitution.) Elders James M. True, sister Nancy B. True, Deacon (and Licentiate) Moses Hahn, sisters Mary Hahn, Lillie A. Hayes and Sarah Storm.

There were also present as help and visiting brethren, Elder W. J. Pollard, of St. Joseph, Missouri, being in the Nodaway Association of Missouri, Elder John M. Brown and sisters Brown and Bloomfield, of the Henderson Church, Spoon River Association, of Illinois, brethren Thomas Shearer and William Shearer, of the Three Forks of Nodaway Church, of the Western Corresponding Association of Missouri, brother John Keller, of the Platte River Church, of Nodaway County, Missouri, and brother John W. Magee, of Unity Church, Platte County, Mo.

1. Elder John M. Brown preached a discourse from Hebrews viii., latter clause of 5th verse, "See, saith he, that thou make all things according to the pattern shewed to thee in the mount."

2. The council was then organized by choosing Elder W. J. Pollard Moderator, and Elder John M. Brown Clerk.

3. The Articles of Faith as adopted by the brethren and sisters to be constituted upon were read and discussed, and after mature deliberation, were found to be satisfactory, when the Moderator proceeded to deliver the charge, and pronounce the brethren and sisters present with their letters a regular church of Jesus Christ, and known as an Old School Predestinarian Church, and as such gave them the hand of fellowship, which was followed by all the members of the council, and also by all the visiting brethren and sisters present.

4. The work of the Presbytery now being finished, adjourned in order.

W. J. POLLARD, Mod.

JOHN M. BROWN, Clerk.

The church now proceeded to business by calling Elder W. J. Pollard to act as Moderator *pro tem*, and Elder John M. Brown Clerk *pro tem*.

1. The church now adopted the name of MARYVILLE OLD SCHOOL PREDESTINARIAN BAPTIST CHURCH.

2. Called Elder James M. True as Pastor and Moderator.

3. Called Deacon Moses Hahn as her Deacon.

4. Gave opportunity for any that wish to become members to do so, whereupon Jefferson L. Roberts, Martha Jane Roberts and Sarah Adcock came forward and related their hope in Christ, and upon full satisfaction of each they were separately received by unanimous vote for baptism.

Adjourned in order.

W. J. POLLARD, Mod. *pro tem*.

JOHN M. BROWN, Clerk *pro tem*.

MARRIAGES.

At the residence of the bride's father, Ebenezer McFarland, in Page County, Iowa, August 7, 1882, by Elder R. M. Simmons, Mr. James W. Shearer to Miss Izetta McFarland.

OBITUARY NOTICES.

Mrs. Minta Plunket Goben, wife of Elder Jesse J. Goben, was born in Franklin County, Kentucky, on the 11th day of April, 1811, and was married to Jesse J. Goben, December 8, 1829. They started to the wilderness of Indiana, December 11, and landed at their cabin on Walnut Creek, Montgomery County, on the 21st, while the red men still inhabited the country. She died September 22, 1882, aged 71 years, 5 months and eleven days. She had lived with her husband almost fifty-three years. There was born to them fourteen children, five of whom (four sons and one daughter), are left, with their father, to mourn their loss. She joined the Baptist Church when sixteen years old, and lived in the fellowship of that church until her death, and her last request to her husband was to remember the many sweet hours they had spent together, and told him to honor his profession, and make his home with his daughter Sallie. Some time after this she said, "There have been some of the sweetest words passing through my mind this morning that I ever thought of." She then repeated them as follows:

"What cheering words are these,

Their sweetness who can tell?

In time and in eternity,

'Tis with the righteous well.

In every state secure,

Kept by Jehovah's eye,

'Tis well for them while life endures,

And well when called to die.

'Tis well when joys arise,

'Tis well when sorrows flow,

'Tis well when darkness veils the skies,

And strong temptations blow.

'Tis well when on the mount

They feast on saving love;

And 'tis as well in God's account

When they the furnace prove.

'Tis well when at the throne

They wrestle, weep and pray;

'Tis well when at his feet they groan,

Yet bring their wants away."

Sister Goben was beloved by all that knew her. She was a kind, affectionate and loving companion, a good and tender mother, a good neighbor, and above all, an exemplary christian, always found in the discharge of her duties, and ready at all times to encourage her husband in the discharge of his duties as a minister of the gospel.

While she will be much missed by her neighbors and friends, and much more by her family, yet our loss is her eternal gain.

The funeral took place on the 23d; prayer at the residence at half past nine a. m., by Elder J. Skeeters, of Montezuma, after which the corpse was taken to the Baptist Church at Smartsburg, where a discourse was delivered by J. S. Whitlock, of Terre Haute, followed by some remarks by Elders W. H. Darnell and James Burford; after interment some remarks and benediction by Elder J. Skeeters.—*Crawfordsville Review*.

Notwithstanding the length of the foregoing I wish to throw in my little mite, in memory of the precious departed sister. It was my good fortune to visit her three or four times while she lay upon the languishing bed, though some twenty-five miles away. I always found her quiet, meek, and cheerfully awaiting his summons at whose feet every knee must bow, and every tongue confess. I do not claim perfection for the dear sister while here, but claim for her all the traits of a model christian woman. And is that not enough? Surely it is. Were it in my power I would admonish all that are left upon the stage of action, to emulate the example set by our dear departed sister Goben. She has left a precious husband and companion, who is her senior by about three years, in the person of Elder J. J. Goben, who is an able expounder and teacher in Israel. May God in his infinite goodness and mercy sustain, uphold and support him in his few declining days, or years at most.

JOHN OVERMAN.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—I desire to give publicity to the death of our dear, aged colored brother, **Elder Berry Tuggle**, which took place at his son's house in Jasper Co., Ga., on the 17th ult., in the 77th year of his age. A few years ago our brother received a fall, from which he never recovered, yet he was able, until a few days preceding his death, to walk on crutches and to ride to his appointments. He had no particular disease, but gradually sank under the weight of years and the infirmities incident to them. Though very feeble indeed, he attended the last session of our association (the Ocmulgee), some forty miles distant, and was not able to reach his home. Our aged brother was born in slavery, but in his youth the Lord graciously manifested his saving grace in his salvation. Few had a brighter deliverance, and but few could express it more intelligently. Soon his mind was exercised by a call to the ministry, and he was enabled to comfort the saints, both white and colored, by his clear and bold proclamation of gospel truth. He was an able speaker, full of zeal, yet possessed that moderation that approved itself to all his hearers. Both of his owners (for he was once sold), were opposed to him religiously, yet they were kind and humane. After he obtained his freedom by emancipation, the brethren thought he ought to be ordained, and did so, fully convinced of his call to the ministry. In his old age, being unable to labor, he devoted most of his time in traveling far and near and preaching to the colored churches of his charge. He had great fears that his own color would not be able to maintain gospel discipline, and he had his own membership with his white brethren; urging his color not separate from their white brethren, but to live among them in peace. No one can ever know the worth of his counsels to his own race. He enjoyed the esteem and confidence of all, as a man and citizen. I have not been able to learn of the closing scenes of his long, useful and eventful life; but knowing him well for half a century, I have no doubt of his final peaceful rest in Christ Jesus. He left an aged wife and several children, some of them of his faith and order. You know him well, dear Elder Wm. L. Beebe, and though this may be considered an extended notice, yet I have but just hinted at some of his solid worth. We all so much miss the faithful old soldier of the cross.

The Yellow River Association, at its last session, of which he is a member, inserted in their minutes a memorial to his worth. I took the liberty to transcribe it and forward it on to you for publication. In much love,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., Oct. 16, 1882.

MEMORIAL.

"As our God in his providence has removed from our midst our dear beloved, aged colored brother, **ELDER BERRY TUGGLE**, by death on the 17th inst., in the 77th year of his age, about the fiftieth year of his ministry, from his labors here on earth to his heavenly home; we as an association, would offer this tribute to his memory, and desire to thus openly give expression to the feelings of our hearts in connection with the sad dispensation, yet we would not murmur nor repine, but bow in humble submission to the will of our God, feeling assured that he has fought a good fight, kept the faith and finished his course with joy."

THE unexpected death of our brother, **Deacon John C. Bateman**, who was also a licensed preacher of this church, took place on the 24th of September, 1882, being on Sunday morning. The cause of his death appeared to be an abscess between the shoulders, which the doctor pronounced a carbuncle. He was confined to his bed only about three or four days. His death was not looked for, and it took all by surprise. His family are called to mourn his sudden departure. He leaves an affectionate wife, nine daughters and one son, to whom he was a faithful and affectionate husband and father. His family have suffered an irreparable loss, and the church a worthy member and officer. Our dear brother was blessed with a clear under-

standing of the Scriptures, was loving and faithful, always self-denying, and of an humble mind. In his early christian experience he had to go alone, not being acquainted with any who held the truth. Many were the trials he had to bear, trying to go with others, but could not; and he never heard the truth to his satisfaction until Elders Beebe, Hill and Meaders visited Ontario, which was in June, 1857. His delight was great to find and hear them, who held and preached the truth as it was in Jesus. In October of the same year he went to Aldborough to the quarterly meeting, and presented himself to the church, and was received. Elder Thomas McColl was then pastor of the church, but being somewhat feeble, requested me to baptize him, which I did. He was the first person I baptized, and the acquaintance then formed has been pleasant and profitable. In him I always found a true and unwavering friend. His memory to me is dear, as it is also to many in the church, and to many friends outside, by whom he was held in high esteem. Many were the tears that fell on the sad day of his funeral, flowing from true affection, not only by his afflicted family, but also from his friends who were present. His funeral was largely attended by people of the neighborhood, not many of the church being there, as the time was so short that very few heard of it until all was over. Our dear brother has gone to his rest; the battle is fought, the victory is won, and he rests with the Lord.

Snatched from our midst, a brother dear
Is taken to his long repose;
Although we sadly miss him here,
He's now beyond the reach of foes.

No sleepless nights nor gloomy fears
Shall e'er disturb or vex him more;
His God has wiped away all tears,
On that eternal, peaceful shore.

The truth of Christ he did maintain,
Nor shunned his counsel to declare;
Nor did he seek for worldly gain,
But walked the way God did prepare.

The battle's fought, the victory won,
And with full glory in his view,
Clothed in a robe bright as the sun,
He sings the song forever new.

A song which none but the redeemed
Can ever sing while here below;
Redeeming grace is all their theme,
And shall be when to heaven they go.

While weeping friends around him stand,
And loth to take the last farewell,
O may we bow at God's command,
And say, He doeth all things well.

WM. POLLARD.

IONA, Ontario.

My dear and only brother in the flesh, **Andrew H. White**, fell asleep in Jesus, at his residence in Madison Co., Ohio, on Monday morning, March 14, 1881, after a long and protracted illness. He was the son of James and Elizabeth White; was born in Clark Co., Ohio, Feb. 7, 1821; was united in marriage with Miss Charlotte Glasgow, in 1840. They had two children; one died in infancy, and the other, Margaret Ann, was married to R. M. Edwards. My dear brother experienced a hope in Christ and joined the Methodists; but I believe his hope was firm in the blood and righteousness of our dear Redeemer. He loved to hear Baptist preaching, and was fond of reading the SIGNS OF THE TIMES. He was a kind husband and father, very honest and upright in all his dealings, and those who knew him best, loved him most. He was ailing for more than two years, but was able to go about and look after his business a little, until March, 1880, when he took to his bed, and was confined to it until his death. The doctor pronounced his disease nervous debility. He was partially paralyzed two or three times during his sickness. I visited him several times during the summer and fall, and always found him calm and peaceful, and bearing his sufferings, which at times were intense, with patience and resignation to the will of God. He enjoyed a comfortable hope in Christ, and said that all his best was in the dear Redeemer. The latter part of his sickness he had no other consolation, he said, of the holy city of

God, and was shown the beautiful home he was soon to enjoy, which was most glorious and lovely to behold. He talked day and night, as though he were present with and talking to the dear Savior. He repeated hymns and portions of Scripture, and his mind seemed wholly taken up with the bright prospect of entering his heavenly rest. Although very weak and helpless, his mind was clear and bright to the last moment. Just before two o'clock on Monday morning, before he died, he repeated the Scripture which he had many times before repeated, "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." He called his family by name distinctly, and soon all was over with him. He received his discharge, and went to his home prepared before the foundation of the world.

He leaves a wife and one daughter, several grandchildren and one sister to mourn his departure. But we mourn not as those who have no hope, for we believe our loss is his eternal gain. He died with the high praises of God on his lips, and the confident hope of immortality in his soul. His funeral was held the following day, and a discourse was preached by a Methodist minister from 1 Cor. xv. May God sanctify our loss to our good, and to the glory of his name.

Affectionately your sister in hope,
AMELIA HECKATHORN.
CLAYTON, Montgomery Co., Ohio.

Adolphus M. Ownbey, son of P. M. and Martha A. Ownbey, died Aug. 29, 1882, aged 24 years and 3 months. He was not a member of any church organization, but gave unmistakable evidence that he was a member of Christ's mystical body. He was admired by all who knew him, for his smoothness of temper and obedience to his parents. His disease was malarial fever, with congestion of the stomach and bowels. He was confined to his bed about two weeks, and his sufferings were intense, which he bore with patience and resignation. He told his friends that he must die, and if it was the Lord's will, he was willing to go. His father asked him if he was prepared for death, and he replied that he was, and that he loved God and trusted in his righteousness. He called for his relatives and friends and bade them farewell, after which he calmly breathed his life away without a struggle, and, as we believe, fell asleep in Jesus. His funeral was largely attended, when a few appropriate remarks were made by the writer and Elder O. D. Slaughter, and prayer by Elder Houston. His body was interred in the cemetery at Friendship, according to his request. He leaves a father and mother, two brothers and four sisters, with a large circle of friends, to mourn their loss. May God in his goodness and mercy sanctify this providence to the benefit of the living, and reconcile the bereaved family, that they may be enabled to say,

"Why should I lament my case,
Since God has thought it best
To take his soul from hence away,
To its eternal rest?"

Since it be so, let sorrow go;
My God hath sent his rod;
He doth his will—I must be still,
And know that he is God."

Your brother in great tribulation,
ASA BOYDSTON.
SPRINGDALE, Ark.

DIED—AT Schoharie, N. Y., October 3, 1882, **Mrs. Melinda Hale**, aged 75 years. For nearly forty years she was a faithful and devoted member of the Old School Baptist Church. Ten years ago, by over exertion, she very suddenly injured her heart, and for the remainder of her life was a weary sufferer. Being an active, busy woman, it was hard for her to lay aside the cares of the world; but as year after year passed, and her health gradually failed, her little home duties in which she delighted were laid by, always with the remark, "I am not able to do it any more." She dearly loved the SIGNS OF THE TIMES and the Gospel Standard, reading them over and over again, till the time came when her poor hands could hold them no more. She

was very reserved about spiritual things, but from words that fell from her lips as she lay in her darkened room, I knew her mind was on heavenly things, and that she had glimpses of her Father's house, which she was soon to enter. As long as she had strength, her Bible and hymn-book were her constant companions, the 266th hymn being her especial favorite. Having been an invalid so many years, she longed to be at rest. On Saturday, October 1, it seemed evident that the end was near, but she lingered until the morning of the third, when her tired spirit left its tenement of clay, to be with the Savior she loved. Her sufferings toward the last were painful to witness, and as I sat by her bedside, wiping the dew of death from her forehead, I wondered why it was that one of God's dear children should have to suffer so much; but as her eyes closed in death, her features assumed such a look of peace and rest, which had not been there for years, I could but exclaim, She is at rest, and is sweetly sleeping.

"Here on earth she only waited,
Waited for the Master's call,
For her harvest long had ripened,
God and heaven were her all.

There her loved ones waited,
Waited on the other shore,
Father, mother, husband, children,
She will miss now nevermore.

What to us is death's dark shadow,
And an ever 'vacant chair,'
Is to her a glad reunion;
May we meet her 'over there.'"

E. H.

DIED—Near Delmar, Sussex Co., Del., on Monday morning, Oct. 16th, **Amy Elizabeth Culver**, in the 32d year of her age.

Sister Culver was the wife of brother Handy Culver, both of whom had quite recently been gathered into the fellowship of the Little Creek Church. Sister Culver was baptized June 18, 1881, and for sixteen months she adorned her profession and enjoyed the meetings and the company and fellowship of the brethren and sisters as much, probably, as is ever allotted to mortals on earth. She has left three small children and a husband to mourn their irreparable loss. She has also left a widowed mother, whose life seemed to be bound up in her, of whom she was the only child. The event falls upon the church as quite an affliction, taking from us one of our very promising and devoted young members. It is but seldom that I have witnessed so sad a scene as the funeral of this interesting and beloved sister. Her illness was brief, and her removal shockingly sudden. Why must it be so? Why must so much promise and hope be thus cut short? At the evening of her short day, the sun shone out brightly, and in this we may rejoice. While this family did enjoy the love and respect, they who remain now enjoy the sincere sympathy and pity of all who know them.

E. RITTENHOUSE.

STATE ROAD, Del., Oct., 24, 1882.

Samuel Dougherty was born in Lawrence Co., Ind., in September, 1843, and died in Page Co., Iowa, Sept. 30, 1881. His disease was bilious intermitting fever, with which he suffered for two weeks, and bore it with a consciousness of his approaching dissolution. Although he had made no profession of faith in Jesus Christ, he told his friends that God would provide. He leaves a companion and six children, his father and mother, brothers and sisters, with many friends, who mourn his absence, but sorrow not without hope. His funeral was preached by the writer on the first Sunday in June, in the brick school house in Page Co., Iowa, in the midst of his friends. May God ever bless all who mourn.

ASLO,

Ora E. Shearer was born July 25, 1878, in Nodaway Co., Mo., and died Oct. 17, 1881, in Buchanan Co., Mo., being sick four days, of membranous croup.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

The parents were much stricken with sor-

row, having gone to visit relations in that county, when God laid upon them the death of their little son. They came home with the dead and laid him in the cold grave; but he who knows how to temper the winds to the shorn lambs, knows how to bring good to us out of confusion. I tried to comfort them in a sermon, on the fourth Sunday in May, at the pine school house in Page Co., Iowa, in the midst of their friends. May God ever bless the young father and mother with the riches of his grace.

R. M. SIMMONS.

HOPKINS, Nodaway Co., Mo.

DIED—AT Coatsville, Pa., October 2, 1882, **Deacon James McDowell**, aged 79 years and 8 months.

The subject of this notice was known by almost all who have ever visited the London Tract Church. He was born near Newark, Delaware, and has lived the most of his time in that vicinity. For some winters past he has lived in Washington, D. C., and always attended the meetings of the church, unless prevented by sickness. He received a hope of the forgiveness of his sins when quite young, but was not given strength to unite with the church until many years after. In August, 1866, he was baptized in fellowship of the London Tract Church, Chester Co., Pa., by Elder Thomas Barton. He served the church cheerfully and faithfully as deacon until his death, and was remarkable for his cheerful disposition and his devotion to the cause of truth. The loss to the church is such that nothing but the grace of God can replace. He leaves an aged widow, several children and grandchildren in this world to mourn, but with the assurance that their loss is his eternal gain in happiness, free from sin. The funeral was largely attended on the 5th, at London Tract, Elder E. Rittenhouse being with us. May the bereaved feel sustaining grace.

JOSEPH L. STATON.

NEWARK, Del.

It becomes us, by request of the surviving relatives, to write an obituary to the memory of our much beloved sister, of New Valley Church, Loudoun Co., Va., **Margaret Orrison**, wife of brother Samuel Orrison, who died on Monday, Aug. 21, 1882, in the 63d year of her age.

Sister Orrison was baptized on the third Sunday in May, 1871, by the writer, on profession of her faith in the crucified Redeemer, and was received in full fellowship with us, and so continued to the day of her death. She was faithful to her profession, and I am persuaded that when this notice of her death is seen by the brethren who have visited us at the Valley, they will remember her christian graces, as made manifest in her walk and conversation, and her care for her brethren at her home, to make them comfortable. As a neighbor she was highly esteemed by all who knew her; as a mother she was kind and affectionate; as a wife she labored to make home comfortable to all who visited her. She is much missed by her neighbors, and much more by us, as a worthy and useful member of the church; but our loss is small, compared with that which her family has experienced in her death. She left her husband, our beloved brother Orrison, and their very devoted and faithful children. In truth, it is not common to find a family more affectionate. I speak from personal knowledge, for I have lived a neighbor to them for the last twenty-five years, and half of that time in church relation and fellowship. Sister Orrison had been gradually failing for a year or more, but never failed to attend meeting until a short time before her death. I visited her several times after she took to her bed, and always found her resigned to the will of her Savior, of whom she spoke as knowing what was best for her, and whatever he did was right.

Her funeral was largely attended on Wednesday, the 23d, and we read 1 Cor. xv. 59, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." I spoke of our relation to Adam after the flesh, and then of the image of our Redeemer in our experience after the Spirit. Elder White

made some very appropriate remarks on the image of the saints in the resurrection. May God bless the bereaved family.

JOSEPH FURR.

HUGHESVILLE, Loudoun Co., Va.

DIED—At his residence, near Middletown, McDonough Co., Ill., July 27, 1882, **Felix David**, in the 61st year of his age. Brother David was born in Barren Co., Ky., Jan. 26, 1823; came to Illinois in 1840, and married Miss Rebecca Massingill, who, together with four sons, survive the husband and father. I baptized the deceased in February, 1867, in the fellowship of the Union Church of our faith in the village of Middletown, and he continued unshaken in her faith and fellowship till he was removed to the church triumphant. Brother David was a subject of great bodily affliction for months before his death, with dropsy of the body and lower limbs, with other disorders, and some weeks before he was released from his body of corruption, he could say, in truth, with one of old, "My skin is broken and become loathsome." He often implored help from God, and prayed fervently to be taken from his wonderful sufferings. I was not in reach at the time of his death, and the widow, our dear sister in Christ, requested a meeting at the church of their membership, the fourth Sunday in October, in memory of her husband, and I tried to comfort the living from Rom. viii. 18. May the Lord abundantly support her by his grace, and have mercy on the four sons who are left to mourn.

Affectionately your brother,

I. N. VANMETER.

MACOMB, Ill., Oct. 24, 1882.

RECEIVED FOR THE CHURCH HISTORY.

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Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50. MIDDLETOWN, N. Y., DECEMBER 1, 1882. NO. 23.

CORRESPONDENCE.

GHEENT, Ky., Oct. 15, 1882.

BRETHREN G. BEEBE'S SONS:—The apostle says, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13. The apostle uses the word "now," an adverb of time, indicating clearly that he referred to the then present. "Now abideth," having reference to that which existed in time; and he uses the word "abideth" in the present tense. With whom do faith, hope and charity abide? The apostle is addressing the church at Corinth. He says, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, 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." Then they abide with all who are called to be saints, with all who call upon the name of Jesus Christ. This inquiry appropriately suggests itself, Who are they that call upon the name of the Lord Jesus Christ? Does it apply to all men? The psalmist says, "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity." The apostle says, "There is no fear of God before their eyes." The psalmist and apostle are describing the natural man, of whom the apostle speaks, saying, "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." Then the inference is legitimate, that they must be born of the Spirit before they can call upon the name of the Lord Jesus Christ, and before faith, hope and charity come to abide with them; for the apostle was addressing the saints, all who in every place call upon that dear name. Then he is addressing you, dear follower of Jesus, let you be in whatever land or country you may, let your condition be whatever it may. In poverty's vale, or abounding in wealth, this language comes home to you, saying unto you, Now abideth with you that faith which works by love, that hope which is the anchor of the soul, that charity which thinketh no evil, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, which is the love of God shed abroad in the heart by the Holy Ghost. They abide with you, and will continue with you while in these low grounds of sin and sorrow.

They are all the gifts of God, freely bestowed upon you. When contemplating the rich treasure so freely bestowed upon you by your glorious Lord, you cry out, with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." But he says, "Now abideth faith." He is talking to you, dear saint, about that faith which is the substance of things hoped for, the evidence of things not seen, that faith without which it is impossible to please God. But you will remember that you did not obtain that faith by your studies, by your researches into the profound things of God. That faith was given to you before you were capable of entering into those researches. "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Before you can diligently seek him, you must be prepared to desire him. But you will recollect that it is written, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." And the prophet says, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." They are prepared by him and taught of him to know him, whom to know is life eternal; and knowing him, they believe he is, and that he is a rewarder of them that diligently seek him. Thus they have that faith which works by love. Thus they are prepared to worship him in spirit and in truth, and to offer to the Lord the offering of a contrite spirit. The prophet says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Having that faith given to them, they believe what is revealed to them in the sacred volume, and they tremble at that word thus revealed to them. How different, dear saint, are your feelings and desires, from those who are caviling over the word of God, who are getting up a new translation, to enable the carnal mind to understand the things of the Spirit, to understand the great, glorious and heavenly truths revealed in that word for your instruction, for your comfort, while clothed in mortality. O what a contrast! The feeblest scintillations of heavenly light, shed from the sacred and superlatively glorious revelations made therein into your dark and beclouded mind, cause you to rejoice, and enable you from the deepest recesses of your heart to cry out, "I believe; help thou mine unbelief." Your supplications are to God for an increase

of that faith, because you are made to realize that from him cometh every good and perfect gift, and faith is one of those gifts; and when you look within, where all is dark and dreary, like Isaiah, you cry 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." By faith you behold him as the King, the Lord of hosts, in his exalted character as the Creator of the vast universe, and in his infinitely glorious character as your Redeemer. Then you are prepared to adopt this language of the psalmist, "In thee, O Lord, do I put my trust;" and your prayer is, "Let me never be put to confusion. Deliver me in thy righteousness." With Peter, you are then prepared to say, "Thou hast the words of eternal life;" and with the prophet, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Thus believing and trusting, you have that faith of which the apostle speaks, and it abides with you. That faith enables the saint to rejoice in hope of a blessed and glorious immortality beyond this land of sin and sorrow, that hope which is the anchor of the soul, both sure and steadfast. The psalmist, when contemplating this dry and dreary land, in which there are no springs of living water, and in which iniquity abounds, and the love of many hath waxed cold, breaks forth in this language, "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." It was faith which enabled that ancient servant of the Most High to say, "I shall yet praise him, who is the health of my countenance, and my God." Yes, it enabled him, amidst the gloom and sorrow of a sin-cursed world, to rise above that gloom and sorrow on the wings of faith and hope, and in the ecstasy of his soul to cry out, "I shall yet praise him." "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Ah, dear saint, have you not seen the time when you could say, with David, "My soul longeth, yea, even fainteth for the courts of the Lord?" It is there you meet the children of the kingdom; it is there you realize the fulfillment of that promise made to you by your glorious Lord, "Where two or three are gathered together in my name, there am I in the midst of them." It is there you enjoy his glorious and all-

pervading presence, and are prepared to say, with his two mourning disciples, "Did not our heart burn within us as he talked with us by the way?" In the ecstasy of delight you cry out, with the poet,

"O for the bright, the joyful day,
When hope shall in fruition die!
So tapers lose their feeble ray
Beneath the sun's refulgent eye."

When you are disrobed of mortality, then faith and hope will be changed into sweet, glorious and heavenly fruition. The apostle says, "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." Saved by hope, "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Ye are saved by hope, because it centred in and rested upon the Lord Jesus, your great High Priest, who by one offering hath forever perfected them that are sanctified. And ye are sanctified by God the Father, preserved in Jesus Christ, and called. Your glorious Lord has gone before you. He suffered the pains of death for you. He lay in the silent tomb, and rose a mighty conqueror for you. He ascended up on high, and there ever liveth to make intercession for you. Then surely your hope is both sure and steadfast. You are held by the eternal and immutable love of God. The apostle triumphantly asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us." Yes, ye are more than conquerors, but it is all through your glorious Lord. The prophet says, "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." They are justified, because he bore their iniquities. He suffered in his own glorious person the penalty of the law which they had violated. When by faith they view him as their redemption, they say, with the psalmist, "Thou art my hope, O Lord God; thou art my trust from my youth." Their faith and hope are centred in the Lord Jesus Christ, and abide with them while they sojourn here below. They are their rod and their staff while passing through this valley of the shadow of death, and they have the glorious assurance of the

presence of their Lord to sustain and uphold them while journeying along this weary way. They realize that in themselves they are poor and needy, but their Lord says to them, "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." It is thus by his glorious presence, his omnipotent power, and his immutable love, that he sustains them all along their journey to their future and eternal home; and faith, hope and love abide with them, and enable them with a joy unspeakable and full of glory to say, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Yes, dear saints, it is to that house you are rapidly hastening; but O what glorious company you have! Your Lord has said, "I will never leave you nor forsake you." It is thus he manifests his love to you, saying, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Then charity, or the love of God, abideth with you throughout time and a never-ending eternity; while faith and hope will be turned into sight and sweet and heavenly fruition, and will therefore cease. The love of God endureth forever, for it is from everlasting to everlasting. We can therefore comprehend what the apostle meant when he said, "The greatest of these is charity." While that love existed in God from all eternity, yet in time it was first made manifest in you. For your comfort the Spirit of inspiration says to you, "We know that we have passed from death unto life, because we love the brethren." Our dear young sister, Martha E. Hastings, says in the twentieth number of the current volume of the SIGNS, "That text gave me encouragement. If I knew my own heart, I did love them." Ah, my sister, you should take courage. You were telling the experience of all God's dear children throughout the past ages. Your language gave the humble writer of these rambling thoughts encouragement. Oft when enveloped in gloom and darkness, doubts, fears and sorrows, that language of the apostle has come home to me, giving me encouragement, and bidding me press onward for the mark of the prize of the high calling of God in Christ Jesus. I can say, with you, if I know my own heart, I do love God's dear children, those whose walk and conversation give evidence that the love of God has been shed abroad in their hearts by the Holy Ghost. It is that love which now abideth with the children of God, and will continue with them and abide in them throughout the countless ages of a never-ending eternity at the right hand of God, where there are joys forevermore.

My little granddaughter returned from meeting recently, and said that the preacher's text was, "The greatest of these is charity." I wondered how he could interest his audience in discussing that isolated portion of

that text. Hence, my thoughts and meditations were turned to the infinitely sublime and interesting truths presented by the apostle in that verse; and having committed to writing some of those feeble meditations, I submit them to you for your disposal, and subscribe myself affectionately yours,

H. COX.

"AND I said, O that I had wings like a dove! for then would I fly away, and be at rest."—Psalm lv. 6.

David must have had some fitting troubles to cause him to write those sacred poems which come home to our hearts and suit our own case and describe our feelings so well. He breaks out in words which seem mistily to mean that he fancied there surely was, somewhere, some happy island where he might find peace and rest, cut off from sin's entangling chains at last. Give us the swift wings, and whither would we fly? Give us all the universe to choose from, and where would we find rest here below? It cannot be found, because "This is not our rest." God has unalterably fixed and appointed that worldly things alone can never satisfy our souls and make us perfectly happy. We might as well think to quench our thirst with sand, as to expect to satisfy our thirst for happiness with mere worldly things. We are doing something as natural, as endless, as hopeless, as the one who fancied he could fly away from the sorrows that were plucking at him where he was, and said, O that I had wings to fly from this trouble or that, and be at rest! But, dear brethren and sisters, we trust coming days will do for us what the wings would have done for the wearied monarch; they will bear us away from these troubles and trials that surround us and are present now. The only real rest our souls can ever know is that which is given by him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And not even that rest, given by the Redeemer to his own children, is perfect in this life. Our best times are but for a moment, for we are disquieted and perplexed again so long as we abide in the flesh. "There remaineth a rest to the people of God"—it is waiting far away; and right here comes into mind some lines which were sent to me by one of God's dear children:

I am weary of working and waiting,
Waiting and watching alway
For the shadows to clear and brighten,
For the dawn of the endless day.

Sometimes the pain is so heavy,
And the burden so hard to bear,
That it seems as if nothing
Could lighten the load of care.

I can preach to another's sorrow,
And another's burden share;
Why, then, is the cross I must carry
So very hard to bear?

But even as now in my trouble
I trace these thoughts of my heart,
I can hear the voice of my Savior,
At his words the quick tears start:

"Child"—only sorrowful accents,
And no reproach in his tone,
Though I know my faithless murmurs,
And my burdened heart of stone!

"There is no cross nor burden,
Whatsoever it seem to be,
That will sadden or tire or distress thee,
If thou wilt share it with me.

"Mourn not that the shadows deepen,
Wish not yet for the endless day;
From behind the clouds comes the rainbow,
Do thou my will alway!"

"Lord, I will wait always on thee,"
I cry with repentant tears,
"Remembering ever thy blessed word,
One day as a thousand years."

And the Lord is not "slack in promise;"
O teach me with patience to see
That the day of repose is not distant,
When the captive of sin shall be free!

God has made us so that we never shall be right till we are "forever with the Lord." It is not the money, nor the eminent fame, that will enable us to rejoice even in success, and be content; there is always something wanting. Rest and peace are found in God as we see him in the merciful face of Christ, and nowhere else. What would we do but for our blessed hope? In Christ all fullness dwells. There is nothing real upon earth but that good part, that saving interest in Christ, which never can decay. Everything else, even though it does satisfy our strong desires, will pass away so soon. We feel this, sometimes, when sudden, vivid glimpses of past joys come back in memory, but gone now, perhaps forever. May we choose for our soul's portion him in whom there is pardon for the guilty soul, holiness for the sinful, rest for the weary, and peace for the disquieted. He made us for himself, he redeemed us with his blood, and his blessed promise is rest. O may our souls, by nature restless, find rest in him, is my prayer for all the household of faith.

I have just been blessed by hearing the gospel proclaimed by brother William Thomson and others, who came to us "clothed and in their right mind." Many a "God bless you" was offered, to compensate them for their labor of love; and we shall not forget to adore and thank our dear Master for sending you, our dear brethren, to our relief.

Brother MacIntyre, you said write for the SIGNS. I have done so.

Your obedient servant,
MARY E. VICKERS.

BOURBON, Ill., Oct. 5, 1882.

LEXINGTON, Ky., Aug. 6, 1882.

DEAR ELDER BEEBE:—I hope this letter will not intrude too much on your valuable time; but since I have been enabled to do what I hope was my duty, I feel that I want to write to you and tell you of it, though doubtless you have heard of it ere this. I appreciated so highly your kind letter to me; and though I could not then feel so hopeful as you did, yet it was a great comfort to me to know that you so fully understood and sympathized with me in my trouble. I always attended the meetings of different denominations; and while I had respect for the Old Baptists, I thought them selfish and uncharitable, imagining they alone were right, and of course all who differed from them were wrong; and then I wondered to see them still grieve over their sinful natures. I thought that

when I got good enough to join the church, there could be no more doubt on the subject, and no more trouble, as of course I would be entirely convinced before joining. I knew the Bible said that all were sinners, yet I could not see in what particular I had sinned. I thought I was doing very well, and much better than many professed christians. At length I began to wonder why it was that others were joining the church, while I remained careless and unconcerned. Could it be that I was worse or more hardened in sin than they? I would then listen more attentively to preaching, and at times think seriously of what would become of me when I died; but I would put the unwelcome thought from me, as I was young yet, and there was no use to be in a hurry; of course I would get religion when I was old. During the summer of 1879 I became so greatly troubled that I could no longer throw it aside, yet I imagined the cause to be other than of a spiritual nature. I could take no pleasure in the society of my friends, but preferred being alone, that I might brood over my trouble. I seemed to be enveloped in a dark, impenetrable cloud of sin and sorrow, from which there was no escape. I felt that I was waiting alone some awful doom. It was at this time that you preached at Bryans Station, and during the evening, while in private conversation, told your christian experience. I was much interested, but was afraid you would see it and talk to me, for I was very much afraid of preachers. Being alone one day, I took up a late number of the SIGNS, though it was not my habit to read it. In turning the leaves, I saw the name of Bessie Durand signed to one of the pieces. I read the letter, to see if she wrote as well as her brother, Elder Durand, preached. I had heard him several times, and was much interested in his preaching. The letter was addressed to the "Dearly beloved in a crucified and risen Savior." While reading, I felt that the letter was written to me, and I loved the writer for her loving words of encouragement to the afflicted. But I soon remembered it was written to the members of the church of Christ, and what right had I to appropriate any portion of it? for was I not without hope and without God? Surely there was never any one more sinful or miserable than I was then. I could not pray, for nothing I could say or do would change my condition. Then, who was there to bear? Heaven and God were so far off, yet from the depths of my troubled soul came the silent, heartfelt prayer, "God, be merciful to me, a sinner." During your next visit you spoke to me on the subject. I tried to say as little as possible, for I really felt that I had nothing to tell. When you said you had found out my secret, and there was no use trying to disguise my sentiments any longer, that you thought I had reason to hope my sins were forgiven, my first thought was one of joy, for I had great confidence in your judgment; but I soon felt, if possible, worse than before,

for I had deceived you, a man of God. I had said something wrong, something I had not intended. My trouble continued during the year, though at times my mind would feel somewhat relieved; then this beautiful hymn would present itself, "I am a stranger here below." I would read or sing it over again and again, feeling sure it must have been written for me. Then my thoughts would turn to the church. I would desire most ardently to be of their number; yet when the invitation was extended, I never felt at liberty to go forward, fearing it was not for me, as I could point to no particular time when I could say I felt my sins were forgiven. On the fourth of last September my dear mother was taken, as we have every reason to hope, to a higher and holier existence, and to my grief at her loss was added that of having denied her the pleasure of seeing me united to the church of her choice. Elder Durand preached to the church at Bryans on the third Saturday and Sunday of that month, and during his sermon on the first day I felt that a constant prayer arose from the innermost depths of my being, if it was indeed my privilege and my duty to unite with the church, that I might be given the grace to know and the strength to do my duty. When the invitation was given, and they commenced singing, "I'm not ashamed to own my Lord," I had no other thought than to go forward and tell the church what I hoped had been done for one so undeserving; yet it seemed that I said so little, for I could not tell one-half. I was received, together with a brother Neal, on that day, just fifty-three years after my mother joined the same church. Elder Beebe, I felt so anxious that you too might be present, to hear the little I had to say; and if the whole world had been present, it could not have affected me. After being received, such a sweet calm and complete rest came over me, that I felt, Surely my prayer for grace and strength has been answered, and I have been enabled to do my duty. After baptism, Elder Durand's sermon seemed one sweet song of love and praise to God. I thought nothing would ever disturb this sweet rest; yet I find there are many disturbing influences, chiefly my own failings and imperfections, so that at times I fear I have deceived myself and others. Yet the little hope will come again, that little hope without which all would be dark and gloomy.

I have not written as I wanted to, and seem scarcely to have expressed what I intended saying, which you could have done so much better; yet I feel you will read it with charity.

Your sister in hope,

LIZZIE WALLIS.

BLACKLICK, Franklin Co., Ohio, }
Sept. 17, 1882.

DEAR BRETHREN IN CHRIST:—If such I may call you, for I feel myself one of the least of God's people, if one at all; but my trust is in God, who hath all power in heaven and on earth. He created all things, and for

his pleasure they are and were created. His arm is strong and mighty to save. He gave his Son, the only begotten of the Father, to die, to save his people from their sins. He died for our sins, and rose for our justification. He is called the Son of God; yet he is equal with God, and he says, "I and my Father are one." "He that hath seen me, hath seen the Father; and how sayest thou, Shew us the Father? Believe me that I am in the Father, and the Father in me." "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God." When Jesus sent out his apostles, he said, "Go ye to the lost sheep of the house of Israel." "And as ye go, preach, saying, The kingdom of God is at hand." I believe they were to preach the gospel as they journeyed on through life. As ye go, preach the gospel to every nation. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. When Paul was speaking to the Gentiles, it is said, "And as many as were ordained to eternal life, believed." When Jesus opens our blind eyes to see, and gives us faith to believe in him, that he hath died to save us from our sins, and hath saved us with an everlasting salvation, his word is as sure as his throne on which he sits. His word has gone forth, and shall not return to him void. "I will be their God, and they shall be my people." Jesus did not die without knowing what his death would accomplish. Not one drop of his blood was spilt in vain. His church was complete in him before time began. I cannot see how some can say and believe, "Jesus has died to save, if you will accept, but if you will not come, you will be lost." Is it left to us to choose? If so, I fear we would all choose the downward road, for it is according to our Adamic nature.

"'Twas all of his grace we were brought to obey,
While others were suffered to go
The road which by nature we chose as our way,
Which leads to the regions of woe."

We believe that the Lord will save all for whom he has died; not one can be lost. "Even as many as the Lord our God shall call." The number is even; there is no odd one there. All chosen in God, and precious in his sight. "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Jesus said, "I am the good Shepherd: the good Shepherd giveth his life for the sheep." Yes, he died to save his bride, the church. Although she may pass through many fiery trials, and foes beset her on every side, yet she is saved with an everlasting salvation: for Jesus says, "On this rock will I build my church, and the gates of hell shall not prevail against it." I do feel to rejoice that we have a God that is able to do all things without the help of such poor, feeble creatures as we are. He works, and none can hinder. He doeth all

things well. We are wholly dependent on him, an independent God. But O how often the writer of this is troubled with doubts and fears, and is looking for some good in the flesh; but alas! I can find none. I must say with Paul, "In me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." I cannot say, as some that I have heard, that I am determined to live more holy, and to serve the Lord better than I have done; but I can say, "God, be merciful to me, a sinner," saved by grace if saved at all. Lead me, O Lord, by thy own right hand; keep me by thy almighty power. Thy grace is sufficient for me. My days are fast passing away. Old age has already enfeebled my limbs, and I will soon be numbered with those who have gone before, and the place that once knew me, shall know me no more. My only wish is to be with that heavenly throng who have washed their robes and made them white in the blood of the Lamb, and see our glorious Redeemer.

Well, I will close, for I fear this is too lengthy already. When I read this, it looks much like the writer; but, dear brethren, I will send it to you, to do with as you see fit, and all will be well with me. As ever, yours in hope,

LUCINDA ROCHELLE.

HURRICANE CREEK, Miss., Aug. 1, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—When I sent my last short message to you, I thought it was so much like my imperfect self that I would not trouble you again; but I cannot control my mind, and it will be going out to places that I have never seen, and conversing with the dear saints with whom I have had the pleasure of meeting at different times and places, and also with many that I have not met, nor ever expect to while here on earth; yet they seem near and dear to me, for I feel as though I was familiarly acquainted with the editors of the SIGNS OF THE TIMES, and with many of the brethren and sisters whose writings I read with much comfort and delight in our family paper, which comes to us richly laden with food from our Father's table, that must be inexhaustible. The first volume of the book of "Editorials" informs us that your venerable father was both sending forth and fighting for this same food before I was born, which was forty-five years ago. This volume tells us of the many enemies he had to contend with for the truth's sake, and of the many hard fought battles; but he has won the victory, laid aside his armor, and gone home to his Father and his reward. Many times have my mind and sympathies been with the editors, and I sometimes think I can almost see them, with aching hearts and burdened spirits, taking up the sword and pen so long and faithfully wielded by their dear father, which was never dropped or forsaken until his Father's summons came and released him from his labors. This I know must have

been a sore trial to brother B. L. Beebe, standing alone, as it were, until his kind and noble brother consented to join him; and like a valiant soldier he has taken up the sword that dropped when his father fell, and has used it so successfully that the enemy would not have known that the leader was gone, unless they had heard of it. I am made to believe that our Father never gives his children more trouble than he will enable them to bear. We read that in all the afflictions of Zion, our Savior was afflicted, and the angel of his presence saved them. This, I believe has reference to our spiritual salvation; and the Bible tells us that he is the same yesterday, to-day and forever. John tells us that when Jesus saw the sisters of Lazarus weeping, he groaned in spirit and was troubled. This was near the grave of Lazarus, and he wept with the grieved ones. We know that every pain, sorrow and trouble that we have, is known unto him, and is ordered by Jehovah. But, like Mary and Martha, we do not see that all he does is to fulfill some deep design. We hear them saying, "Lord, if thou hadst been here, our brother had not died;" as though he were not everywhere present with his children. And so it is yet with us, when we feel so sad and bereaved. But I can truly say that at one time it seemed that the angel of his presence saved me, for I felt that I had more trouble than I was able to live under, my darling daughter, ten years of age, having been crushed to death in a moment. It seemed more than an invalid mother could bear. But when I felt that I was fast sinking under the weight of my sorrow, it was then the Lord enabled me to look far beyond this vale of tears, and gave me a view of my precious darling in paradise. Then I could from my heart thank God and say, What a happy change for her! May we be resigned to the will of our blessed Redeemer, who never slumbers or sleeps, but ever watches over his little flock, which he has loved with an everlasting love. "In his love and in his pity he redeemed them." I do not wonder at this language of our Savior through the prophet Isaiah, long before his advent into the world. Looking through the ages of time, what a vast amount of sin and corruption was laid bare to his all-seeing eye. Again he says, "The day of vengeance is in my heart, and 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, and my fury it upheld me." O how sweet and comforting are these words to the poor, weary pilgrim, the tempest-tossed child of God, when the light of the Savior's face seems to be removed for a season, and we grope in midnight darkness, mourning the absence of his smiling countenance, as was my situation to day, when I took up my Bible, not knowing what else to do; and as I opened it, my eyes were directed to the above passage,

bringing peace and comfort which cannot be found elsewhere. I felt that I could not keep silence; I wanted to speak of it to the people that our Savior was speaking of. It was his bride that he saw when he looked, and there was none to help. His people were as sheep without a shepherd; all had gone astray; in them dwelt no good thing. There was not so much as one good thought to uphold him; consequently his own arm must have brought salvation.

My dear sisters, have you often thought of Paul's admonition to us as wives? I have given it some thought, but not enough, perhaps. He tells us to be in subjection to our husbands, as unto the Lord. "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. Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything." If we be a figure of the church, and our husbands a figure of the Savior, let us try to do our duty. It is beautiful to me to see a dutiful wife, performing her duty as a labor of love, and not of fear; otherwise she is not worthy to be called by her husband's name.

Dear brethren, I will close for the present. I hope the Lord will enable you to continue your paper long and successfully. I trust the brethren and sisters will continue to be faithful in supporting our family paper. It seems as though every genuine Primitive Baptist might pay the sum it costs. I often think that those who are contributing to the editors of the SIGNS, are doing more for the spread of the gospel truth than are all the boards and conventions of men who are sending out those who preach for doctrines the commandments of men.

Yours fraternally,
ELIZA A. BLANKS.

McEWEN'S STATION, Ten, July 4, 1882.

DEAR BRETHREN BEEBE:—I inclose the experience of our beloved Sister Robbs, for publication in the SIGNS OF THE TIMES. She is a member of the Primitive Baptist Church at Richland meeting house. Her experience has been a great comfort to me, and I believe it will be a comfort to many of God's little ones, so I will send it to you.

JAMES R. HUTCHER.

WAVERLY, Tenn.

I CANNOT tell of any certain time or place when my troubles began, which makes me fear that my experience is not of grace. I had seasons of trouble when very young. I would weep and mourn because I was a sinner. I made promises that I would do better. I thought I could keep the law, and that would be all that would be required, though I found when each day's work was done, that no good deed had I performed. Then I thought I had not done my duty; that there was a faith I could exercise, that I had not done; not knowing that faith was the gift of God. I was often meditating on my sinful

condition, though trusting in my own strength, and looking for some convenient time and place to begin this work of faith. I believed the Old School Baptists were good, honest people. But this hope they spoke of I could not understand, and I did not want a religion I could only hope I had. I wanted a bright evidence that I could not doubt. I was not willing to give up works. I thought I would go in the ways I would search out, and in those paths that I could find, and I would know just how it came, and then I would not be doubting about it. A thought arose in my mind that when I accomplished that work, I would then be too smart for the Lord: and something then seemed to say, "The Lord will be too smart for you;" and this sunk me very low, and it kept ringing in my mind, "In what way will the Lord be too smart for me?" I hope it has since been revealed to me that it was in leading me in a mysterious way, and a way that was far superior to my strength or knowledge. I went to meeting one day, and grandfather French was talking about the death and suffering of Christ. I there felt that I was undone. I thought my name was surely not among the redeemed, and I thought I would not be among the jewels when Christ came to gather them to himself. I saw now that my righteousness was filth before God, but still thought there was a good work I could perform; and I would wander away from home, thinking I would begin the work of faith. I would wander around, weeping and mourning over my ruined condition, and would find myself back at home, and had forgotten the work I had left to do. I now thought the Lord was just leading me to show me the power of God and the weakness of man. I believed I would be left in this condition. I now believed it took the quickening power of God to show a poor sinner what he was by nature, and what he must be by grace, if ever saved. I wept and mourned because I could not weep as a true penitent. I thought if I could see myself as a true penitent did, I could then have hopes of salvation; for I could hear there were promises for them that hunger and thirst after righteousness. I did not think those promises were for me. I felt that I was one alone. I desired the prayers of the saints, though I could not ask them to pray for me. I thought for me to try was a sin. It seemed that my feeble petitions fell to the ground, and I thought it was adding sin to sin, for me to call upon the Lord for mercy, though necessity compelled me to cry for mercy. I tried to beg the Lord to show me my true condition, believing it to be the only medium through which I could ever be saved; believing at the same time that if ever I was received into that great kingdom, I would be sorely chastened and punished for sin; and believing that if I received justice, the punishment would be more than I could bear, though I tried to beg the Lord to let me suffer for my sins in

the flesh, and spare my life and give my soul a resting place with him. I could find no history like mine, until one day when reading the SIGNS OF THE TIMES. A lady had written her experience, and when she told her travels, she told mine. They corresponded with my travels more than anything I had ever seen. I put great confidence in her experience, until she received a change, and was received into the fellowship of the church; then I could read no longer. I then believed that the poor woman was deceived, and I did not want to be there. It arose in my mind that perhaps it was conviction that ailed me, and I did not want to believe I was convicted, thinking a poor convicted sinner had a comforter all the way through his travels; and comfort I had none. I believed the Lord would make known to them what their burden was, and they could look for the promise. I now saw that I had been very rich in self-righteousness, though now my riches were gone, and I was very sorrowful. I was not sorrowing for the riches I had lost; I believed they were the filth of the flesh. I hope it was a godly sorrow for sin, that worketh repentance that needeth not to be repented of. Now I commenced dreaming, and for twelve months those dreams continued with me. My distress increased. I had often tried to beg the Lord to show some token of mercy in a dream that I could understand. Now I believed this was a token of his wrath. I dreamed that I saw a bird flying through the air. I saw the power of God with it. He was sending it to light upon me. I thought the stroke would be death, and there was no place of refuge for me, and the power was so great I could not resist it. The power that I saw with that bird I have never been able to describe. It was a small bird; it flew calmly through the air. I felt the bird light upon me, and the stroke was so great that I could not hold up my head, but fell upon my face in a bed of sand, and begged for mercy. A thought would arise in my mind, "What had I done so bad?" and it told me there were many worse than myself. My heart's reply was, "It is not for wicked deeds nor profane language I have used. It is because I have been a sinner in the sight of God all the days of my life." Then my mind would fly over the people, to see if any were worse than I; and it seemed to me that of all the crimes the people had committed, there was none so full of guilt and stain as I. About this time we lost our darling little babe, which was a great grief to me, though I felt that every stroke was just. I could not help lamenting the loss of our babe, though I felt there was more need that I should weep for myself than for the dead. I was looking for the Lord in justice to banish me from the earth, where hope and mercy could never reach me. About this time we went to my father's, where our babe had been buried about two weeks. I asked my husband to go with me to the grave. I

did not feel like going alone. My trouble now was more than I can express. We had been there but a few minutes, when my burden rolled away, and I felt calm, and all things looked bright and lovely before my eyes. That night I sang with my old grandfather McIntosh; and when I thought of myself, I thought my friends would think I did not care for my babe as I ought, or I would not be singing. We went home the next day; then my peace was gone. I was enshrouded in gloom for a few days. One night my husband prayed, and my darkness was removed, and light and understanding took its place. I thought I never had heard such a prayer in my life. I wept for joy. But as I arose from my chair, thoughts began to roll through my mind, what such a sudden change could mean. I did not want my husband to notice me. I thought this would not do for an experience of grace. I had never wanted to be deceived, and I was afraid if I claimed this for a work of grace, I would be. I thought I would throw it by and forget it; but I could not; and there was a principle about me that did not want to give this up. I thought it would not do to be called hope. For twelve months I kept this to myself, wondering what it meant, and desiring to talk with some person for information, though fearing they would be deceived in me if I did. So one night grandfather French asked me to give a reason of my hope. I told him I had no hope, though I had something to tell. I related a part of my travels. He then told his experience, and told of his doubts and fears. I was revived more than I can express. This was the first experience, I believe, that I had ever understood. I could then claim that I had a hope. I was not burdened with the thought of baptism, though my mind was wandering after the true church, and wishing I was a fit subject to dwell with the people of God. It seemed to me there was no guile in the Baptist Church, and when I heard of a difficulty in a church that was away from home, it sunk me very low. I began to doubt whether there was any true church or not. After about sixteen months, we went to Shady Grove Church, to the union meeting. When I saw the brethren meet, I thought they had been taught of the Lord. I believed they were able to judge of my experience, and to tell me whether it was of the Lord or not. On Saturday I related a part of my travels. I was received, and baptized on Sunday morning. I am often fearing I am deceived, and am not worthy of being among the people of God, though I have never regretted being baptized; and if I were deprived of the enjoyment of the church, I do not know where my pleasure would be.

I have told some of my travels, and this is what my hope is based upon. I often think if one poor child has more doubts and fears than another, it certainly is I. I am weak in knowledge and slow to understand. I desire the prayers of all

the saints, that I may walk orderly before my God, and that I may never be a dishonor to his cause. I have left out many things, and there is one I want to mention. I have never desired that burden back since it was removed. I hear others say they desired it back, thinking they would know more about how it would leave. This was a burden I believed would sink me into eternity, and therefore I could not wish it back. If there is any other who can tell the same, I would like to hear from them. Farewell.

ISABEL ROBBS.

BUTLER, Md., Nov. 12, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—With your kind permission I will talk a little to the household of faith, through our common medium of correspondence, the SIGNS OF THE TIMES. Having passed through a dark season of soul conflict with Satan, the flesh and the world, I am constrained to say with the apostle, "By the grace of God I am what I am." Also I wish to bear testimony to the power, love and mercy of him who commanded the light to shine out of darkness, and who has shined in my dark, troubled heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now, therefore, beloved brethren and sisters, I wish to call your attention to some portions of the written word that have been of great comfort in the trying ordeal I have had to undergo, desiring that the Lord may graciously condescend to administer comfort to you, through my weak attempt to praise and glorify his great name, and stir up your pure minds by way of remembrance; for you know your "Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." O what folly it is to doubt the everlasting love of God the Father, the grace of God the Son, and the teaching of God the Spirit, who leads us into the truth of salvation by grace, to know most assuredly that salvation is of the Lord. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."—Isa. i. 18, 19. We, beloved, are often much more willing to eat the good of the land, (or it was so in my case), than we are to be obedient; and being disobedient, I could not eat the good of the land, until chastised and brought to repentance; the repentance that the apostle Peter says that all should come to. Read king David's experience in the seventy-third Psalm: "So foolish was I, and ignorant, I was as a beast before thee," &c. The gifted king of Israel, that sweet singer, who had been so strong in the Lord that the bear, the lion and the giant fell before him, now cries out, "My flesh and my heart faileth; but God is the

strength of my heart, and my portion forever." Repentance means sorrow for sin, and a turning from sin to righteousness, as the psalmist did. He turned from self to God. He found, as did the apostles, and as every child of God finds, that in the flesh dwells no good thing; therefore only evil and corruption, sin and death, dwell there. But blessed be the God and Father of our Lord Jesus Christ, it is not his will that any of these little ones should perish. "The Lord thy God in the midst of thee is mighty: he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."—Zeph. iii. 17. O despairing ones, you are safe.

"Fenced with Jehovah's shalls and wills, Firm as the everlasting hills."

Your God in the midst of thee is mighty. O, if I were sure he is with me, I would sing for joy, says some doubting soul. Has he not cast down all your vain imaginations of good dwelling within you? Have not your heart and strength failed you? Are you not constrained to look alone to the obedience of Christ for hope of acceptance with the Father? O yes, all this is true, methinks I hear you say, as with one voice. Then rest assured that his mighty salvation is begun in your heart. You have no cause for fear. He will save you. His power you cannot doubt; and his work proves his willingness, as also doth his word. Now you have repented of the folly of looking to and in yourselves for any good, that you may stand accepted in the Beloved. Repent and turn from the besetting sin of unbelief. You have both the word of inspiration and your own experience, as you have been led by the Spirit; agreeing with the experience of the saints, both under the law and gospel dispensations. "He will rejoice over thee with joy." God the Father rejoiced over thee before the world began, and gave you to his own dear Son. God the Son rejoiced over you when he came dressed in humanity, to die and bleed in agony for thee, saying, "I came not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And it is his joy that thou comest and criest to him, as a lost sinner, for salvation. He now rejoices in his work for thee, with singing, and at the final resurrection will say, Here am I, and all that thou hast given me. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." You were chosen in him, blessed in him with all spiritual blessings, were given to him, and he sought you and gathered you to himself in time, when you, like sheep, had gone astray. He invisibly wrought in your hearts, and drew them out in love to himself, his cause and his brethren. Come ye, enter, possess and enjoy what you were born for, and born again to be meet for. O that we all could banish unbelief, and know and hear nothing but the loud

hosannas and shoutings of "Salvation to our God who sitteth upon the throne, and unto the Lamb." "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."—Rev. i. 5-6. It is his will to display his power by gathering together in one, the children of God who are scattered abroad. Dear loved ones, I will close, desiring you to ever meditate on these things, and on all truth.

Yours in the bundle of life with you.

THOMAS H. SCOTT.

DRY RUN, Ky., Oct. 5, 1882.

ELDER WM. L. BEEBE—DEAR BROTHER:—I trust we have the sweet assurance that we are of one family, God our Father, and Jesus Christ our elder Brother. When contemplating the wondrous love of God shed abroad in the hearts of his children, uniting them in one body, I am amazed how these earthen vessels can contain it. Then I am reminded that this heaven-born principle, charity, emanates from that pure fountain from whence cometh faith and hope, and like them, is the gift of God, over which the Adamic man has no control. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

My husband says that at our last regular meeting of Georgetown Church, brother J. T. Moore was enabled to administer the pure and sincere milk of the word to the little ones of the kingdom. One bleating, trembling lamb from Sardis, the husband of sister Utz, was directed by the Spirit, as is every child of God, to go before the church, relate his experience, and offer himself for baptism. He was joyfully received into the fellowship of the church, and by his request he was buried in the liquid grave immediately after dismissal, Saturday, September 23d. This evidently shows that the Lord's time to lead him into the fold had come. He commanded, and it was done, although the place was Georgetown, instead of Sardis.

We are anxious to learn if sister "T. A. S." was permitted to take the Master's yoke upon her, at the time she humbly desired to do so. After you left here I got the SIGNS of August 15th, and read her letter and your reply, which were full of interest, comfort and instruction.*

If I am deprived of meeting with my kindred in Zion, I am blessed with the privilege of reading the SIGNS, which comes so richly laden with the joyful tidings of salvation by grace. But often,

"With long desire my spirit faints To meet the assemblies of the saints."

We send much love, and pray that the God of Israel may grant you grace and strength to endure unto the end. Your little sister,

FENTIE B. MOORE.

*She was received by Warwick Church, Sept. 23, and baptized by Elder W. L. Beebe the next day.—ED.

HAMPTON, Iowa, Nov. 11, 1882.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN:—Inclosed is the experience of sister Martha Gott, a member of Green Grove Church, Linn Co., Iowa, and she has consented to let me send it to our valuable paper, the SIGNS OF THE TIMES, for publication. I, with many of the household of faith, would like for you to publish it.

Yours in gospel bonds,

E. A. NORTON.

MARION, Linn Co., Iowa, Nov 6, 1882.

DEAR BROTHER NORTON:—Your kind and welcome letter was received in season, and it was truly a welcome messenger. I should have answered it before now, but did not feel willing to comply with the request therein made: but I have had no peace of mind, day or night, since, and have promised myself, (the Lord willing, and he being my helper and guide), that I will try in my weak way to do as you requested.

I was born in the state of Ohio, in Morrow Co., in the year 1845, and remained in that state till I was in my twelfth year, when we moved to Linn Co., Iowa, where I have since lived the greater part of my time. I do not remember having any very serious thought about religion until about my thirteenth year. My father never made a profession of religion, but my mother was a Methodist. At that time the Methodists were having a great revival, and the preacher used to come to our house and hold prayer meetings, and finally mother and father would have family prayer before going to bed. I remember being very much concerned, and could not sleep at night. I would think, what would become of me if I should die before morning? and I would cry myself to sleep many times. One night, (I remember the time and place, and can see in my mind the room and everything in it plainly), after my mother and father had prayed, I could keep silent no longer; for it seemed to me that I should die, and that I must ask God to be merciful to me; and I cried aloud to him. I have no recollection of what I said, but the first I remember was, that my mother had me in her arms, and was kissing me, and crying ever me. My father was sitting on the lounge, weeping, and I could not think what was the matter. Mother said, "My child, how long have you been praying in that way?" I do not remember what I told her. I never had felt so happy in all my life before. I went to bed and immediately fell asleep, for the first time in weeks. I had some very serious thoughts for some days. The next time the minister came to our house he called me to him and asked me some questions. He asked me if I did not want to join the church and be a christian. I had thought that I would like to join, but from some cause, that moment all such desires fled, and nothing, it seemed to me, could have tempted me to become a member of the church. All my good thoughts left me, and I could only think it was a wild delusion of

the brain; and it finally left me almost entirely, though I used to attend Sunday School regularly every Sunday. Thus I went on until I was past twenty years of age. My mind became deeply troubled again about my sinfulness; I thought that I was the greatest sinner on the face of the earth, and that was the reason God would not hear my prayers. My friends told me to pray, and I would get relief; but instead of that, the more I tried to pray, the worse I felt. It seemed to me there was no relief for me. About that time the Methodists were holding one of their revival meetings, and the last few nights I was persuaded to go, as so many of my young friends were getting their so-called religion. I saw many of them go to the mourners' bench, and come away rejoicing, and seem to be very happy. I thought if I could only be as happy as they seemed to be, I would be willing to die. I thought that I had to die soon, no matter what I did. At last I was persuaded to go forward and kneel at the bench, and was told that I must stay there and pray till I got religion. Well, I staid there and tried to pray, and every little while some of the members would come and ask me if I did not feel better; but I had to tell them that I felt worse and worse. At last I think their patience was all exhausted, for they told me to get up and wait till the next night, and then I would surely get relief. But I got worse instead of better. Soon the meeting broke up, and I was counted one of their young converts, and was taken on probation; and I did all they told me to do, but could never get up and talk in meeting as the rest could, for I could not tell the same story they did; and something seemed to tell me that I had nothing to tell. Sometimes I would talk to some of them in private, and they would say, "Well, Mat, you are the strangest person I ever saw." Well, time passed on, and the time came for the young converts to be baptized, and they visited me many times, and insisted that I should be baptized and go in full membership, and then I would feel better. They said my feelings were caused by my not doing my duty as I had been told. But there was always that something that whispered to me to wait till I felt better. They never turned me out, but called me one of their members for about eighteen months. I was going on a visit to Ohio and Kentucky, and they came to see me and brought me what they called a letter, and told me to take it with me, as I would need it, and it would gain me many friends. But before this time I had lost all concern about religion, and was thinking what a good time I was going to have. I spent the winter of 1868 in Ohio, and in the spring I went to Kentucky. Up to that time I had never heard of such a people as the Old School Baptists; I had never heard them preach. The first time I went to meeting in Kentucky, I heard Elder James Curtly preach at Bullettsburg Church, in Boone Co., Ky., and I thought he

preached the strangest doctrine I ever heard; but I could not forget what was said. The next time I heard any preaching that sounded strange, was when I went to hear an old man by the name of Elder James Whitaker. I think that was the name. Those I went with did not seem to think he was much of a preacher; they said he belonged to the old order that those at Bullettsburg split off from; they were too old-fashioned, and had very queer notions. But it seemed that day as though I had always been acquainted with him, in some way, I could not tell how, as that was the first time that I had ever seen him. I liked to hear him preach, but did not tell my companions so, for fear of being laughed at. What he had said seemed to strike deeper into my heart than anything I had ever heard before; but I forgot all about it before their next meeting, and I never went any more. I went from there back to Ohio, and soon went to Hillsdale, Michigan, and while there I heard an Old Baptist sermon; at least they called the preacher an Old Hardshell. But I never had any more serious thoughts about my condition. I came home in June, 1870, and was married in September of the same year. Then I began to hear Old Baptist doctrine and preaching. My husband was an Old Baptist, and had been for a good many years. Although we only lived twelve miles apart before we were married, I did not know anything about the Baptists; and when I did get acquainted with them, I thought they were the most selfish people in their religious views that I had ever met. I passed along, with some serious reflections, until 1877, when my old troubles came back with redoubled force. It seemed to me that I was the worst sinner that ever lived, and that God in his wisdom would not spare my life any longer, but that hell with all its horrors would be my portion; and the worst of all was, that it was a just condemnation. I could not see why God had not struck me down before, and not let me live and enjoy myself so well as I had; for I was of a lively disposition, and liked fun and gay companions. About this time I began to read the SIGNS OF THE TIMES, because I liked the reading they contained. I had often read them for my husband and his mother, but strange to say, I could read them to him no more; for I could not read an experience through, without weeping, and I would not have him see me do that for anything. I went on in that condition for over a year, and I thought one night I would surely die before morning. I thought I would go out and try to pray once more. So I went, wandering about the place, and expecting death in some form every minute, for I could see that I was too sinful to live. After a while I dropped on my knees, but I do not know what I said, or whether I spoke audibly or not; but all at once the burden that seemed pressing me down was gone, and these words

seemed to be spoken to me, "He has taken my feet from the mire and the clay, and has placed them on the rock, Christ Jesus." I went to the house, and I had the first good sleep I had had in a long time. I went to the next monthly meeting of the Old School Baptists, and their old pastor, Elder Asher Cottrell, was here on a visit. I could keep back no longer; and when an opportunity was given, I went forward and tried to tell them what I thought the Lord had done for me. To my surprise, I was received, and was baptized the following day. I feel to thank the gracious Father that he has seen fit to spare my unprofitable life, and to give me a name among the people I love, the ones I believe were the chosen of God before time began. If I am ever saved, it will not be by anything that I have done, but it will be through grace, and grace alone.

Now, dear brother, since that time I think I have had some as dark seasons as have ever fallen to the lot of poor mortals; and when I have been ready to give up in despair, there sometimes has come a still small voice, saying, "Be still and know that I am God." Then for a moment would come a sweet peace; yes, my brother, a peace that the world knows not of. I have had some sweet moments I will tell you of. One in particular was in December, 1879. I was just recovering from a spell of sickness. I had been sitting up, and been studying all day about my little family, and what would become of them if I should die. I told the rest to lie down, as they had lost so much sleep; and they did so. When I got ready I went to bed, and as I turned the lamp down I noticed what time it was; and when I laid my head on the pillow, I had the strangest feelings I ever had. I thought I was dying, and I had been made willing to go, trusting all with the Lord. I could not move hand or foot. I heard the sweetest music, it seemed to me, I ever heard in my life, and it seemed to be a great way off. It seemed to come from the sky, and I seemed to see a hand beckoning me to follow. Then I seemed to be flying in the air, and I was perfectly happy. All seemed to be well, and I could still hear that sweet music beckoning me to follow, which I seemed willing to do. Then came thoughts of my little babe, and it seemed as though I must go back and tell my husband what I wanted him to do with it; but it seemed as though I could not make him hear; and in my effort to speak, it woke him up, and he tried to rouse me; but my tongue was stiff; I could not speak nor move. He said I was as cold as I could be, although in a warm room. From the appearance of the clock, when I got so that I could notice anything, I had been in that condition for over an hour. I often think if I can be as happy when I come to die as I was that night, death will have no terrors for me. I know that if I am ever saved, it will be through the blood of the crucified and risen Savior, and not for any merit of my own.

Now, brother Norton, read this carefully, and if you can see anything in it that will be of any benefit to the readers of the SIGNS, you are at liberty to do what you wish with it. Hoping you are all well, I will close. My husband joins me in sending covenant love to all the household of faith. I remain your sister in the Lord, and if I am a saint, I am the very least of all.

MARTHA A. GOTT.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. v. 19.

Synonymous with the above are these words, "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. Some one may say that in Romans Paul is talking about faith, and the law of circumcision and uncircumcision, and in first Corinthians of the resurrection; but I understand it as all pertaining to faith and the resurrection, and as instruction in the things that pertain to our hope and spiritual welfare and peace while here in the flesh, and also it divides or separates the flesh and the Spirit, or grace and works; for the flesh cannot understand grace, neither can it do the things of the Spirit. In regard to how many were made sinners by one man's (Adam's) disobedience, I do not suppose any one would be fanatic enough to enumerate or number. It embraces all who ever were born or are yet unborn of the flesh. The question here arises, When do they become sinners? as soon as they are born, or when they come to years of accountability? I answer, Neither; but when Adam sinned in the garden of Eden, then and there every one of the Adamic race fell, or sinned, and they were as much under the just condemnation of God then, as they are when they come to years. So we were all under the curse of that law, even before we were born, or manifested in the flesh; and just as much sinners in the sight of God in infancy, as in after years. I know this is hard language to some, but it is in accord with the word of God, and also with my experience. I was not only troubled about the sins I had committed in the flesh, but there was a going back to the garden of Eden, to Adam's transgression or offense; and that was the burden that was weighing me down, that was the condemnation that I was under, that was why I felt myself such a sinner, that was why I sinned, because sin was in me, the seed of sin. Now, to those dear brethren and sisters who look upon those dear, little, innocent and dependent ones as being clear of that condemnation, remember that the word of God has gone forth, that in Adam all die, and death came by sin. In the words above we read, "Many were made sinners." Some may think this leaves out some; but we read in the preceding verse, "Therefore as by the offense of one [Adam] judgment came [or death reigned] upon all men to condemnation." Verse 12: "Wherefore, as by one man sin entered into the world, and death by

sin; and so death passed upon all men, for that all have sinned." Verse 14: "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude [in like manner] of Adam's transgression, who is the figure of him that was to come." This seems to me to settle the matter as to how many sinned in Adam. Not one is left out. "So by the obedience of one [Christ] shall many be made righteous." This is a theme that is always precious to the child of God—the righteousness of Christ. He is our righteousness. "So by the obedience of one." This word "so" means in like manner. Just as all, or many, were made sinners in Adam, so are all, or many, made righteous in Christ. We read in the first chapter of Matthew, "He shall save his people from their sins." I wish it borne in mind that it is "his people." "According as he [God] hath chosen us in him [Christ] before the foundation of the world." Now, if we were chosen of God in Christ before the foundation of the world, (let that be when it may,) we were in him. Some say, "In prospect," but I say, with the word of God, "Hath;" and that does not mean "will be," but is in the past tense. As all the Adamic race were in Adam when he sinned, so also were all the children of God in Christ when he wrought righteousness, when he died on the cross, when he went down into the earth, when he arose triumphant over death, hell and the grave. This can be comprehended only by faith. If we undertake to argue that our corporeal bodies were not there, or were there, this is natural reasoning, and amounts to nothing. This seems to be touching vitality, or vital union. I cannot help it, if it is. Where there is unity of life, there of necessity must be vitality, and so vital, that if you separate the one from the other, death will be the result; both the head and body must die. Therefore there is no separation; there never was any. "Knowing this, that our old man is crucified with him," (Christ). "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," &c. Christ is spoken of as "the only begotten of the Father;" and if the children were not begotten in him, how could Peter say that God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead? In that wonderful prayer recorded in the seventeenth chapter of John, Christ said, "As thou hast given him [Christ] power over all flesh, that he should give eternal life to as many as thou hast given him." And this life is eternal, without beginning or end. "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." This was before his death and resurrection.

Therefore when he died, the whole body of Christ was there, the church of the living God. Any more or any less? No, not one. A perfect body, from everlasting to everlasting. It never was anything else with God; but it is now made manifest to us by the appearing of our Lord Jesus Christ. When Christ died on the cross, when he was nailed to the tree and gave up the ghost, all was finished, so far as fulfilling the law was concerned. Our sins were carried away. We not being able to fulfill the requirements of the law, Christ has fulfilled it for us, and become our righteousness; and thus are many made righteous. All that were in him when he died, were with him when he arose; and that is how many are made righteous by his obedience. My Father's children, do you and I appreciate this wonderful work of the dear Redeemer? Do we realize that it was our sins that nailed him to the accursed tree, and that caused all that deep suffering which he passed through? Could you have endured it yourself? How we ought to praise and adore his ever-blessed name, and remember that every blessing comes from him. But says one, "I am so carnal, so depraved, so sinful, so worldly minded, and even hard-hearted toward God, that I conclude that I am not one of the many or all that are made righteous by the obedience of Christ." You thus admit that you have no righteousness in yourself; and knowing the depravity of your thoughts, you declare your righteousness in Christ. You desire above all things to do that which is good, to follow after Christ, and you begin to conclude that you are not born again. Good people never think whether they are born again or not; they feel good enough without that. So the very desire you have for spiritual things, and the knowledge that you are sinful, is the best evidence that your righteousness is in him. "For as in Adam all die, [which is the whole Adamic race,] even so in Christ shall all be made alive," which is the chosen in Christ of God. Can we comprehend this? Only by faith; not by carnal reasoning. We sometimes find ourselves studying over these things, and we conclude it must be so and so, because it looks so. This is carnal. No man can find out God by searching. It all comes by revelation, and in a way we are not looking for. And when the Scriptures are opened to us by the Spirit of Christ, and we have a view of some portion of his word contained therein, we do not so easily forget this; we lose sight of ourselves and of our importance entirely, for the time being. How pleasant it is to contemplate the things of the kingdom when in this frame of mind. Self is gone, and Christ is all in all. This should encourage us to continue to hope in his righteousness and obedience.

Another thought comes in here. We read in Isaiah lxx. 20, "There shall be no more thence an infant of days, nor an old man that hath not filled his days." This I understand

sets forth the eternal unity of Christ and the church, or his people. Can any one tell when the church was not a perfect body? David says, in Psalm cxxxix. 16, wherein he personates Christ, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This seems conclusive that every member of Christ's body, the church, was in Christ when he became obedient even unto death. And there is only one life for all, infants as well as old men; one length of days, for all are of one age, just as old as Christ, even those yet unborn. This includes, of course, only those who were made righteous by the obedience of Christ. The effect of all this is to give hope to that which was lost, even to the poor sinner, who, if saved at all, is saved by grace; who was had in remembrance in the days of travail. This is all wonderful and mysterious, and, as I said before, can only be viewed by faith; and without faith we cannot comprehend anything spiritual; and faith is the gift of God.

Yours in hope,

MILTON DANCE.

LONG GREEN, Md., Sept. 10, 1882.

"THE angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm xxxiv. 7.

In the psalm containing this verse the psalmist is speaking of the protection and deliverance which the Lord has for his people, or those who fear him. One of the inspired writers tells us, "He that feareth is not made perfect in love; for perfect love casteth out fear." This has been a subject of much meditation with me, for I truly pass the time of my sojourning here in fear, and sometimes fear that I fail to rightly understand these things. Is this a servile, selfish fear, which hath torment, or is it that which is spoken of as the fear of the Lord? There have been many times when I could confidently say, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." With the assurance of his presence we fear no evil. And here David tells us, "I sought the Lord, and he heard me, and delivered me from all my fears." "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "O fear the Lord, ye his saints; for there is no want to them that fear him." Those that fear him are those that know him; for "the fear of the Lord is the beginning of wisdom." Not the wisdom of this world, which is foolishness with God; but that hidden wisdom which God is pleased to reveal or manifest to his children. These are they that love and keep his commandments, fearing to disobey God, who has said, "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 suf-

fer my faithfulness to fail." For he is faithful that hath promised; and he hath told us that as the mountains are round about Jerusalem, so the Lord is round about them that trust in him. He is a wall of fire round about his people, and the glory in the midst. As birds flying, so will the Lord protect Jerusalem: passing over, he will defend her. This is all of the Lord, whether it be by the angel of the Lord, or the presence or Spirit of the Lord. All the power, all the glory, belongs unto him.

This verse was suggested or brought to my mind on hearing so much said about the spirits of the departed; how they can come back to us at our call or bidding; what sort of messages they can bring us; how they can comfort us, &c. There is so much speculation about the unseen world; so much knowledge some claim to have, and intercourse with the departed. But I know so little, and I am so blind as to these things. All things beyond this life seem so dark, that there have been times when I have been almost tempted, like the poor Sadducees, to think there is neither angel nor spirit. And although it may not seem to have much bearing upon the subject, yet it was at such a time as this that the words were brought to my mind; partly by way of rebuke, and also to consider the angels, of whom we so often read in the Scriptures; not that they were spirits of the departed dead, for David, speaking of man, said, "Thou madest him a little lower than the angels;" and of the Savior it is said, "He took not on him the nature of angels, but the seed of Abraham," for the suffering of death. And when the Sadducees came to him with the case of the woman and the seven brethren who had her to wife, he said unto them that they did err, not knowing the Scriptures nor the power of God. For they who are counted worthy to obtain that world and the resurrection from the dead, neither marry nor give in marriage, but are as the angels of God, being the children of the resurrection. Another writer says, "Equal unto the angels; neither can they die any more." This is to be in the resurrection. For the Sadducees denied the resurrection of the dead, angel or spirit; but the Pharisees confessed both. Paul said he was a Pharisee, and concerning the resurrection of the dead, was called in question. Although we read of angels who kept not their first estate, yet if we rightly understand the Scriptures, there is a difference in the angels spoken of. Says Paul to the saints, "Know ye not that we shall judge angels?"—1 Cor. vi. 3. And in Rev. i. 20, we read of the angels of the churches, and are told that they are the ministers of the churches. And we also read of the devil and his angels. But it is the angels of God, the holy angels, who are in heaven, whom we wish to speak about; but of their nature and origin, I cannot find that we are informed, and I conclude that it is not necessary that we should know. Because

some persons misunderstand or carry things too far, is no reason why we should doubt or disbelieve what the Scriptures tell us concerning these things; for the Scriptures do plainly tell us of the angels; and just what they tell us is all we can know. And we certainly are told how they were sent into this world with messages; and we read how they appeared unto Abraham and Lot, and unto Manoah and his wife. "And Manoah said unto his wife, We shall surely die, because we have seen God." So the Lord and his angel sometimes seem spoken of as one. And I have often thought of the angels who were sent to Sodom, to deliver just Lot out of that wicked city, that the righteous might not perish with the wicked. Only one in all that wicked city feared the Lord; yet the angel of the Lord was there, round about him. And even in the morning, when the angels hastened Lot, saying, "Arise, take thy wife and thy two daughters, which are here, lest they be consumed in the iniquity of the city," yet still he lingered until the angels laid hold upon his hand, and upon the hand of his wife, and upon the hand of his daughters; the Lord being merciful unto him. And they brought him forth and set him without the city. And he told him to hasten and escape with his life, for he could do nothing until he came thither. But when Lot had entered the little city where the angel had given him permission to go, then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven. Just so sure will the Lord in his mercy deliver those that fear him. Although, like Lot, we may be blind to the destruction that is so near us, yet the Lord knows it all. His angel is round about to deliver; for the eye of the Lord is over the righteous, and his ear is open to their cry. And although just Lot was vexed from day to day with the filthy conversation of the wicked, yet he lingered until the angel laid hold upon his hand and led him away; for he could not destroy the city while this just man was in it. So we who are in this tabernacle do groan, being burdened. Our earthly dwelling place is far from being a pleasant one. We are vexed, afflicted and tormented from day to day; yet we cling to our place here; we cannot realize that it is certainly to be destroyed. We linger until the Lord lays hold on us by his power, or his angel, and leads us forth. Neither can our dwelling place be destroyed while there remains one in whom the Spirit of the Just One dwells. But the same day that Lot went out of Sodom, the Lord rained fire and brimstone out of the heavens and destroyed them all. As it was in the days of Lot, so shall the coming of the Son of Man be. And then shall he send forth his angels, and gather his elect from the four winds, from the uttermost part of the earth, to the uttermost part of the heaven. Not one shall be forgotten. For in the remotest part of the earth the angel of the Lord encampeth round about them

that fear him, and delivereth them. For there is no respect of persons with God; but in every nation, he that feareth him and worketh righteousness, is accepted with him. Though not of the royal Jews, but a Gentile, a centurion, a captain of a band called the Italian band, yet "Cornelius was a devout man, one that feared God and prayed to him always. And as he was praying in his house, evidently about the ninth hour, he saw in a vision an angel of God coming in unto him, and saying to him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? And he said, Thy prayers and thine alms are come up for a memorial before God." And he gave him instructions what he should do. Although Daniel was a captive in a strange land, yet the Lord gave him favor in his captivity, so that he was envied to that degree that his enemies sought occasion against him to destroy him, and he was cast into the den of lions; yet the angel of the Lord was there; for when the king said unto him, "O Daniel, servant of the living God, 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 mouths of the lions, that they could do me no hurt." And there are many other places we might refer to. When the Assyrians came up in the time of Hezekiah, and encamped against Jerusalem, intending to destroy it, the angel of the Lord by night smote the camp and destroyed them, so that in the morning they were all dead men. And when at one time there were sent horses and chariots to take Elisha, when the servant of the man of God was risen early and gone forth, behold a host compassed the city, both of horses and chariots. And he said unto Elisha, Alas! master, what shall we do? And he said unto him, Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, "Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha." Also, we read of Peter sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shone in the prison, and he smote him on his side, and led him forth through the gate, which opened of its own accord. And when Peter was come to himself, he said, "Now I know of a surety that God hath sent his angel, and hath delivered me from the hand of Herod, and from all the expectation of the Jews." But it might be thought these were the prophets and apostles of the Lord; therefore this especial protection and deliverance. But it is those that fear the Lord, around whom the angel of the Lord does encamp; for as the mountains are round about

Jerusalem, so is the Lord round about his people. How often is it that we can see no outward cause of fear, yet we feel that there is some danger near. It may be in the night. We cannot tell why, but we feel such a dread, such a great fear as of sudden destruction at hand, and in ourselves we feel so helpless, when our minds may be turned unto the Lord, and a great feeling of peace and security comes over us. In the place of fear, we are given a song in the night, a holy solemnity and gladness of heart, a stillness, a calmness, a great sense of quietness; and we realize a great power round about us, and can truly say that in the Lord only we can dwell safely; that there is no safety in a multitude; that we are just as safe in one place as another; that there can nothing overtake us only as the Lord wills; feeling that

"Though plagues and death around us fly,
Till he commands we cannot die;
Though men or devils aim to kill,
They can't exceed the Father's will."

But though he has provided this deliverance, and given this charge over us, it would not do to cast ourselves down, in order to be delivered, or do presumptuous things. This those that fear the Lord would not dare to do. To them he has promised that no harm shall come near their dwelling; that he will deliver them from the noisome pestilence, and from the snare of the fowler. And how often are we in danger from this terrible snare; how often are we ensnared before we are aware of it. For we are told, "Surely in vain is the net spread in the sight of any bird." But so artfully is it laid, so carefully concealed, we think it some pleasure we have found; for one who is entangled or bewitched, does not realize it himself. Like a drunken man, they think everything out of order but themselves. And it is only the Lord who can open our eyes to our danger, and deliver us from the snare of the fowler. Or, like Peter, we may be cast into prison; for we are told, "Satan shall cast some of you into prison." We may be found in fetters and in chains, sleeping in the darkness of our prison; yet there can light be sent there; the Lord can send his angel and bring us forth, and give us liberty. Often in the Scriptures we read where an angel appeared unto certain ones, and they tell us of what manner of form it was in their vision, and also of what great fear came upon them. Daniel tells us that "The man Gabriel, being caused to fly swiftly, touched me, about the time of the evening sacrifice," and he tells us of his message to him, and how he feared, and fell before him, and no strength remained in him. In pondering these things, I have thought that in writing my own experience, I told how an angel came unto me in the night; yet I did not tell of the form that I saw, for I feared to do it; but I always have thought of it as I have read these places. I know that there are things recorded in Scripture which we are bound to, and do believe. It is hard

to make it seem that those of whom we read were men of like passions as we are. Again, I have thought that many of the dear brethren and sisters do tell of forms and visions which they see in their experience, some telling of a view of the Savior on the cross, dying for them, or of some word spoken in peace; and we certainly do believe what they tell. And such, I have often wished had been given me; and I would often have tried to think it was indeed the Lord I had seen, if it were not for the distinct form I saw. I can only say it was a form of light, and it came suddenly, with a rushing, and a trembling of the place where I lay, as a shining star; a form of light which lightened all the place. My eyes were only fixed on its face, which no one could describe. It was looking on me with a peaceful, pitying look; and as it grew brighter, I could see no more; but it was the form of an angel. Its long wings drooped to the floor. The hair of its head and face, in waves, mingled with its clothing, which seemed like clouds about its feet. And when in after times I so much wished it had brought me some word or message, these words came to me with the same power, "I am Gabriel, which do stand in the presence of God, and am sent unto thee, to bring thee these glad tidings." I have been coolly given to understand that this is considered but a dream, like all other dreams, which may be the case; I have been quite a dreamer, but I never had any other dream like this one; and I always feared to tell it, and it is yet with trembling that my mind ever goes back to that place. I have long tried to fix my experience in some way that I could tell it, and omit this place; but I can tell you that no flesh stands before the glory of the eternal world. One glimpse of that glory can never be forgotten; and all the perishable things of earth, and all the glory of them, are nothing in comparison; and although we know not the things that are to be, yet it has always been fostered in my mind that when I shall have finished my course, the same heavenly messenger will come for me again.

We often hear the dying saints witness that there are angels about them, and I know no reason why we should not believe them; for we certainly read of our Savior at his birth, that the angels rejoiced and sang, "Glory to God in the highest, and on earth peace, good will toward men." This was done in the presence of shepherds who kept their flocks by night, in order that they might testify of it. And when Jesus' hour had come, when in the garden, being in agony, so that he sweat as it were great drops of blood falling down to the ground, there appeared unto him an angel, strengthening him. And when Peter drew forth his sword, thinking he could defend his Master, he said unto him, "Put up thy sword into his sheath. Thinkest thou not that I can now pray to my Father, and he shall presently give me more than twelve legions of angels? But

how then shall the Scriptures be fulfilled?" And although Satan had mocked him, saying, "It is written, He shall give his angels charge over thee," yet they could not save him from this hour; they could only minister unto him. So I have thought it is with those who fear the Lord; though we shall be delivered all the time of our sojourn here, yet nothing can save us from death when our hour shall come. Yet even in death we hope to gain the victory through our Lord Jesus Christ; for although he bowed his head and died on the cross, yet at the appointed time he rose again. "And there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulchre, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers became as dead men." But the angel said unto the women who had come to the sepulchre, "Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Go quickly and tell his disciples that he is risen from the dead." And when he ascended up into glory again, the angels attended him, and said unto those who steadfastly gazed after him, "This same Jesus, whom ye have seen ascend up into heaven, shall so come in like manner as ye have seen him go."

KATE SWARTOUT.

KELLEY'S CORNERS, Mich., Nov. 15, 1882.

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EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1882.

PASTORS AND CHURCHES.

BROTHER W. L. BEEBE:—Please give us an article through the SIGNS on the reciprocal duties and privileges of pastors and churches and individual church members, and oblige an inquiring, feeble

PASTOR.

REPLY.

In this request of our dear brother and fellow-servant in the gospel ministry, a subject of important interest is presented, in which every lover of the order of the house of God must be deeply concerned. It is expressly enjoined by authority of inspiration, "Let all things be done decently and in order."—1 Cor. xiv. 40. This is not written as a condition by which a humanly organized society may become the church of God, but it is addressed to the church, "to them that are sanctified in Christ Jesus, called to be saints," as stated in the beginning of this epistle.

The kingdom which the God of heaven has set up, which shall never be destroyed, is separate from and independent of all other kingdoms in its laws and ordinances, as its people are peculiar, and separate from all the nations of the earth. It derives its ordinances directly from the throne of that King whom the eternal God has set upon his holy hill of Zion. While earthly thrones are sustained by the subjects of their dominion, the people who are the favored subjects of this heavenly kingdom, are all supported by the grace of their divine King. To assume that any circumstance may occur, or that any case may be presented for the decision of the church, for which there is no direction given in the inspired rule, would imply that the rule itself is not perfect, and consequently the wisdom of our Law-giver would be impeached. This blasphemous conclusion is too shockingly absurd to be received by any one in whose heart the love of God has been shed abroad by the Holy Ghost. Yet cases are continually presented in which our understanding is at fault, and we are unable to see how the inspired rule applies to them. Frequently, this darkness of our understanding may be the result of some departure from the right way of the Lord, in which we have become confirmed by long practice, until its propriety is never questioned; and yet, Dagon might stand in the presence of the ark of the Lord, as easily as the law of the King of Zion may be held captive in the idol temple of our vain traditions or carnal reasonings. Strive as we may to accommodate that law to our notions, it will still remain unchanged, to the destruction of our most cherished imaginations. While it is thus made manifest that all flesh is withering grass, and all the goodness thereof but a falling flower, in striking contrast with all the fleeting glories of earth, the word of the Lord endureth forever.

In the establishment of this glorious kingdom, where he will reign forever, our King has ordered all

things well for the good of all them that love him, and for the declarative glory of his own name. His praise appears in the perfection of all his appointments. No good thing has he withheld from them that walk uprightly in the perfect righteousness of our Redeemer. No burden has he laid upon them but that which infinite love and wisdom has ordained for their good. Therefore, every duty enjoined is the highest privilege they can receive, and every privilege given them it is their solemn duty to enjoy. "As ye have, therefore, received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. ii. 6, 7. In observing all that he has been taught of the Lord alone can the saint glorify God. If anything further be observed or enjoined, it involves the assumption that the law which the Lord has given needs amendment, and consequently that it is not perfect. This will not be admitted by any whose hope is in the salvation of God through the righteousness which is in Christ Jesus. Then we must go to the law which the Lord has given to find both the duties and privileges reciprocally given and enjoined upon the churches which he has established, and the ministry which he has given to them. Just so far as we are found walking according to this rule, the heavenly benediction (Gal. vi. 16) rests upon us; and in every departure from this infallible standard, we have the assurance of his chastening rod, as certainly as his love is manifested toward us.—Heb. xii. 6. The things directed by the inspired word, the servants of Christ are commanded to teach and exhort. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but 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: from such withdraw thyself."—1 Tim. vi. 3-5. Then, it is very essential that we hear and heed the word spoken by his authority on this subject.

Let us first consider the law, as defining the duty of the ministry, in the light of this word of the Lord. The whole church, which is his body, the fullness of him that filleth all in all, being in the most unlimited sense his own, the Lord has directed in all things, and has set every member in the body as it has pleased him. The gifts which he has bestowed are to profit the whole body, as stated, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heav-

ens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 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."—Eph. iv. 7-16. Therefore, the minister, or pastor, whom God has called, is not at liberty to make merchandise of the gospel, or of the church, either by selling his services to those who will pay the highest price, whether in money, honors, or worldly comforts, nor yet is he permitted to hide his talent in the earth, by neglecting the gift he has received for the sake of looking after his earthly interests. The treasure committed unto him by his Lord is of incomparably greater importance than all the allurements which earth can present. It is not bestowed for his individual benefit alone, but for the profit of all the saints to whom in the providence of God it is given him to minister. Thus, while it is not the province of any one to classify his own gift, as being for the pastoral office, for preaching the gospel, for exhortation, or other specific work, yet each is to minister as of the ability which God has given; and those to whom he ministers will by the grace given unto them be competent to judge in what particular position in the church the gift is profitable. Speaking, and judging what is spoken, are expressly assigned to different members of the body, even though all who are present may be gifted to prophesy. "Let the prophets speak two or three, and let the other judge."—1 Cor. xiv. 29. Attention to this rule might afford relief to the minds of some who are seriously impressed to preach, while those whom they believe to be the church fail to recognize their gifts. We certainly believe that the way of the Lord is so equal, that when he calls one to speak to his church, there will be a hearing ear given to those to whom he is sent. So that the gift bestowed is made to profit withal. There must be such a thing, however, as that a minister of Christ may neglect the gift that is in him, else there would have been no occasion for the admonition, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—1 Tim. iv. 14. And the connection clearly shows how that admonition is to be

heeded, especially the following verse, "Meditate upon these things; GIVE THYSELF WHOLLY TO THEM; that thy profiting may appear to all." When a minister of Christ, or a professed pastor, devotes six days of every week to the pursuit of worldly gain, can he claim to have obeyed this injunction? Where this is the course pursued, does the profiting of such a minister appear to all? If not, would it not be well for him to take heed unto himself and unto the doctrine? It may be that many dear brethren will unite with us in confessing our fault in this particular, acknowledging that we have sinned, and that the Lord has done right, but we have done wickedly in disobeying the commandment of our King; may we be redeemed with the judgment of our God, and enabled by divine grace to walk in humble obedience to his commandments. Such of our fellow-servants as can feel a conscience void of offense toward God in this matter, are indeed highly favored; and we earnestly desire that they may feel to pray for us, that we may be enabled in future to walk more in obedience to this command, and to live more devotedly in the service of the Lord, in whose salvation alone we trust. It is a possible, if not a probable, explanation of the prevalence of apathy in many churches, that the ministry have been content to give attention to their high vocation only in intervals when they were not engaged in the secular employments to which their principal attention has been directed. It is true that Paul refers once to his own laboring with his hands, in ministering to the necessities of himself and of them that were with him, (Acts xx. 34,) which was clearly an exceptional case with him; but the ordinance of the Lord in this matter is plainly written. "Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live

of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—1 Cor. ix. 3-14. "Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. vi. 6. From these clear declarations of the divine law, it is evident that the Lord requires of his ministers that they give their first consideration continually to the work to which he has called them; and there is at least the appearance of unbelief and distrust, when they make their ministry secondary to their secular interests. Indeed, if under extreme trial, any pastor whom God has called should pursue such a course, he must experience severely the visitation of the rod of chastisement. Only such as have learned in the school of personal experience can know how fearful a thing it is for the true servants of Christ thus to fall into the hands of the living God, who is as faithful in visiting their transgressions with the rod of chastening, as in causing all things to work together for good to them that love him. As signified under the typical dispensation of Judaism, the Lord accepts no defective sacrifice. While their service is rendered immediately to the church, their responsibility is to the Lord, who has called and qualified them for the work; therefore, although those to whom they minister fail to manifest their appreciation of the service rendered to them, in communicating of their worldly treasures, that fact in no wise excuses the ministers of Christ from the service to which they are called. They must endure even such hardness, as good soldiers, looking to their Lord for strength and grace to help in time of need. His grace is sufficient, and they must rely upon his word. "But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. iv. 19. The carnal mind of the pastor must be crucified, daily it may be, by the apparent ruin which threatens him and those dependent upon him in the way of obedience. Neglect and indifference, and even unkindness from his brethren, may be met in the way of following the commandment of the Lord; still he is called to trust in him, and must commit his way unto him. This is his only safety and all his dependence. And none but such as have been called of God to the work of the ministry are competent to judge of the weight of that woe, of which Paul speaks, as experienced in failing to preach the gospel.—1 Cor. ix. 16.

The order established in the house of God is so perfect, that every burden is borne by each member of the body in that exact measure for which that member has received strength of God. While they to whom a dispensation of the gospel has been committed are called to bear so heavy a part in the duty required of them, it is ordained by our King that this obligation shall be shared by the church in sustaining the ministry,

both by their fellowship, and in relieving those who are called to this important work from the service of providing for their own temporal necessities. And in this perfect law of our Lord, every failure to render that which is required, visits, as a necessary consequence, the fruit of his own delinquency upon every transgressor. If the church, or any member, through covetousness, shall withhold that which is justly due as the equitable share of any common burden, the result will be that such will experience the effect of that covetousness in poverty and death to spiritual comfort. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."—2 Cor. ix. 6. The principle here declared, applies to every case where there is a common burden to be borne. The spirit of the law is that there may be equality. It would be revolting to the mind of any lover of truth were it proposed to inflict a penalty upon those who minister in word and doctrine. Yet, if they are left to bear all their own necessary expenses in serving the church, this is just what it amounts to. The one who ministers must leave the temporal vocation by which he is supported, and give his time and labor to the service of the church; and if left to serve unaided, he must suffer loss. Is it just that one should so be taxed, while others who equally enjoy the privileges of the church, are exempt from such sacrifices? Clearly, this should not be so in the house of God, where all are brethren interested equally in the cause, and enjoying together the privileges of the gospel. If in ministering to the necessities of the destitute saints our King has ordained a willing equality proportioned as the Lord hath prospered us, much more manifestly should that principle prevail in bearing the expenses incident to maintaining that order of the church in which all are alike interested and equally concerned. As already shown, the support of them who minister in word and doctrine is included in the expenses necessary to maintaining the organized church, as the Lord hath ordained. Then, it is not to be considered that even the generous contribution of such as are liberal, is merely a gift to the minister to whom it is communicated. He who has given every good gift, has simply committed to some a dispensation of the gospel, and to others a stewardship of earthly treasures; and he as much requires that his gifts be used for his declarative glory in the latter as in the former case. The law of equality is to be observed in every instance. This was exemplified in the apostolic organization of the church, when the believers were of one heart and of one soul, and none said aught of his possessions was his own; but they had all things common, having laid all that they had at the apostles' feet. One good financier then attempted to economize by keeping back a part of the price; but he became a fearful example to those who should in after times attempt to

follow his wicked course. Although they may not be so soon buried as their prototype, those who would follow Jesus without denying self, will find the word of the Lord true, "Ye cannot serve God and mammon."—Matt. vi. 24. If any true subject of divine grace shall succeed in gratifying a covetous carnal mind, he will be to spiritual comfort as dead as were Ananias and Sapphira literally. So, also, any church which would thus "rob God," (Mal. iii. 8, 9,) will not fail to receive the punishment typified in the curse which is denounced against such wickedness. Though the faithful minister of Christ may labor to serve such a church, it will not be to profit. The law is inexorable; sowing to the flesh, they shall of the flesh reap corruption.—Galatians vi. 8. Observe that this is recorded in connection with the very subject under consideration, enforcing the injunction in the sixth verse quoted in the preceding paragraph. In the merciful dealing of God with his people, he displays his divine forbearance toward them in their unrighteousness; for he "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." Those who have not the love of God in their hearts may see in this truth an excuse for continuing in sin, thus "being led away with the error of the wicked;" but those who love righteousness will rather "account that the long-suffering of the Lord is salvation;" and such will by the goodness of God be led to repentance.—Rom. ii. 4. As the same fire which softens wax will harden clay, so the doctrine of divine grace affects the natural mind in a way directly opposite to the effect produced on the mind which is led by the Spirit of God. Thus while the enmity of the carnal mind witnesses the justice of its own condemnation, hunger and thirst after righteousness manifests that those in whom it exists are blessed with the indwelling Spirit of Christ. To such the admonitions speak, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."—Gal. v. 16; Rom. xiii. 14.

As the church is constituted by the gathering together of individual members, it is manifest that the duty of the church is obligatory on each member to the extent of the ability which God has given. While those who are not able to bear any part in pecuniary burdens are not to reproach themselves on that account, just as the Lord has prospered every one, duty requires a cheerful acceptance of those burdens, as love to the cause of truth and generous sympathy with the body of which they are equally members shall prompt them. And in this matter the selfishness of the carnal mind must be crucified, while the love of Christ rules in the heart of each one. Led by that Spirit by which our great Example gave himself for us, we shall find no room for covetousness. Instead of reluctantly contributing the least portion which

our pride will allow, we shall esteem it a privilege to bear all the share in our power in all the burdens of the church. May the Lord in his great mercy deliver us all from the evil of covetousness in this matter, and keep us from this and all other forms of idolatry.—Col. iii. 5, 6.

In these remarks upon the order established by our Lord in his organized church, no locality is specially referred to. Simply to present the law of Christ in regard to the subject has been our object. None of his children can forsake his law without feeling the rod of his chastening. While there are doubtless some whose carnal covetousness has led them into sin in this matter, we specially ask of all who are walking in obedience to the law of the Lord, that they will not appropriate to themselves the reproofs which belong exclusively to the disobedient. The responsibility of every one who loves the Lord Jesus, is directly to him before whom we all must stand and give account continually; for "The time is come that judgment must begin at the house of God," and "The Judge standeth before the door."—See 1 Peter iv. 17, and James v. 9.

These thoughts are submitted to the consideration of our inquiring brother, "Pastor," and of all our readers, with the earnest desire that the Holy Spirit may lead us, with all who love the Lord, into all truth in the order and doctrine of God our Savior.

CORRESPONDING LETTERS.

The Ochlochnee Primitive Baptist Association, now in session with Fellowship Church, Madison Co., Fla., to her sister associations with whom she corresponds, sendeth greeting.

DEAR BRETHREN IN THE LORD:—We have been blessed with one more harmonious association. Our representation is nearly full. The churches are blessed with peace, harmony, and some ingathering. Our correspondence is not full; but those who have been able to meet with us, have come with the blessed news of salvation through the reigning grace of God. We desire the continuance of your correspondence.

Our next session will convene, the Lord willing, with Tired Creek Church, Decatur County, Ga., seven miles southwest from Cairo, and five miles southeast from Whigham, S. F. & W. Railway, on Saturday before the fourth Sunday in October, 1883, at which time and place we hope you will meet with us.

H. C. TUCKER, Mod.

JOHN M. RENTFROE, Clerk.

RECEIVED FOR THE CHURCH HISTORY.

Cuthbert H Gee 6, Robert F Reeves 2, Geo W Lefferts 2, Hiram Campbell 2, Henry Tu-ley 2, Isaac N Moon 2, Medders Vanderpool 2, R A Gilmer 2.—Total \$20.00.

CIRCULAR LETTERS.

DEARLY BELOVED BRETHREN AND SISTERS OF THE OCHLOCHNEE ASSOCIATION:—As it is customary to write a Circular Letter, you will look for one. We will therefore call your attention to Mark xiii. 37, which reads as follows: "And what I say unto you, I say unto all, Watch." We believe that God has set the members of his church in their proper places, and we should not try to change God's work, for his work is perfect. "But every man hath his proper gift of God, one after this manner, and another after that."—1 Cor. vii. 7. And while it is the preacher's duty to watch, and to give the alarm if danger is approaching, it is no less the duty of Deacons and lay members to study discipline, that they may be prepared to watch, each one in his proper place in the body where God has placed him. Now, dear brethren, as we cannot make preachers, Deacons, nor lay members, let us be quiet and wait, and the Lord will do the work for us in due time, for God has reserved the work of calling and qualifying all church members for himself to do; and if we bring in a piece that God has not prepared, it will not fit in any part of the building; but as such it will be in the way, and prove to be a curse instead of a blessing. Therefore God has commanded all to watch and pray, that ye enter not into temptation.—Mark xiv. 38. This language was addressed to the apostles by the Savior, just before his ascension, and he had reserved the most solemn, and at the same time the most consoling of his teachings for this time. He pointed out the dangers that they were incident to if they did not watch the signs that he gave them. Jesus also gave them the consoling promise that when he left, he would send the Comforter.—John xvi. 7, 8. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The teachings of the Holy Ghost make the difference between the Primitive Baptists and worldly religionists. We believe there are perilous times in the near future, for some are willing to tolerate the institutions, when God has commanded them to come out from among them, and be separate. "Touch not, taste not, handle not; which all are to perish with the using, after the commandments and doctrines of men." But we have the precious declaration, "Ye have not chosen me, but I have chosen you."—John xv. 16. "These things I command you, that ye love one another."—John xv. 17. "Let brotherly love continue." The greatest detriment to brotherly love is our tongues, which are unruly members. Therefore, dear children, let us be careful how we talk; and if we must talk of others' faults, let the Scriptures be our guide. Dear brethren, let us watch ourselves, and live at the feet of the saints in love. Farewell.

H. C. TUCKER, Mod.*

JOHN M. RENTFROE, Clerk.

OBITUARY NOTICES.

NEAR Hopewell, N. J. on the 22d day of September, 1882, **Lucy Drake**, wife of Zephaniah Drake, departed this life, aged 52 years. Two years ago, in June, she followed her Lord and Savior down into the watery grave, and took her place among the members of the Old School Baptist Church at Hopewell. Each Sunday, when her health and the weather permitted, found her in her place, listening with rapt attention to the precious doctrine of free and sovereign grace. For three years she had been an invalid, at intervals, suffering the most excruciating agony; but not a murmur escaped her lips. After these times of suffering, she was wont to say, "Can it be that I have passed through another spell alive? I thought this must be the last; but no, my work is not yet finished." For about six weeks before her death, she was confined to her bed. During this time she conversed in a cheerful manner, and upon her countenance "peace sat throned serene." Only once during her illness did fears and doubts assail her, and these were dispelled and light again shone refulgent, on her hearing read the ten commandments. Dissolution took place without a struggle; though a few minutes before she had been suffering neuralgic pains. Turning on her side, as to a night's repose, life passed away, and we could scarcely realize that the king of terrors had set his seal upon that loved face. Husband and children are left to mourn their loss; but we mourn not as those without hope, for we know that our loss is her eternal gain. Though it was with grief too deep for outward expression that we saw that beloved form lowered into the grave, we were enabled to say, "It is the Lord, let his will be done." Elder Purington conducted the funeral services. He preached from Philippians, i. 20-23.

J. D.

DIED—July 16, 1882, **Mrs. Sarah Ann Winchell**, wife of the late Elder Jacob Winchell, and daughter of Elder Jonathan VanVelsan, in the 79th year of her age. Our mother was brought to see her lost condition as a sinner, and received a hope in the Redeemer as her Savior, when quite young. She was baptized in February, 1819, by Elder Perkins, by request of her father, Elder VanVelsan being pastor of the Olive Church at that time. She remained firm and steadfast in the doctrine of salvation by grace from that time until her death, a period of about sixty years. She delighted in hearing the SIGNS OF THE TIMES read, as they have been taken by us from the first number, fifty years ago, without missing a number, I think. The last few years of her life mother was deprived of the privilege of meeting with her brethren, by reason of her bodily infirmities and loss of sight, being blind about six years. She has left six daughters and three sons, forty-seven grandchildren, and twenty-four great-grandchildren to mourn their loss. Elder Hewitt was called to preach on the occasion of her funeral.

Yours in hope of a better resurrection,
J. V. WINCHELL.
OLIVE, Ulster Co., N. Y.

DIED—At the residence of Sophia Rockwell, in the town of Covington, Tioga Co., Pa., Sept. 14, 1882, my dear mother, **Amy G. Elliott**, in the 92d year of her age. Her last illness, though extremely painful, was borne with astonishing patience and christian resignation. She retained her reason until the last. She had been a member of the Old School Baptist Church, for over sixty-five years, and during all these years she has enjoyed the sweet fellowship of all her kindred in Christ. Her seat was seldom, if ever, vacant on church meeting days, when held near the place of her residence, until a short time before her death. One daughter and four sons survive her, to mourn the loss of a fond mother, and especially her daughter, whose privilege it had long been to minister comfort to her dear mother to her dying hour. May the Lord so overrule this dispensation of his providence for their good, as a family, and to his glory, that in deep trouble they may be comforted, and may they feel the force of the divine command, "Be still, and

know that I am God." For while they sustain the loss here, where sorrows are felt, the dear departed one has, we trust, triumphed through her gracious Redeemer and God, and all is gain to her.

ALSO,

DIED—**Norman Rockwell**, her son-in-law, at the same place, April 1, 1881, in the 71st year of his age. The deceased received a good hope through grace at the age of eighteen years. He had been an invalid for about twelve years previous to his death. He was a subscriber for the SIGNS for many years, and was a firm believer in the doctrine of salvation by grace. He left a sorrowing wife, two sons and one daughter to mourn their loss; not, however, we trust, as those who have no hope. May the Lord bless, guide, direct, and sanctify this affliction to their good.

J. W. ELLIOTT.

Mr. John Stansfield departed this life in Boonsboro, Boone Co., Iowa, August 1, 1882, in the 73d year of his age. The deceased was for many years a resident of Baltimore, Md., but about two years ago moved with his family to Iowa. He had never made a profession of religion, but for years has been an attentive hearer of the word. He told his wife, sister Mary Stansfield, during his last illness, that he had had a hope for six years, but had feared to come out and confess it, feeling unworthy. He trusted in the blood of Christ. He was an honest, hard-working man all his life, but he did not trust in this to save him. We believe that he has entered into an eternal rest. May he who is the widow's God and Husband, and a Father to the fatherless, be near to our dear sister and the children, and sanctify to them every trial and sorrow. As ever your brother in hope,

F. A. CHICK.

REISTERSTOWN, Baltimore Co., Md.

DIED—At his residence in Wayne Co., Ind., September 14, 1882, brother **David Fouts**, after a short illness of six days. He was taken sick on Saturday morning and lived until Thursday evening, when his spirit took its flight to the spirit world. His disease was diarrhea. Brother Fouts was born in Preble Co., Ohio, March 27, 1807. At the time of his death he was 75 years, 5 months and 17 days old. He joined the Salem Church of Old School Baptists, and was baptized by the writer on Tuesday, August 22, 1882. His stay with the church was short. He never had the privilege of meeting with the church after uniting with it. His walk for many years had been that of a christian. He leaves a wife and nine children, (the most of whom are men and women), and many relatives and friends, to mourn their loss; but we mourn not as those who have no hope, for we believe our loss is his eternal gain. The funeral discourse was preached on the fourth Sunday in October, by the writer, to a large congregation of relatives and neighbors, from Acts v. 20.

JAMES MARTINDALE.

HAGARSTOWN, Ind., Nov. 9, 1882.

DIED—At his home, near Monticello, Ark., on the 15th of September, 1882, our beloved brother, **Drura Jackson**, after a protracted illness of several years, from bronchial affection. He was born in Baldwin County, Ga., August 20, 1809; was married to Miss Mary Alums, in Barbour County, Alabama, June 26, 1831; was baptized by Elijah Payne, in Sumter County, Alabama, in 1838, and from thenceforward lived a consistent and highly esteemed member of the Primitive Baptists, until he was discharged by the loving Father in heaven. He leaves an aged widow, several children and grandchildren, together with the church and numerous friends, to mourn their loss; but we grieve not as those who have no hope; for some of us have a good hope through grace to meet him in the kingdom prepared for the little flock before the world began. May God sanctify the sad bereavement to the good of all the sorrowing ones, and receive from our hearts the praise due to his holy name. Amen.

A. TOMLIN.

LACY, Ark.

("Primitive Pathway" and "Gospel Messenger" please copy.)

DIED—In Bastrop, La., on the 15th of August, 1882, our beloved brother, **Daniel B. Douglass**, after an illness of paralysis of about four months. He was born in the state of Georgia, in the year 1800, and married, and was baptized in the same state. He was a member of the Baptist Church before the Fuller doctrine came in to annoy the saints. In the division he was firm in the doctrine of the apostles, and stood with the Primitive Baptists until he was called home. He was highly esteemed by his brethren, and by the community in which he lived, having filled the office of sheriff for several years, much to the satisfaction of the people of his parish, and was in the capacity of deputy sheriff with his son when he was smitten down with his last illness. He leaves two sons, several grandchildren and the church, together with numerous friends, to mourn their loss, which we believe is his eternal gain.

As ever yours,

A. TOMLIN.

("Gospel Standard," "Gospel Messenger," and "Zion's Landmark," please copy.)

DEPARTED this life, Oct. 5, 1882, **Louisa Drusilla Peterson**, daughter of Elder Thomas and Martha Ann Peterson, aged 7 years, 1 month and 6 days. Her disease was congestion of the stomach, brain and lungs. Her sufferings were terrible, but she was in a great degree unconscious of pain. The subject of this notice was an unusually sprightly child, so much so as to elicit remark from many of her acquaintances. She was the third one of seven children, five girls and two boys, and to us was a lovely child, with whom it was hard to part; but we feel to submit, for our loss is her eternal gain. Truly I feel to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

T. PETERSON JR.

WILSON, Dallas County, Ark., Oct. 18, 1882.

DIED—At Millington, Md., Sept. 30, 1882, **Robert Higman**, son-in-law of Elder E. Rittenhouse, aged 30 years.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 50. MIDDLETOWN, N. Y., DECEMBER 15, 1882. NO. 24.

CORRESPONDENCE.

STRANGERS AND PILGRIMS.

The apostle, in the eleventh chapter of the epistle to the Hebrews, calls the attention of the saints to the triumphs of faith, and refers to Abel, Noah, Enoch, Abraham and Sarah, and concludes, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. Of Enoch it is declared that before his translation he had this testimony, that he pleased God. The apostle says, "Without faith it is impossible to please him." Of Noah it is declared that he walked with God, and he became heir of the righteousness which is by faith. Of Abraham it is declared that he sojourned in the land of promise as a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promises; for he looked for a city which hath foundations, whose builder and maker is God. And Sarah judged him faithful who had promised. They were by the Spirit's power given that faith which is the substance of things hoped for, the evidence of things not seen. O the wonderful and matchless grace of God, by which the saints, like Abraham, are enabled to look for a city which hath foundations, whose builder and maker is God. He sojourned in the land of promise as a strange country. You, dear saints, are now dwelling in the land of promise. You have the promise of the life which now is, and that which is to come, with all its ineffable glories. But you are, while here below, surrounded by the world; therefore you, like those ancient saints, are strangers and pilgrims on the earth. You by faith have been enabled to behold the King in his beauty. But the world, with whom you are surrounded, know him not. To them he is as a root out of dry ground, without form or comeliness, that they should desire him; hence, they are going about to establish their own righteousness, not yielding themselves unto the righteousness which is by faith, not knowing that without faith it is impossible to please God, who is a Spirit, and seeketh such to worship him as do worship him in spirit and in truth. How often, dear saint, do you realize that you are a stranger and a pilgrim on the earth! When you attempt to

tell to those around you of your trials and sorrows, your hours of gloom and darkness, and your triumphs of faith, they cannot hear you, they do not heed you, for the natural man understandeth not the things of the Spirit. If they attempt to comfort you in your sorrow, they offer you meats offered to their idols. They tell you to give freely of your gold and silver to help the Lord in his work, that God loves a cheerful giver; not knowing that they who bestow their wealth, expecting to be rewarded, are not givers, but mere exchangers of one thing for another of greater value. They expect to be made the favored recipients of the joys and glories of the upper and better world throughout eternity, for and on account of what they do and give. Surely they are mere speculators of the most selfish character; and being controlled by sordid motives, their gifts and offerings are an abomination to the Lord, to which he will not look. But he says, "To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." For "The Lord is high unto them that are of a broken heart, and saveth such as be of a contrite spirit." And their cry is, "Judge me, O Lord my God, according to thy righteousness." The saints do not pray to be judged according to their righteousness, their gifts, their good works, for they know that when they would do good, evil is present with them. Dear saint, tell me, is not this your experience day by day? O tell me, have you ever found springs of living water flowing from earth's dry and sterile plains? I know your answer is, O no; this world has afforded me no draughts from the river of the water of life, when I have hungered and thirsted after righteousness. But sometimes by faith I view my glorious Lord at Jacob's well, and hear him say, "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." But it is all the gift of God, freely bestowed, without money and without price, and cometh down from above. When you, dear saint, drink of that water, when you are made to lie down in green pastures beside still waters, it is then that you have a foretaste of the joys of the redeemed beyond this vale of tears, and you cry out, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." It is then that you by faith are enabled to

say to all around you, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." But the unregenerate do not understand your speech. They are not willing to say, with Jonah, "Salvation is of the Lord," while that language affords you inexpressible delight; for your daily experience has taught you that if your salvation depended in any manner whatever on your good works, you never would see the face of the Lord in peace. While you extol God's rich, sovereign and unfrustrable grace, made known to you and manifested in you by the Spirit's power, you fully recognize the truth that you are strangers and pilgrims on the earth, and that the world does not know you, and has no sympathy for you amidst the cares, sorrows and afflictions of your earthly pilgrimage. O no; the world can have no sympathy for you. They have never realized that man in his best estate is but vanity. While they have power to measure the parallax of the sun, to number the stars that bespangle night's cerulean vault, to tell the circuits of the planets, and fathom old ocean's coral depths, still they are more ignorant than the poorest saint, for God in his infinite glory and majesty has never been revealed to them. Our glorious Lord said, "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 whomsoever the Son will reveal him."—Matt. xi. 27. He upbraided the cities in which his mighty works had been done, and said to Capernaum, "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee." All the wisdom and knowledge of that great city was but as the dust of the balance when compared to the wisdom revealed in the children of God. Hence he says, "But wisdom is justified of her children." They do not murmur at the infinitely glorious and sublime truth he has revealed to them in his sacred word, knowing that all Scripture is given by inspiration of God; and that therein it is declared, "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." The difference between you, dear saint, and the unregenerate world, is that you have two witnesses by which to establish your heirship: God's Spirit, that made that great revelation, and that worketh in you to will and to do of his own good pleasure, and your spirit, both bearing testimony of the

goodness, mercy, justice, wisdom and power of your glorious Lord; all, all manifested in the great plan of life and salvation, by which you are redeemed from under the curse of a violated law, fitted and prepared by regenerating grace for the society of the just made perfect, and made heirs of God and joint heirs with Christ to the ineffable glories at the right hand of God, where there are joys forevermore. This world has but one witness by which to demonstrate the truth of their religion, which they can comprehend and understand, and that is what they call the book of nature. They being natural, understand natural things, things which pertain to this world. It is declared, The world by wisdom knoweth not God. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." Our Savior said to the unbelieving Jews, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." They did not believe, although they saw the great and wonderful miracles wrought by our glorious Lord, and heard his profound teaching. They saw and heard these things with their natural eyes and ears, and hence they comprehended them not. Then verily it is true that the natural man understandeth not the things of the Spirit. Now we begin to understand how the children of God are pilgrims and strangers on the earth. The world knoweth them not, it knew not their glorious Lord; and hence said, Away with him, crucify him, crucify him. And they know not his spiritual children; "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." In that language the apostle forcibly presents the contrast between the natural and the spiritual. To make that contrast clear, he says, "So then they that are in the flesh cannot please God." We have quoted, "Without faith it is impossible to please God." The natural man hath not that faith that works by love, for it is the gift of God, bestowed on his dear children in their spiritual birth. It is one of the graces of the Spirit, and is not exercised by the carnal mind, for the carnal mind is enmity against God. But the apostle says, "For as many as are led by the Spirit of God, they are the sons of God." And he further says, "To be carnally minded is death; but to be spiritually minded is life

and peace." Ah, dear saint, you in your daily experience realize the truth of that language of the apostle. When the vain and transitory things of time captivate your attention, you are carried away to the groveling scenes of earth. It is then that the shadows, gloom and darkness of death envelope you, and you are made to realize that "to be carnally minded is death," is a separation from that life and peace you enjoyed when the candle of the Lord shone about you. It is then that you can appropriately adopt the language of the poet,

"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."

Amid this darkness and gloom you can say, with the bride, "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? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house."—Song iii. 1-4. Yes, dear saint, in the absence of his reconciled countenance it is night, gloom and darkness. It is then that your thoughts are turned to dear brethren and sisters, and you are ready to say, I will rise now, and go about the city (the church) in the streets and in the broad ways; I will go where saints do congregate in the broad ways, and sing the songs of Zion, and tell of the goodness and mercy of their glorious Lord, and of their triumph of faith. O yes, I will seek him there. But your language is, "I found him not." All your efforts are in vain; your plans are defeated. In that condition the watchmen, preachers of the gospel, that go about the city according to the divine command, "Go ye therefore into all the world and preach the gospel," feed the sheep, feed the lambs. Thus while they go in obedience to that command, their work is assigned them, and that is, "Teach whatsoever I have commanded you." Nothing less, nothing more. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii. 18, 19. While the watchmen may obey the divine command in all its glorious fullness, yet they cannot unveil his all-glorious face, and give to the mourning saint the ability to behold the King in his beauty. Although the watchmen had found her, although they had proclaimed to her the finished work of her exalted Lord and King, still she says, "I found him not." But O how superlatively glorious is her language

when she has realized that the church, the ministers of the gospel, and all her sorrows, are without power to remove that gloom! But when she realizes that all power is given to her glorious Lord, it is then that she in an ecstasy of delight cries out, "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." When your faith, dear saint, takes hold of him who is all-glorious in his apparel, you are filled with a joy that is unspeakable and full of glory. It is then that you desire to tell to sinners all around what a dear Savior you have found. It is then that you rest in redeeming love, and realize that he has loved you with an everlasting love. "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake my Love till he please." The comforts, the glorious consolations of his consoling words, reward her ten thousand times ten thousand fold for all her sorrow and gloom. Ah, dear saint, this is your experience, and you realize day by day that you are a pilgrim and a stranger on the earth, and you seek a city which hath foundations, whose builder and maker is God. It is there your best friends, your kindred dwell, and you sweetly sing,

"O may my spirit daily rise
On wings of faith above the skies.
Till death shall make my last remove,
To dwell forever with my love."

How often does fond memory carry you back to seasons of joy and rejoicing, when you have mingled among the saints, and heard them tell what a dear Savior they have found, and speak of his matchless goodness and wondrous love, and heard them proclaim their joys abroad in the sweet songs of Zion. It was then that the unbidden tear coursed its way down your cheeks, and you were carried away on the wings of faith, hope and love, and enabled to see the King in his beauty, and behold the land that is very far off.—Isa. xxxiii. 17. And you rejoice when you realize that your Lord hath said to you, "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." That Jerusalem from which the law went forth must be taken down, to make room for the New Jerusalem, which cometh down from God out of heaven; that glorious kingdom, the laws of which the natural man cannot understand, nor can he see the beauty, grandeur and glory of that kingdom. Our Lord hath said, "Except a man be born again, he cannot see the kingdom of God." For your comfort he says to you, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation." How are you enabled to behold that glorious habitation of the saints? The apostle answers, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of

his mighty power, which he wrought in Christ, when he raised him from the dead." You were dead in trespasses and sins, but he hath quickened you, and made you spiritually alive by that mighty power which he wrought in Christ when he raised him from the dead; and hence you are enabled to see that kingdom, and to believe in him who is King in Zion, who shall reign in righteousness. The saints, viewing by faith the greatness of that kingdom, and the finished work of its glorious King, sing that song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

These rambling thoughts have been written some time, but fearing that they would afford no comfort to the saints, I failed to forward them for publication in the SIGNS; but I now submit them to the brethren editors, who will dispose of them as their better judgment may dictate, and believe me affectionately yours,

H. COX.

GHEAT, Ky., Nov. 24, 1882.

OCCOQUAN, Va., Nov. 27, 1882.

DEAR BRETHREN BEEBE:—In examining some old copies of the SIGNS OF THE TIMES, I noticed the following experience of the late Elder R. C. Leachman. I have thought that its republication would be of general interest to your readers, and of special interest to those among them who were personally acquainted with Elder Leachman. The SIGNS containing it is dated at Alexandria, October 5th, 1838. Valiant soldiers of the cross and dear brethren who were the readers and writers of the SIGNS of that day, have been called from these earthly scenes, to realize the eternal joys of the blessed; but "The sword of the Lord and of Gideon" still strikes terror among the "King's enemies." Elder Leachman occupies a prominent position among those who have been called to lay their armor by. He was well known among our churches as a faithful and fearless preacher of truth, and his labors were greatly blessed in confirming the churches in "the faith which was once delivered unto the saints."

I remain, as ever, yours in fellowship,

WM. M. SMOOT.

GROVETON, Va., Sept. 29, 1838.

DEAR BROTHER BEEBE:—Having read in your valuable paper a relation of the experience of many of my dear brethren, unknown to me in the flesh, I have thought perhaps something of the same kind from me would not be altogether uninteresting, particularly to those who once knew me as an enemy to God by wicked works.

I, as all others, was conceived in sin and brought forth in iniquity, and suffered to live in a course of rebellion against God, (not, however, without considering myself as good as other people,) until it pleased God the Holy Ghost, in his own good time, to quicken me, and show me

the depravity of my nature, and to cause me to see for the first time that I was the chief of sinners. This appointed time was in September, 1828, while I was in the woods with some of my companions gunning; thus showing me that it is "Not by might, nor by power, but by my Spirit, saith the Lord." I immediately left my companions and ran to the meeting-house, about a mile distant; but instead of finding anything there to alleviate my distress, all that the preacher said seemed to condemn me and drive me to despair. I returned home with a full determination of making amends for my past life, by devoting myself to the service of God. I excluded myself as much as possible from society, read my Bible, prayed often, attended meeting regularly; and notwithstanding all this, found myself growing worse and worse every day, until finally I went far beyond where I had ever been before in sin. But O the heart-rending reflections that would tear my soul on retiring from scenes of vice, in which I had been participating! I would sometimes try to pray, but every word seemed but pronouncing my own condemnation. Sometimes I would appoint a period when I would become religious; but God's way is not as our way. He in his time revealed himself to me, and showed me where I was and what I was. This took place in August, 1837; and then again I set out, with all the zeal of a Pharisee, to work out just such a righteousness as I thought my soul needed. Not to attempt a description of my performances, such as reading, and praying whenever an opportunity offered, and retiring in the deadness of night into the open field to pray, I will pass to the day when I humbly trust the Lord removed my burden of guilt. It was on a Sunday morning in October. I started and walked to a piece of woods about a mile and a half distant, and when in the midst, where I thought no eye could see me nor ear could hear but that of God, I fell upon my knees, determined to resign myself into his hands and sue for mercy; but alas! no mercy came. I was startled by a puff of wind among the rustling leaves, and arose, sorrowfully to wend my way home again, concluding that there was no mercy for such a vile sinner as I felt myself to be. But while walking the road there came a feeling over me which may be felt, but can never be described. I saw the justice of God in damning me, and was ready to submit to it. All my good works seemed as so many sins, and I did not think the execution of the sentence of condemnation could be delayed one moment; consequently all my prospects, both for time and eternity, were blasted, and I was completely stripped of everything on which I had before depended. At this moment it occurred to me that I had that morning read the account given of the death of Jesus by one of the evangelists, and it was applied with such force and power to my mind, that I took hold of it as belonging to just such

a creature as I was. My load of sin was gone, and the words of the psalmist involuntarily burst forth from my lips, "What shall I render unto the Lord for all his benefits toward me?"—Psalm cxvi. 12. "I was brought low, and he helped me." Tell me, christian reader, was it so with you? Would it have afforded me any consolation in this extremity to have been assured that Jesus died to save his people, his chosen, and that they would be all surely saved, without having an evidence that I was one of that favored number, or without having a personal application of his atoning blood to cleanse my poor, polluted soul? It was this that my poor soul rejoiced in on that day, and this that will cheer my gloomy mind amidst all the corruptions of my nature, to have a good hope, through sovereign and unmerited grace, that Jesus died for me. In December following I tried to tell the people of God what I have in substance here written, whereupon I was received, and baptized by our beloved brother Trott on the day following, and added to the church at Bethlehem. A brother remarked to me, "You may conclude that all your troubles are at an end, but the warfare has but just begun;" and so I have found it. But I can sometimes say, in the language of the poet,

"Dear Lord, though bitter is the cup
Thy gracious hand deals out to me,
I cheerfully would drink it up;
That cannot hurt which comes from thee."

Thus, my brother, I have attempted to give you a history of my experience, with your request in view, that all communications should be short. If you think it is in any way calculated to subserve the cause of truth, you are at liberty to publish it, but not to the exclusion of more profitable matter.

Yours in the bonds of the gospel,
R. C. LEACHMAN.

St. Elmo, Mobile Co., Ala.

DEAR BRETHREN IN CHRIST:—While others of our Father's children are contributing to the household of faith, it seems that my own soul is drawn out in that way. I feel to have been blessed in the perusal of those rich fruits that have been borne to me from a far country, through the columns of the SIGNS, and my heart has been made to rejoice from the effects it has produced and is producing, not only in my own soul, but through our section of country as far as it is read. I feel too unworthy and too illiterate to write anything for our precious paper, but I want to talk a little with you any how, hoping you will pardon me for my weakness; and I know if you knew my feelings, together with the loved family of God, you would at least put up one petition to the King's throne for me. I was born in the state of Georgia, of good and respectable parentage, members of the Old, Primitive Baptist Church. My dear mother died when I was quite small, and father also died when I was about fourteen years of age, which left me without a guardian's hand to lead me, or a counseling voice to direct me

through the allurements of the world and the sin that was in me. I soon forgot the tender cords of kindred nature, and became allied to a sinful and ungodly world, where I spent many of my youthful years. As the nature of sin is to lead into sin, so I went on in rebellion against God, disgraced myself, and made myself to be abhorred by all but those of my wicked associates. But I was found out by some means. My wickedness began to be burdensome to me, though I strove along. I could not leave my old companions, for it seemed that I was married to them; yet my love for those evil practices began to grow cold. My mind would reflect back occasionally, remembering my old grandfather, who, after mother died, had taken me to raise. Though I was very small, only about three years old, I remember the old Bible-stand, and the old white head that occupied that sacred place every night. I did not remember the words he spoke, but I remember my place, which was by his side, and his tender hand upon my head. I thought to myself, what are you doing here? Where are you? Well, I began to be exercised about myself, how to get out of this place, being now about thirty years old; and counting minutes for miles, I found myself so far away from home that I seemed to despair of any hope at all of ever gaining a place where I could feel to be with the blessed.

Well, there was something that kept working in my mind, contrary to what it had been. I began to hate my old companions, and would try to shun their company, and by and by I began to hate myself. I began to loathe my own life. I looked back, and it was a long way. I could not mend the broken law. I looked down, and I could behold nothing but flames; to look up, I could not. The heavens were crusted against me. To pray, I could not, for I had no one to pray to. "What shall I do?" was my cry. I got in such a condition that when it was day, I wished it was night, and when it was night I wished it was day. I wearied myself, and worried until it came to me, "You have sinned away the day of grace;" and I tried to say, "Eat, drink and be merry to-day, for to-morrow you die." But I could not do that. I resorted to every means for a little rest, but found none. When I had forsaken my wicked associates, when I had laid down my evil practices, I found there was yet a still greater monster I had to contend with, which was a wicked heart. I was trying to pray and keep back my feet from forbidden paths, keep back my hands from doing evil, keep back my tongue from using deceit, when a sudden flash came across my mind, which was almost in words, "You should rather pray for a sanctified heart; for it is from an unsanctified heart that all these evils are gendered." Here I stopped. I had had the law pretty well before me, and had gotten some sort of a picture pretty well made; but this destroyed it all. My eyes were turned within, and it seemed that I was in a worse condi-

tion than ever before. What a wicked heart I had! All that I had been trying to do was evil; trying to deceive, not God, for he had never been properly in my thoughts; trying to do something, and to tell you the truth, beloved, I know not what. Here I found trouble and sorrow. It seemed when I had been cast down before I had cried, "What shall I do?" But, beloved, I found that that was not the cry for me, for I found I could do nothing; that my poor heart was so deceitful, and desperately wicked that there could come no good thing from it. I was for some time in this condition, and my only cry was, "Lord, have mercy upon me." I did not think there was any salvation for me. My poor heart sunk within me, and my body was reduced to a frame. I felt that I was lost; yet I would cry for mercy. I read the Scriptures, and I found it written there that Jesus came into the world to save sinners; but I could not find anything there for me. I could see nothing in me to merit salvation. Finally something said to my mind, "Hope, hope in God." I was encouraged from that moment. Then my prayer was, "Lord, save me for thy mercy's sake." I had read of Jesus' coming into the world to save sinners, and I had heard it preached from my childhood; but all the reading and preaching had as yet only darkened my mind; and why? Because I had never yet heard it. I had never yet had the Spirit given me, without which it is impossible to hear or read with the understanding, or to know anything of the things of God. But when hope came, it seemed to set me behind everything, or to set everything before me. "My flesh and my skin hath he made old: he hath broken my bones: he hath made me desolate." Well might the Lord say, "My ways are not your ways, neither my thoughts your thoughts." What is hope that it should visit one so unworthy, one so poor, one that has done so much against God, trampled his mercy under foot, and done despite to the Spirit of grace. Yet hope came, came in its own way, and at the appointed time; and I believe that every child of God has it at the appointed time. I believe God's children are all in his hand, and are kept until the time appointed of the Father; else it would not be of grace. But that his grace may appear all-glorious, he hath hedged his people about with hewn stones; and notwithstanding they can see no way, it is that hope may be received and appreciated as an anchor of the soul, both sure and steadfast. When hope came, light came, and all the heavenly train. This hope is Jesus; Jesus in the heart, in the soul, the hope of glory. I cannot tell you what were my feelings just at the time the hope came, but I can tell you everything was different from what it had been with me. I felt that I had by some mysterious process been lifted out of a place where there was no light, a place where there was nothing but vanity, a state where there was no

hope. Could I tell you, beloved, I would tell you nothing but what all the dear children of God have felt. That is a joy inexpressible and full of glory. O! I thought then that I never would sin any more; but alas! it was not long till one said, "Up and be doing; you have no continuing city here." And since that time I have felt as one in a strange land; but that blessed hope, though sometimes very small, continues to stay with me, else I would be again entangled and overcome of the evil one. When hope came, then it seemed that I could read, and then I could hear; but not until then. Then I could wait on the Lord; but before that I could not wait. I thought I must do something any how: so I worked and pulled until I had to stop. How can a poor, ignorant child do any better, especially when they are taught to do it? I heard a Missionary Baptist preach once, using Paul's prayer for a text, and enforcing the necessity of prayer upon his congregation, telling the people, "If you cannot frame a prayer, ask the Lord what to say and what to do; for he has said, 'Ask, and ye shall receive; seek, and ye shall find,' &c. And verily I thought it was good preaching. I never had thought that those were the words of a converted man, and was the breath of a christian; but when hope came, I could see that it was not the prayers of a sinner that made him a child of God. These things were dark to my mind, until it pleased the Lord to reveal his Son in me the hope of glory; and, beloved, I now live in hope. I hope to hope unto the end; for I feel when my hope is strong, Jesus is near. So closely connected is Jesus and hope, that sometimes I am persuaded they are one. It is said of Jacob, that the Lord found him in a waste, howling wilderness. He led him about and instructed him; he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him.

I fear I am running this scribble too far. Beloved, if I am saved, it is by grace, which 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. Paul said as soon as he was converted, "Lord, what wilt thou have me to do?" Beloved, if I am a child of God, I feel to be the least. Sometimes I feel to rejoice and thank the Lord that it is as well with me as it is. At other times I feel that I am only following afar off; for I find a law in my members, that when I would do good, evil is present with me. Brethren Beebe, this is at your disposal. I give it to you as a small scrap of my travels and exercises of mind, hoping I have an interest in that blessed Savior who hath trodden the winepress alone, and hath obtained eternal redemption for all that the Father gave him. I remain yours as ever to serve in the bonds of christian love,

J. R. S. BULLARD.

JERSEY CITY, N. J., Nov. 20, 1882.

DEAR BROTHER:—I read the editorial in the SIGNS of the 15th inst., with satisfaction, and, I hope, with the spirit in which it was written. I feel assured that it is seasonable, instructive and profitable. There is no ordinance instituted by the great Head of the church for continual observance by his people, that has impressed my mind so forcibly and searchingly, or given me as much anxiety, as the solemn ordinance of the Lord's supper. I have never refused or refrained from communing with the brethren when I have had the opportunity; yet for years I was harrassed by those impressive words, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." None but the Searcher of all hearts, and myself, have known the anguish I have endured, while partaking of the emblems of the broken body and shed blood of the dear Redeemer. At length it became a subject of prayerful inquiry and experimental research, hoping the Spirit would show me the true meaning of the Scriptures relating to the ordinance. While I was thus exercised, I was reading 1 Cor. xi. 29, and these words seemed to contain a peculiar and irresistible force, "Not discerning the Lord's body." It became impressed upon my mind that a proper discernment and appreciation of the Lord's body was some how associated with the question of our worthiness to commune with the church. With this impression the inquiry arose in my mind as to whether the Spirit had ever revealed to me the body of Christ; and if so, what has it to do with my experience in participating in the Lord's supper? The language of the apostle in 1 Cor. x. 16, 17, seemed appropriate to the subject, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." Again in 1 Cor. xii. 12, "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." Now these Scriptures, with many other portions, corresponding with my experience, led me to conclude that a proper discernment and appreciation of the body of Christ, the church, are the fruits of the Spirit which manifest our worthiness to partake of the ordinance of the Lord's Supper. Entertaining a hope that in the mercy and goodness of God I have been permitted to discern the true church, which is his body, indissolubly united to Christ, the Head, and that I have found an humble place among the members of his body, I find in keeping his commandments there is great reward, and it is a happy privilege to participate in the ordinances of the Lord's house. I know of no excuse for me to refuse to commune with a branch of the church of Christ, where the body of the church are walking in gospel order, and I am orderly. And to turn my back

upon the entire church, because of maltreatment from, or ill-will toward an individual member, would subject me to a reprimand from my own conscience, and a serious inquiry as to whether I had ever discerned the body of Christ. The beauty and propriety of what is usually called close communion, appears in this, that it excludes all those who cannot discern the true church, and who are ready to go through the form of communion with any sort or kind of society calling itself christian; thereby giving evidence that they have no discernment of the body of Christ. Again, the so-called church that throws its doors wide open to the world indiscriminately, furnishes ample proof that it neither discerns or regards the Lord's body.

Conscious of my own imperfections, and sensible of the fact that I am a sinner, I claim no place in the house of God, or any of the blessings thereof, only in the name and by virtue of Christ the righteous, who is made unto the quickened sinner, wisdom, and righteousness, and sanctification and redemption. O that I may "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." Then will I be permitted to participate with joy in all the ordinances of the church, rejoicing in the promises of God our Savior, in hope of a blessed immortality.

Having occasion to write to you, I have taken the liberty of expressing a few thoughts upon a subject which to me has been, and is now, of vast importance, not for publication, but simply to improve my leisure hours; and I submit to your personal consideration such thoughts and views as I have on the subject of the late editorial in the SIGNS OF THE TIMES.

Yours in christian fellowship,
W. W. MEREDITH.

BEAVER, Pa., Nov. 26, 1882.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Unsolicited, we assume the liberty of forwarding you a few brief comments on the twenty-fifth verse and twenty-first chapter of the gospel according to John. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The accredited "Deist," Thomas Paine, and infidels, use this language of John derisively, in mocking contempt, as a kind of stereotyped, unanswerable argument against the truth of the Scripture. They appear to construe this language of John as though the world or the earth's surface would not have sufficient space, amplitude or capacity to contain the bulk or volume of the numerous books requisite to describe in detail the things which Jesus did. This does not accord with our view of the subject. John says, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written that ye might be-

lieve that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name."—John xx. 30, 31. Also, "But though he had done so many miracles before them, yet they believed not on him," &c.—John xii. 37. Again, "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables," (or dark sayings to them). Here are brought to view two different and distinct generations or manners of people; the one "a perverse generation,"—Matt. xvii. 17, Luke ix. 41, an "untoward generation,"—Acts ii. 40, "which were blinded,"—Rom. xi. 7: the other "a chosen generation," a "peculiar purchased people,"—1 Peter ii. 9. Elect vessels of mercy chosen in Christ ere time began. I further assume it will not be irrelevant for me (a vile sinner that I am) to state here that the preparations of the heart in man, saving belief, evangelical repentance, the faith of God's elect, coming unto Christ, the mysteries of the kingdom, a circumspect walk, all holy conversation, their acceptance in the Beloved, and all else that pertains to eternal life are free gifts bestowed upon the heirs of immortality. But to return to our first Scriptural reference, John xxi. 25. "I suppose the world itself could not," &c. By the term world here used, we infer the inhabitants. The people were intended, the same as when it is said, "Then went out a decree from Cesar Augustus, that all the world should be taxed."—Luke ii. 1. The people evidently comprised the world under contemplation. Now we approach what we conceive to be the key that unlocks the seeming difficulty, which is embraced in the strict synthetic definition of the word *contain* in the text, which signifies, to have capacity for, to comprehend, to understand. (See Webster's unabridged). Therefore the Lord of heaven and earth, having hidden these things from the wise and prudent, and revealed them unto babes, as seemed good in his sight, or, in other words, not having given the world capacity for, power or ability to comprehend or understand of itself the many miracles and signs which Jesus truly did in their presence, many of which are testified of in this book, it would avail no further, or aid no more for the world to spiritually contain, to have capacity for, to comprehend or understand, if they were written every one, and so placed in evidence. It would not matter how much the light might shine in a dark place, the darkness would not comprehend it. Even his own people, who were sometime darkness itself, only become light in the Lord by revelation of his power in demonstration of the Spirit. "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. "But he that is spiritual judgeth [or discerneth] all things," &c. That is, he is given discriminating gifts to contain or comprehend the secret of

the Most High, which is with them that fear him, "even the Spirit of truth whom the world (people) cannot receive," not having been given capacity to contain, comprehend or understand.

If what we have crudely presented is not in harmony with divine teaching, will you, or Elder Smoot, or any others, please instruct us more perfectly. And should this communication monopolize your space for better material, of which you appear to have an abundant supply, or should you deem it inappropriate, reject it.

I am, believe me, yours respectfully,

E. T. COOPER.

DELPHI, N. Y., March 7, 1882.

ELDER MARVIN VAIL—DEAR BROTHER:—I received your letter, and was glad to be remembered; and it is truly encouraging to a little, weak one, like myself, to know that even those whom God has called to proclaim his truth, experience the same conflicts in the flesh; and then to go back to the record of God's dear Son, and there read that he was tempted in all points like as we are, yet without sin, and that he knoweth how to succor them that are tempted. Satan may be permitted to harrass, but it is for the trial of our faith, which is more precious than gold that perisheth. Dear brother, I experience a great deal of darkness and barrenness of soul.

"Filled with unbelief and sin,
Can I deem myself a child?"

But even in all these things I can see the hand of God, teaching me where my strength is, weaning me from self, and drawing me nearer to him. I cannot boast of any goodness by nature. I often feel the workings of Satan, causing a restless spirit of unbelief; but sometimes the dear Lord comes, and tells me that he has prayed for me, that my faith fail not; and then I suddenly feel my feet placed upon a rock, and a song is put in my mouth, even praise to his name. Things that looked crooked, are made straight; the rough places are made plain; and as Elder Chick says in the last SIGNS, "There is not one such experience that you would now lose for worlds. When we are passing through our winter seasons, the sap is returning to the root, our hope is taking root downward, and will, perchance, bear fruit to the honor and glory of God." How exceeding precious are the SIGNS, and how comforting to see that the Lord is able to sustain the truth throughout all generations. Not one good thing that he has promised Israel shall fail them. How sweet to believe that all is finished, though so much remains to endure; to find danger undiminished, yet to hold deliverance sure. I have wondered sometimes why there were a few here and there, almost reduced to nothing, as a solitary child somewhere, who has no brother or sister to talk with. But the Savior led his disciples into a desert place, to show his love and power unto them, for he had compassion on them; and

even now, when his children feel that they have a little food, he blesses the few loaves till they eat and are all filled. He will not forget any of his solitary little ones.

"Midst sands and rocks, your Shepherd's voice
Calls streams and pastures thence."

You say the stronger the truth is presented, the better you relish it. You speak of my own feelings. I want the plain unadulterated truth; nothing else will nurture a child, or cause it to grow in grace. Dear brother, I should like much to see you again. I hope the time may come when I shall. May the Lord keep you; "for the time will come when they will not endure sound doctrine;" but may you be enabled to hold fast the form of sound words, and while you are feeding the flock, may your own soul be fed from the bountiful hand of God.

Your unworthy sister,

C. M. FUGGLES.

THE NAME.

DEAR BRETHREN BEEBE, AND READERS OF THE SIGNS OF THE TIMES:—I desire to express some thoughts in regard to the significance of names given to persons, as recorded in the Scriptures of truth. I observe, first, that both the Savior and John the Baptist were named before their birth. The angel said to Mary, "Thou shalt call his name Jesus; for [because] he shall save his people from their sins." There are many appellations given to him, and all are significant and expressive of his character and offices. And there evidently is union between Christ and the church; for the church is called by his name. The prophet Jeremiah says, "This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. xxiii. 6. Also, "This is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. xxxiii. 16. As the wife takes the name of her husband, so in like manner "the bride, the Lamb's wife," is called by his name. "We will rejoice in thy salvation, and in the name of our God, we will set up our banners." "That men may know that thou, whose name is JEHOVAH, art the Most High over all the earth."

Also, the angel said unto Zacharias, "Thou shalt call his name John," which signifies, "Gracious gift of God." Zacharias being speechless, called for a writing-table, and wrote, "His name is John," thus fulfilling what had been said by the angel.

God commanded his chosen witnesses to preach and testify that Jesus was ordained of God to be the Judge of quick and dead, and that through his name whosoever believeth in him shall receive remission of sins. "And in his name shall the Gentiles trust." "Therefore my people shall know my name."—Isa. lii. 6. "They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee."—Psalm ix. 10. He that believeth on him is not condemned; but he that believeth not is condemned already,

because he hath not believed in the name of the only begotten Son of God."—John iii. 18.

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

Each and every name and appellation by which the "blessed Savior is known, is doubtless full of meaning. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father, David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32, 33. Holy is his name, and his mercy is on them that fear him, from generation to generation. He hath put down princes from their thrones, and hath exalted them of low degree. He hath hidden the things of the kingdom from the wise and prudent, and hath revealed them unto babes. "Let the poor and needy praise thy name." Help us, O God of our salvation, for the glory of thy name, and deliver us, and purge away our sins for thy name's sake. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Dear brethren, I feel entirely unworthy and incompetent to write in the name of the only begotten Son of God; but I submit the above to the editors of our much esteemed SIGNS OF THE TIMES.

J. P. CONAWAY.

ARCADIA, Ohio, Nov. 23, 1882.

CANTON, Vanzandt Co., Texas, Nov. 19, 1882.

ELDER G. BEEBE'S SONS.—DEAR BRETHREN:—I expect to send my remittance soon for the SIGNS OF THE TIMES and for the Church History. And while writing, I wish to speak of the Union Association of Texas, which is the first organized in the state, and has so far enjoyed peace and harmony in sentiment and action. Its last annual session was held with Mount Olive Church, Henderson County, Texas, commencing on Saturday before the second Sunday in last month, and was well represented by ministers and messengers from other associations. About twenty ministers were present. The business of the association was transacted without anything occurring to mar the peace and fellowship of the body. The preaching, for the most part, was able and to the point. The theme was salvation by grace alone, through the merits of the death, sufferings and resurrection of the Lord Jesus Christ. The ministering brethren were not learned in the arts, sciences and wisdom of this world, but they bore witness to the truth in pure language, not being mixed with the Ashdod dialect; and we took knowledge that they had been with Jesus. Nicodemus, when he beheld the wonderful works of the Savior of sinners, addressing him said, "We know that thou art a teacher come from God; for no man can do those miracles that thou doest, except God be with him." And so it is now; unless God be with his ministers, and give them of his Spirit, they are un-

able to preach the gospel of the Son of God, which was to the Jews a stumbling block, and to the Greeks, foolishness; but to them who are the called according to his purpose, it is the power of God and the wisdom of God, to both Jew and Greek; and none others except the "called" can understand. The hearing ear, the understanding heart, and the power of perceiving spiritual things, must come from the Father of lights; for except ye have the Spirit of Christ, ye are none of his. Through that medium we can understand his speech.

Yours to serve,

E. J. PARSONS.

NEWBURY, Ontario, Nov. 16, 1882.

DEAR BROTHER BEEBE:—I hope this will find you in the enjoyment of a measure of health, which is a very grateful blessing from our heavenly Father's hand; but above all things, I wish that you may be in health and prosperity in soul matters. As for myself the dear Lord has been very gracious. I have been favored with health of body, and in spiritual things the Lord has been very merciful. I do not know that at any time since the Lord first revealed his salvation to me, a poor, vile sinner, I have been caused to endure more of the plague of my own heart, than in the past few months. But O! how wonderful, how unsearchable, are the ways of our God. I have found even all my vileness, wretchedness and deformity to be among the all things that work together for good. I have, I trust, been humbled in the dust before my God, while I have been ready to contend for the doctrine, and to acknowledge, "In my flesh dwelleth no good thing." But O! how amazed have I been, not only to discover the absence of any "good thing," but to find the root of every horrid vileness. O! what shame, what anguish of soul, have I experienced; and I think I have known a little of what it is to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" And so low have I sunk that the enemy has suggested that I should never experience deliverance, but be engulfed forever. But he that saith, "I change not," has not given me over unto death. To the praise and glory of his grace, I have proved that "He that first made me, still keeps me alive;" and the Lord Jesus, the beginning of my confidence, I am led to see is my only confidence still, my precious hiding place, my hope, my salvation, my all. And in him I have been instructed to hope for all that I need, for time and eternity. "The Lord will give grace and glory." O what mercy is this! for I am a wretch undone, without God's sovereign grace. And how comforting, dear brother, it is to prove that his grace is sufficient; there is no lack; it never falls short. But

"When we have sunk exceedingly low,
Just ready to give up,
His grace has raised our souls unto
A comfortable hope."

Thus in the midst of all my emptiness, sinfulness and distress, our glo-

rious Lord has led and favored me to come, through our great High Priest, with boldness unto his throne of grace, and, O, most wonderful to tell! I have found grace to help in time of need. "Having therefore obtained help of God, I continue unto this day." And not one moment longer can I continue but by the grace of God. Though I often feel to "fail of the grace of God," in love to my soul, he has made his grace abound toward me; so that I have felt to have all sufficiency in all things. O that the Lord will ever keep me relying on him! And from him may all his saints have grace that they may serve God acceptably with reverence and with godly fear, for our God is a consuming fire.

FRED. W. KEENE.

"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."—Isaiah l. 10.

How abundant are the encouragements recorded in the word of God to his manifest people! "Though now for a season, if need be, ye are in heaviness through manifold temptations: [the reason given,] that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Let no christian, then, expect to be long on pilgrimage without meeting with more or less discouragements by the way. It is certain that some of the dear people of God are called to pass through greater trials and darkness, even an horror of great darkness, than are others of the saints. When I had been in the christian path a few years, I was called to pass through a horror of great darkness of mind. I have never found language adequate to express it. The Lord "doth not afflict willingly nor grieve the children of men." In my case, although I could not at the time see the good of this trial, I now believe I had to walk in this path to teach me a lesson I was not to learn in any other way. The Lamentations express it in few words: "He putteth his mouth in the dust; if so be there may be hope." This gave my self-righteousness the death blow. In this soul trouble I was taught my utter dependence on divine power to work all my works in me; and to this day a single expression that savors of human ability, is most distasteful to me. The Lord, the Spirit, first gives saving faith, and then exercises his own people in order to their understanding the nature and design of this grace that they are made the partakers of. "Ye are my witnesses, saith the Lord."—Isa. xlii. 10. "This people have I formed for myself; they shall show forth my praise." As Elder Durand lately remarked in one of his sermons, "What the Lord works in his people, they work out." How can it be otherwise? "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in

them."—Eph. ii. 10. "For as the body without the spirit is dead, so faith without works is dead also." "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in [not for] his deed."—James i. 25. Thus the saints of God are made to coincide with the fact that "Faith has a prevailing influence upon the will; it draws the affections, and renders the whole man obsequious (or obedient) to the gospel. By this faith we are said to be justified."—Romans v. 1.

"Manifold temptations." Some good writer explains the "manifold" something in this way: "A piece of cloth that is folded together, having many folds;" "showing that the christian temptations may be trials of various kinds." This elucidation of the text suits me very well. The poet has it thus:

"God in Israel sows the seeds
Of affliction, pain and toil;
These grow up and choke the weeds,
Which would else o'erspread the soil."

The carnal mind in the saints never becomes spiritual; hence the warfare. It is only at such times when grace has the ascendancy in the heart, that I can feelingly say before God, "Not my will, but thine, be done." Yet, blessed be God, I can recall times in my experience (and that, too, very lately) when I have been enabled to say this, my will being swallowed up in the will of God; much like two drops of water joining, and so becoming one. O what sweet peace of mind follows this blessed frame of feeling! Yet the christian at times is so indulged as to be enabled to say with child-like confidence, "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."—Acts ii. 28.

On the first Saturday and Sunday in September I was again privileged to meet with the dear brethren and sisters with whom I am in church fellowship. There were two added to our number by baptism. What a great privilege I esteem it to sit at the Lord's table to commemorate his dying love! At the church meeting on Saturday there appeared freedom, a sort of home feeling with those of the brethren and sisters who expressed their feelings. I was enabled in a feeble manner to speak of a very precious visit I had from the Lord on the twelfth of August. I have experienced but few such seasons of holy communion with my dear Lord in the many years I have been brought to fear his precious name. This visit from the Lord is still fresh with me. A short time previous to this blessed visit my mind was much drawn out in holy meditation on these two words, "Lord Jesus." I was as never before enabled to enter into the spiritual meaning of that Scripture, "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. So beautifully did I see my Redeemer's complex person, as God, man, Mediator, and in spirit was enabled to draw near, and address him as my Lord and my God.

"Grace all the work shall crown
Through everlasting days;
It lays in heav'n the topmost stone,
And well deserves the praise."

Affectionately your sister,
R. H. BODMAN.
NAUGATUCK, Conn., Sept. 13, 1882.

CLIO, Genesee Co., Mich., April 3, 1882.

DEAR BRETHREN BEEBE:—We have felt for a long time that we would like to thank you for sending the SIGNS OF THE TIMES to us. We have not words to express our heartfelt gratitude to you. Your dear father and mother have passed away, and I know they are greatly missed. Well do I remember the first time I heard dear Elder Beebe preach. It was the first Old School Baptist sermon I had ever heard. I could truly say that I had never before heard preaching like that; and from that time, I hope, I have loved the doctrine as preached by the Old School Baptists. I feel established in the truth, though I feel that I am the least of all. I feel a desire to tell the church at Middletown that I still love them, and not a day passes in which I do not think of the good meetings I used to enjoy so much.

"How oft I've seen your flowing tears,
And heard you tell your hopes and fears!
Your hearts with love were seen to flame,
Which makes me hope we'll meet again."

I hope you'll all remember me
If you on earth no more I see:
An interest in your prayers I crave,
That we may meet beyond the grave.

O glorious day! O blessed hope!
My soul leaps forward at the thought,
When in that happy, happy land,
We'll no more take the parting hand."

Sometimes I feel that I am not worthy of a place in the church, or I would not be separated from them as I am; but I cannot give up my hope. "O Lord, thou knowest," is often a great comfort to me. He knows why I am here, and what is best for me. I am often comforted in thinking that our Savior was a man of sorrows and acquainted with grief. He was tempted in all points like as we are, yet without sin, and he is able to succor them that are tempted. We feel very lonely here, and would be very glad to receive letters from any of the dear brethren and sisters. My husband joins me in sending christian love to the dear brethren and sisters.

Your unworthy sister, if one at all,
MARY E. HOFFMAN.

MINUTES

OF
ASSOCIATIONS AND OTHER MEETINGS.
We would call the attention of brethren throughout the country to the fact that we are prepared to print and distribute the Minutes of meetings as cheap and in as good a style as any office in the United States. We frequently receive copies of Minutes printed by parties who do not belong to our order, and therefore have no idea of what is meant by the writers, and consequently frequent serious blunders are made. It costs but a trifle to forward the manuscript or return the printed Minutes by mail from any part of the country, and we therefore solicit our brethren to send us their Minutes and our patronage should be kept within our own borders.

CIRCULAR LETTERS.

The Elders and messengers composing the First Regular or Old School Baptist Association called Kansas, in session with the West Union Church, in Atchison County, Kansas, Sept. 29th, 30th, and Oct 1st, 1882, to the churches composing our body, whose messengers we are, sendeth christian salutation.

DEAR BRETHREN IN THE LORD:—The time is come when you will expect to hear from us through what is called a Circular Letter; and while we attempt to write a few thoughts, we pray God that he may guide us in the way of truth. As a foundation for a few remarks, we will call your attention to the words recorded in John xiv. 2, "In my Father's house are many mansions." Every Bible reader knows that these are the words of our Lord Jesus Christ. But what is their meaning? For if we fail to understand their meaning, we fail to understand his language. By the expression, "My Father's house," we do not understand him to mean a building such as we make to live in, but a certain family of people. "For the Lord's portion is his people, Jacob is the lot of his inheritance." It is also spoken of as the house of Israel. And in Genesis xxviii. 16, 17, we read, "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and 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.

We might add many more proofs, for we find that not only the prophets, but also the apostles, have given their testimony. Peter says, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." He beautifully this harmonizes with the expression of Paul to the Gentile believers, "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."—Eph. ii. 19-21. So we understand the Savior to mean the spiritual Zion, the whole household of faith. Nor do we understand it to be the work of men, nor upheld by powers of men; for it is the work of the eternal God, and is made manifest in time to all the heirs of promise, according to the will of the Father.

er. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii. 39.

The little space of a Circular Letter will not allow us to dwell further on this part of the subject. We understand that the Father's house is the church of the living God.

Now, let us notice the latter part of our text. Mark the expression, "In [not out of] my Father's house are many mansions." We understand this term, "mansions," to mean places of rest, which we call churches; yet there is but one church. "Husbands, love your wives, even as Christ loved the church, and gave himself for it."—Eph. v. 25. 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, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."—Heb. ii. 11, 12. So the several branches of the church, or mansions, are our resting places on the earth. Thus we see there is but one family; all of the same Father, and Jesus Christ is their elder Brother. And we see they are not earthly ties that bind us together, but ties of the eternal Spirit, and the relationship never can be severed; yet in the world ye shall have tribulation. And Paul says, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Are there not some of our brethren, who are near and dear to us, who seem to be drawn to strife and contention about words? Who can tell how many children our heavenly Father has? It is an innumerable company that no man can number. Jesus said to his chosen ones, "Ye are not of the world, but I have chosen you out of the world." Then why should we be conformed to the things of the world? O that the God of heaven would grant us peace throughout the household of faith, and give us the spirit of true devotion to him, who is able to keep us all from falling; to whom be glory forever. Amen.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

CORRESPONDING LETTERS.

The First Regular or Old School Baptist Association called Kansas, in session with the West Union Church, in Atchison County, Kansas, Sept. 29th, 30th, and October 1st, 1882, to the sister associations and brethren with whom she corresponds, sendeth love in the Lord.

BELoved BRETHREN:—Through the goodness and mercy of our God, it is again our high and joyous privilege to assemble together. Our hearts have been made glad by the receipt of your letters and messengers. The Lord has been pleased to send a number of his faithful ministering servants, who have not shunned to proclaim with great plainness of speech the unsearchable riches of Christ. We desire to be truly thankful to the Lord our God, and to feel that we are in communion and fellowship with those who love

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1882.

HONEST INQUIRIES ANSWERED.

"THE Bible says, 'Go ye into all the world, and preach the gospel to every creature,' (Mark xvi. 15,) and the Old Baptists do not do this. Another trouble is, if the Old Baptists are right, why do they not prosper more? Another is, if the Old Baptists are right, why does not their preaching accomplish more, and why have they diminished since the division? Another trouble is, why do the Old Baptists say, 'We have no message for the sinner,' when Paul preached to idolators?—Acts xiv. 15-17; xvii. 30, 31. Another trouble is the following passages, and others I might mention of like import, which seem to oppose the Old Baptists' view of atonement: John iii. 16; 1 Timothy ii. 3, 4; 1 John ii. 2.

HONEST INQUIRER.
REPLY.

The above extract is from a private letter of one who is an ordained minister among those claiming to be Baptists, who hold the Fullerite doctrine of a general atonement, and its legitimate sequence of Arminianism. It is in no assuming spirit that we endeavor to comply with his accompanying request for help, in briefly examining the texts to which he refers as presenting difficulties in his view of the doctrine held by the Old School or Primitive Baptists. Before we consider the texts cited above, we will say that the whole tone of the letter from which this portion is taken is expressive of the deepest anxiety for light, and a correct understanding of his duty as desiring to follow the commandments of the Lord. He confesses that he has hated the doctrine of unconditional election, and despised those who held it; but being now convinced of that truth, he feels that he loves it.

"Go ye into all the world, and preach the gospel to every creature."—Mark xvi. 15. It is a very curious fact that those who modestly claim intelligence of a superior order should rely on this command as authority for sending men to definite fields to preach the doctrines and commandments of men. And then it is remarkable that they have failed to read the twentieth verse of the same chapter, in which we are told how the disciples obeyed the command as it was given to them. "And they went forth, and PREACHED EVERYWHERE, the Lord working with them, and confirming the word with signs following. Amen." And Paul says that this command had been fulfilled when he wrote of this gospel, "which was preached to every creature which is under heaven."—Col. i. 23. The caviler may say that this could not have been literally true at that time; but we have no occasion to discuss that question. In the sense in which the command was given, the inspired testimony declares it was fulfilled. Certainly there can be no more reliable expositor of the written word than the Holy Spirit, which directed the inspired apostle to write, "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." But our Inquirer says, "The Old Baptists do not do this." We presume that

our inquiring friend speaks from what he has heard "slanderosly reported" of the Old Baptists, rather than from personal knowledge, in this assertion. We have never known the Old Baptists to refuse to preach the gospel to any of the children of men where in the providence of God a door was opened to them. But we hope never to find them teaching for doctrines the commandments of men, or telling those who have not the love of God that they can perform works by which to bring God under obligation to save them. This would not be preaching the truth, and therefore it could not be the gospel. God has never commanded his ministers to proclaim falsehood; and every doctrine which offers salvation on conditions to be fulfilled by sinners, is false.

But as it is not of any benefit either to sustain or disprove any theory taught by men, it is well to examine what this text does enjoin, having already shown its fulfillment by the apostles, to whom it was addressed. The same disciples had been sent forth, as recorded in Matthew x. 5-7, with the express limitation of their mission "to the lost sheep of the house of Israel," and the positive prohibition of going in the way of the Gentiles, and entering into any city of the Samaritans. Until the hand-writing of ordinances was blotted out by the fulfillment of the law in the death of Jesus, this gospel must be confined to them; but now, their commission was no longer thus limited. Now, they were to go into all the world and preach to every creature; but there was a definite direction as to what they should preach. It must be the gospel, not the power of sinners to save themselves, nor yet the duty of Christians to save others; but "the gospel," which is defined by divine authority to be "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." In our day, who except the church of Christ preach to anybody this gospel? All orders of will-worshippers preach an offered salvation, depending on the will of the sinner for its efficacy, thus denying the gospel of Christ, and substituting an offered salvation, powerless for benefit to any unless made effectual by some act or will of the sinner. Old Baptists preach without restriction the gospel to every creature; if any others preach this gospel at all, we have not known of it; nor can the idol of human free will endure this "doctrine of God our Savior," which is the only gospel divinely authorized. As no finite mind can know the hearts of men, this gospel is the witness which manifests the true character of every hearer. "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—1 John iv. 6. It is the same gospel, whether written by the pen of an inspired apostle, or spoken by the feeblest one whom God has called; and every one who gladly receives the word is manifestly born

of God, and has eternal life; those who hate this truth, give evidence that they are not led by the Spirit of God. The quickening Spirit of God alone can produce that divine love; and that Spirit is no more controlled by human efforts than is the wind which bloweth where it listeth. Hence, the preaching of the gospel draws a line dividing between those who gladly receive the word, and those who hate its truth. And so the secrets of men are judged by Jesus Christ according to the gospel. Romans ii. 16. In this they who love the truth have the witness in themselves; and they who have not this love bear witness against themselves in the enmity of their carnal minds against the sovereignty of God in salvation.

In referring to Acts xiv. 15-17, our Inquirer has cited a passage as pointedly condemning the conduct of his will-worshipping associates, as anything that can be imagined. Instead of receiving the worship of those idolators, and claiming to have done the miracle of healing by their own power, and accepting, as do the popular clergy in our day, such titles as "Reverend," "Doctor of Divinity," &c., which by inspired men are applied only to God, Paul and Barnabas restrained the people by declaring themselves "men of like passions" with those who would worship them. Would our "Inquirer" have Old Baptists drift in the popular idolatrous current, rather than follow the example of the men of God here presented? In Acts xvii. 30, 31, the same idolatrous inclination was re-proved. It is not said that idolatry was approved as right in the former history of the Gentiles; but "the times of this ignorance God winked at." While the nation of Israel, whom God had blessed with the typical law and carnal ordinances, whom only he had thus known of all the families of the earth, were punished for all their iniquities, and their idolatry was visited with fearful chastening and severe judgments, during all that dispensation of Judaism those Gentiles to whom Paul was now preaching had not been so much as re-proved for idolatry. No prophets had been sent to them. It was not less wicked in them to worship idols then than it is now; but in those times of ignorance they were not favored with the light of instruction which was now given to all the world, as it had formerly been given alone to national Israel. In this sense, all men everywhere were commanded to repent, or cease to worship idols.—See Romans i. 20-32. But in the spiritual and deeper meaning of the command, which is of more importance to those who worship God in the spirit, this admonition is spoken to them in every nation who fear God and work righteousness, as illustrated in the case of Cornelius.—Acts x. 34, 35. It calls those who are serving the idols of human device, to turn from such vanities to obedience to the faith which is in Christ Jesus. And there is nothing in the revelation which God has given to author-

the Lord Jesus Christ. O that peace and love may continue to abide with us, and may we feel the blessed assurance that our God is working all things together for our good, even his poor and afflicted people.

The letters from the churches report no great increase in numbers, but give evidence of a steadfast continuance in the apostles' doctrine, being built upon no other foundation than Jesus Christ the Lord.

Our next association is appointed to be held with our sister church called Pleasant Grove, near Pardee, Atchison County, Kansas, to begin on Friday before the last Saturday in September, 1883, at 10 o'clock a. m., and continue three days, when and where we hope to meet you again by letters and messengers.

W. F. JONES, Mod.

T. J. HOUSH, Clerk.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, in session with Saline County branch of the Hope Primitive Baptist Church, Saline County, Missouri, on Friday before the first Saturday in October, 1882, and the two succeeding days; to the associations and all with whom she corresponds, Greeting.

BELOVED IN THE LORD:—We have received letters from nearly all of the several associations and corresponding meetings with whom we stand connected, each and all of them showing steadfastness in the truth, and maintenance of gospel order, and general peace, comfort and prosperity, and continued gospel fellowship. A few of those appointed to visit us have been with us, and their testimony has been interesting and refreshing. The exhibition of Christ and his salvation has been in power and demonstration of the Spirit, and has evidently been received with joy and gladness by a large and respectable audience. The ministers of the Word have come together from distant states, and the hearers have also come together from long distances, to dwell together in the sweetest communion, and for a time to have all things common, feeling that the Lord has indeed brought them to a "banqueting house." Love and comfort, joy and fellowship, have abounded; no sound of discord has been heard. We wish still to be remembered, and as much as in us lies, we feel disposed to show our consciousness of favors received, by reciprocating with ministers and messengers to you. May he who keeps Israel, grant us the spirit of gratitude, that we may walk humbly in the faith and practice of the primitive saints. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Our next association is appointed to be held with the Sugar Creek Church, Buchanan County, Missouri, to begin on Friday before the first Saturday in October, 1883, when and where we hope to receive your ministers and messengers in the love and fellowship of the gospel. May grace, mercy and peace be with you all. Amen.

R. M. THOMAS, Mod.

J. A. LYNCH, Clerk.

M. WHITAKER, Ass't Clerk.

ize one to whom this word is spoken to confer with his own carnal reason as to the propriety of obedience. He can only follow the command by turning immediately from idolatry to serve the living God. Boasting himself of to-morrow, that he will some time obey, is present rebellion. Would it become one to treat the mandate of an earthly ruler with such indifference? If not, then let not the tempter lure any lover of God into disobedience by this artful device. In another portion of his letter our Inquirer says, "Many come forth too soon; they are born before the time of promise, like Ishmael.—See Gen. xvi. 2; Gal. iv. 22. I do not want to run ahead of God's providences, in my fleshly mind." This is the same temptation thinly disguised under a false pretense of submission to the will of God. We have read of "a time to be born," (Eccl. iii. 2,) but cannot recollect anything in the Scriptures in the way of caution against being born before that time. The birth of Ishmael neither hastened nor delayed the fulfillment of the promise of God in giving Isaac as the seed in whom was the blessing.—See Gen. xviii. 10, 14. This talk of being "born before the time" is the language of Ashdod, and implies unbelief in the power of God. It is manifestly absurd in a natural sense; how much more so as applied to the birth of the Spirit. But our friend probably means to express the apprehension that he may too soon publicly avow his departure from the people with whom he stands connected. This he may do, if he is not entirely starved out there. If he can satisfy his hunger with the husks which the swine do eat, he is not yet ready to leave that land; but when he can find nothing there on which to feed, then he cannot too soon obey the gracious commandment of the Lord in following him.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. In this Scripture our Inquirer finds a seeming opposition to the Old Baptist view of the atonement. There can be no contradiction in the inspired testimony; therefore, if but one expression of that word condemns our most cherished view, it is sufficient proof of our error. But the subject is too important to be carelessly passed over. May the Spirit of truth lead us into the correct understanding of these words; for they are too full of awful importance to be either overlooked or lightly considered. They are a portion of the words of him upon whom was the Spirit of the Lord God, anointing him to preach good tidings unto the meek, and as such they demand the serious consideration of all who love his truth. The first declaration is that "God so loved the world." Remember that this God has solemnly declared, "My counsel shall stand, and I will do all my pleasure."—Isaiah xli. 10. Then, it is a necessary consequence that God was not disappointed in the purpose for which

he gave his only begotten Son. And further, it is ascribing to God such folly as would be humiliating to a finite man, to assume that he gave this unspeakable gift without any purpose or will. But in the text it is declared what that purpose was; and that purpose must be fulfilled. Then, it is certain that none who believe in him shall perish; but all such have everlasting life. Believing is the mark by which these favored ones are identified; and here all will-worshippers fall into a great error. Supposing belief to be subject to the will of the sinner, they exhort men to believe. All rational men know that this is not true of natural belief; for we have been obliged to believe many things against our will. Belief cannot exist without evidence, nor can the evidence be received without producing belief. In Hebrews xi. 1 it is written, "Now, FAITH is the substance of things hoped for, the EVIDENCE of things not seen." Then they who believe must have faith as the abiding witness within them. Have all men this evidence? Paul says, "All men have not faith."—2 Thess. iii. 2. Again, he says it is the fruit of the Spirit," (Gal. v. 22,) and "it is the gift of God."—Eph. ii. 8. Thus by the inspired record the subjects of divine grace are identified as they whom God so loved that he made this sure provision that they should not perish, but have everlasting life.

Our intelligent Inquirer hardly needs to be told that the word *world*, as used in the Scriptures, has various significations, according to the connection in which it is used. Reference to a few passages will clearly demonstrate this fact. See John iii. 17, 1 John v. 19, John i. 10, and i. 29. Other passages will confirm this diversity in the Scriptural use of this word, but it will not be necessary to cite them.

"For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth."—1 Timothy ii. 3, 4. In this connection, Paul gives directions to Timothy, and to all the gospel ministry, that prayers be made for all men; not that God would change his purpose, and give them all a chance to be saved, but that we (including all the saints with himself) may lead a quiet and peaceable life in all godliness and honesty. Then the passage cited is assigned as the reason for this direction. But if the Arminian understanding of these words were correct, it would necessarily follow either that all men are saved, or that God was disappointed; neither of which conclusions can be true when tested by the inspired record. The plain import of these words is that the saving grace of God is manifested to men in all conditions and ranks of society, whether on the throne, as David and Solomon, or humble fishermen, as Peter and John; whether outlawed criminals, as the thief on the cross, or eminently religious, as Saul of Tarsus. The "all men" in this text is unquestionably identical

with the "all" for whom Christ Jesus gave himself a ransom, as declared in the sixth verse following. This accords with the whole record of inspiration, and with the prayer of our Lord, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."—John xvii. 9.

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John ii. 2. In this expression the same specific use of the word *world* is the key to the meaning expressed. Instead of confining the glorious declaration to the Jews, one of whom John was by natural birth, he writes the wonderful truth that this propitiation atones for the sins of all in every nation or time in whom the Spirit of Christ has produced that faith which enables them to believe in him. Arminians and Fullerites are debarred from relying on this text to sustain their theories, since if it be claimed that Jesus is the propitiation for all the sins of all the human race, either universal salvation is the result, or that propitiation saves no one. No conditional theory can be supported by this text. If it be claimed that the atonement was a general sacrifice for sin, then it must follow that no one is condemned for sin; but since "All unrighteousness is sin," (1 John v. 17,) and all sin being atoned for, the unavoidable result is the absurdity of condemnation for righteousness, as the only ground on which any are lost. This conclusion is too evidently false to need argument. While the cities of the plain bear record of the terrible judgment of God, there is no room for a question with reference to the fact attested in their everlasting ruin, as stated Jude 7. The other passages which trouble our "Inquirer" are probably explained in the same manner as those specified. If he desires it, we will cheerfully give him such views as we have on any other portions of the Scriptures which may seem to disprove the doctrine of the gospel.

"If the Old Baptists are right, why do they not prosper more?" "Why does not their preaching accomplish more, and why have they diminished since the division?" In answer to these questions, our "Inquirer" would do well to consult the inspired record. If Elijah was right, why was he alone left as the victim of his persecutors? Why had the host of Israel dwindled down to this lone prophet? Yet even then the Lord had reserved to himself seven thousand men who had not worshiped Baal. If the visible number of the Old Baptists now were multiplied by the same proportion of hidden ones, perhaps "Inquirer" might not be so troubled about their number. Once, when Pilate would have released Jesus, the multitude cried unanimously, "Crucify him!" Were the many then right? Where is the Scriptural authority for testing the truth of the doctrine of Christ by its popularity? The prosperity of the church does not depend upon the friendship of the world. To the view

of human reason, Gideon's army was greatly reduced when but three hundred remained of his thirty-two thousand men; yet the power of God gave victory to this very small remnant. In the hour and the power of darkness all his disciples forsook our Lord and fled, yet his own arm brought the victory to him. Even the natural mind of the called ministers of the gospel of our Lord may often suggest the unbelieving question, What has our preaching accomplished? And they can see no results of their labor. Yet they have accomplished, through the grace given them of God, more than all the popular combined hosts of antichristian organizations can ever do. They have proclaimed the truth as it is in Jesus, to the comfort and strengthening of the afflicted people of God; and in so doing they have obeyed the word of the Lord. This never can be done by all the hosts of opposers of the truth. In replying to the last question, it is well to observe that we by no means concede that even in numbers the Old Baptists have "diminished since the division." While, as in the apostles' days, they have been scattered abroad, they have still proclaimed salvation by grace alone, in every land where they have been driven. The path and way of our God is in the great waters of his own unfathomable judgments. And as yet no answer has been found to the question which Balaam was compelled to ask, "Who can count the dust of Jacob, and the number of the fourth part of Israel?" Their enemies have been for many centuries exulting over their prospective extinction; yet, like the bush which Moses saw burning with fire, they are not consumed. Many have indeed turned back from professed fellowship with the church, of whom the words of John are doubtless true, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John ii. 19. "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. Still are the saints "a remnant," "an afflicted and poor people," whose only trust is in the name of the Lord; yet we are not certain that since the apostolic age they have at any time stood more firmly than now upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner.

As to why Old Baptists say, "We have no message for the sinner," if any Old Baptists say it, we must refer the inquiry to them. We have had a name among them more than forty years, and been laboring in the ministry over thirty years, and have never heard such an expression from any of them. On the contrary, they have always preached exclusively to sinners, and proclaimed the glad tidings of finished and complete salvation in Jesus Christ for sinners of

every nation, "even as many as the Lord our God shall call."—Acts ii. 39. But we hope never to hear our brethren tell sinners to give themselves or others eternal life by the knowledge of God and Jesus Christ whom he has sent. The truth of salvation by the sovereign grace of God is preached everywhere, as the Lord gives ability, by the ministers of Christ. They that gladly receive this message, give evidence that the love of God dwells in them. They that hate this truth, show no signs that they are born of his Spirit. Thus the testimony of the gospel decides between the living and the dead, and the secrets of each heart are made manifest.

If it be the will of God, we pray that our "Inquirer," and all who groan under the oppressive captivity of Babylon, may be delivered, and translated into the glorious liberty of the children of God, and with all the ransomed of the Lord sing to the praise of redeeming grace in their own land.

PROTEST.

In the SIGNS for November 15th, on page 262, the notice of the constitution of a church in Maryville, Missouri, has elicited a protest from the Three Forks of Nodaway Church, over the official signature of Elder R. M. Simmons, pastor, Thomas Shearer, Clerk, Isaac Thurston and Samuel F. Guthrie, Deacons, and brethren John Shearer and M. J. Moffitt. The protest charges that the new organization was irregularly constituted, and is disorderly, specifying the points of alleged departure from gospel order. Justice requires that their protest should be reported to our readers, who have seen the notice of the constitution; but we must be excused from publishing the protest in full, as it could be of no interest to our readers outside of the few who already know of the discord. Had we known that there was any such trouble involved, the notice of the constitution would not have been published. Without omniscience, we cannot guard against the insertion of such reports. If any in our fellowship are aggrieved, it is but just that they should have the privilege of so stating. Discussion of the subject further in our columns could not be productive of any good. Had we wisdom to decide the matter correctly, our decision would have no weight with the parties in the wrong. Once more, we entreat brethren to remember that they can never promote peace by scattering their grievances over the whole land through the SIGNS OF THE TIMES. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends."—Proverbs xvii. 9.

CLOSE OF VOLUME FIFTY.

With this number the SIGNS OF THE TIMES makes our patrons its last visit for the year 1882, and completes the fiftieth volume of its publication. Beyond our expectation, and above the highest anticipation we had

dared to indulge, has the blessing of our God abounded toward us in the labors of the closing year. Not only have our patrons generously sustained us by their pecuniary aid, but freely have they cheered us with their expressions of sympathy and appreciation. Only they who have learned by personal experience, can know the value of such assurances in reviving the heart when sinking in despondency. Overwhelmed with conscious insufficiency for the great work of proclaiming and defending the glorious gospel of the grace of God, and ready to falter in view of the formidable enemies without and within, against which we are called to contend, these words of encouragement from the dear saints, whose fellowship and love is inexpressibly sweet to us, have strengthened us when ready to faint. He alone who sees the heart can know our gratitude to those who have given us such comfort and material aid. But beyond this brotherly kindness, our grateful thought looks up to the Giver of every good, with unspeakable adoration for the manifestation of his Holy Spirit in the fellowship by which this unity of heart is produced. May all who love our precious Redeemer be led evermore by that Spirit!

As this closes the first half-century of our publication, we have reason to say, with reverential gratitude, "Hitherto hath the Lord helped us!" Well may we adore his never-failing grace for his providential goodness and the care for his afflicted and poor people, by which we have been favored so long to enjoy the privilege of such an extensive correspondence; and that especially within the closing year such harmony has characterized the communications with which we have been favored. Truly has the psalmist sung, "Great peace have they which love thy law: and nothing shall offend them."—Psalm cxix. 165. Such peace can only come from the blessing which the Lord commanded upon the mountains of Zion; and it unquestionably exhibits that life forevermore abides in those who thus dwell together in unity. If ever strife and personal bickerings shall supersede this peace in the intercourse of the saints, may God forbid that our paper shall have any part in the discord, or in telling our enemies of such shameful departure from the right way of the Lord. Rather than thus bring grief to Zion and joy to Babylon, let us and our paper be lost in oblivion.

In the future, as in the past, the SIGNS OF THE TIMES will be unwaveringly devoted to the defense of the doctrine to which it was pledged in its original prospectus, and for which it has for half a century contended with the ability which God has given. Recognizing no other test but the inspired standard, WITH NO TRUTH TO SACRIFICE, AND ACCEPTING NO COMPROMISE WITH FALSEHOOD, we shall still, as the grace of God shall enable us, "Earnestly contend for the faith which was once delivered unto the saints," depending on the omnipotence of truth to overcome all oppo-

sition. In this work, the generous aid of our brethren in the past gives us confidence that they will continue to sustain us, both with their instructive and comforting communications, and with their patronage and influence. Relying alone on the grace of God for strength and guidance, and to give us favor with those who love the Lord Jesus in truth and sincerity, we purpose with the new year to commence the second half-century of the publication of the SIGNS OF THE TIMES.

Our terms for the next volume will be the same as formerly. With our large list of subscribers who are supplied gratuitously, being unable to pay, we cannot afford to offer inducements in the form of premiums for subscribers, preferring rather to make the SIGNS OF THE TIMES fully worth its cost to every patron who values gospel truth.

MARRIAGES.

By Eld. F. A. Chick, at the bride's residence in Baltimore, Md., on Thursday, Oct. 12, 1882, Mr. Wm. H. Benson and Miss Florence Ada Gladman, both of Baltimore City.

By the same, at the bride's residence, on Wednesday, Nov. 22, 1882, Mr. Samuel H. VanCleve, of New Jersey, and Miss Annie E. Biggs, youngest daughter of the late Judge Asa Biggs, of Norfolk, Va.

On Oct. 25, 1882, by Elder William J. Purington, at the residence of the bride's parents, Mr. William H. Yerkes and Miss Carrie H. Hogeland, both of Southampton, Pa.

Oct. 31, 1882, by the same, at the residence of James B. Fowler, Mr. John W. Hixson, of East Amwell, and Miss Eliza E. Stout, of Hopewell, both of N. J.

Oct. 31, 1882, by the same, at the residence of James B. Fowler, Mr. John A. Potter and Miss Sarah M. Fowler, both of New York City, N. Y.

Nov. 2, 1882, by the same, at the residence of Miss Martha Phillips, Mr. William Y. Johnson, of New York City, and Miss Kate Mile, of Hopewell, N. J.

Nov. 22, 1882, by the same, at the residence of the bride's parents, Mr. Charles Bond, of Northampton, and Miss Annie M. Duffield, of Southampton, both of Pennsylvania.

Nov. 29, 1882, by the same, at the residence of the bride's parents, Mr. David S. Hall, of Hillsboro, and Miss Lucretia Sheppard, of Hopewell, both of New Jersey.

OBITUARY NOTICES.

DIED—At the residence of J. M. Giles, (her brother-in-law), April 24, 1882, at nine o'clock, **Sallie A. King**, aged 28 years and 8 months. She was born August 12, 1853, in Christian Co., Ky., where she lived until 1870. Having lost her parents, she moved with her brother and sisters to Madisonville, Hopkins Co., Ky., and after a few months removed to Christian Co., where she remained until December, 1881, when she moved with her sister and brother to Montgomery, Tenn., about three miles from her old home; and from there she was called to go to a better land, in that sweet field beyond, where saints immortal reign. She was the idol of her household, and devoted to the family, and was beloved by all who knew her. She strove to favor all around her. Her deepest thoughts seemed to be in favor of the needy. She would deprive herself of pleasure to gratify others. When quite young she joined the Missionary Baptists, against her mother's wishes, who was an Old Baptist. After a few months she began to enjoy worldly pleasures, and was called a "backslider." Then she began to think she had taken the wrong step. She read her Bible more, and would go to every Old Baptist meeting in her power, and seemed to enjoy it more than all else. She had been

taking the SIGNS OF THE TIMES for nearly two years. She said during her first illness that she wished it was so that one of the dear Old Baptist preachers could come to our house and preach, for she did not think she would ever be able to go to hear one again. Her disease was dropsy and consumption; and she was confined to her bed over three months. She bore her sufferings with a great deal of patience, though she would often say, "O if I could only have more patience! I am lying here, trying to wait for my time to come to die." For she believed there was a time set or predestinated. She made all arrangements for the future, with the things of this world, and did it cheerfully. She was by nature cheerful hearted, and so amiable and good. None knew her but to love her. She leaves two sisters and three brothers, who deeply mourn their loss, which I sincerely believe is her eternal gain. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

A SISTER.

I AM requested to write a notice for insertion in the SIGNS, of the death of **Mrs. Sarah McPherson**, whose maiden name was Sarah Gillies. She was married by me to Mr. Wm. McPherson, on the 9th of August, 1881, and died on the 11th of August, 1882. My firm friend, and a friend to the Old Baptists, was a constant hearer of the truth, when circumstances permitted. She seemed to have a presentiment that she would not survive her trouble, and remarked to her friends that whether she lived or not, all would be right. Her babe was born, and all seemed to be hopeful; but she soon sank into the cold arms of death. Her little girl baby lived about twenty-four hours after its mother, and then breathed its last. Born to die. Both were laid in the same coffin and were buried in the family burying-ground on Sunday, the 13th of August, 1882. She leaves three sisters and four brothers, her husband, besides many other relatives, to mourn their loss; but their loss, we hope, is her gain. How many of our friends of truth and brothers and sisters in the church are we called to part with! It seems sad that one by one they are taken from us. We deeply feel our loss; but the Lord does all things well. May our bereaved friends, and all of us, have resignation to the will of heaven, and may the Lord be with them all, to keep them by his power, and bring them at last to his heavenly kingdom.

WM. POLLARD.

DIED—At his residence near Locktown, Hunterdon Co., N. J., Oct. 1, 1882, **William B. Sutton**, lacking one month and one day of being 58 years of age. He leaves a widow, six children and three sisters to mourn their loss. He was a devoted husband and a loving father, respected by all who knew him. Although he was not a member of the church on earth, yet we have reason to believe our loss is his eternal gain. About twenty-three years ago, he received that blessed hope that the Lord Jesus was revealed in him as his Savior. He was often heard repeating the words, "This world is poor from shore to shore." He is the third husband and father of the Sutton family who have died on the farm where he resided. It was first occupied by John, grandfather of the deceased, in 1776, and then by his father, Uriah, who died in 1849.

ALSO,

John Sutton, brother of William B., died Oct. 4, 1882, on an adjoining farm, in the 70th year of his age; he being the oldest of the family, and William the youngest.

A very singular coincidence, two brothers dying so near together.

William's funeral was attended on Wednesday, and John's on Saturday, of the same week.

John leaves a widow and nine children.

The writer of this notice endeavored as the Lord enabled him, to comfort the sorrowing friends, from Psalm xli. 10. "Be still and know that I am God: I will be exalted among the heathen; I will be exalted in the earth."

G. M. FETTER.

HOPWELL, N. J., Nov. 24, 1882.

DEAR BRETHREN BEEBE:—I have been requested by the family of the deceased to forward for publication a notice of the death of sister **Lucinda Winnett**, relict of the late Elder Adah Winnett, of the Redstone Association of Pennsylvania. Sister Winnett died at her home in Beallsville, Washington Co., Pa., Oct. 22, 1882. She was born in Washington Co., was seventy years of age, and had been a Primitive Baptist about thirty-two years. She had been an invalid for several years, and had manifested great fortitude and resignation to the divine will in her affliction. In her last sickness she seemed anxious at times for the approach of the hour of her final discharge. Sister Winnett was firm in her devotion to the doctrine and order of the gospel. She was blessed with a bright mind in the gospel, and loved dearly to talk of the things of the kingdom of our God. It was her custom, during my visits to Maple Creek Church, after the death of Eld. Winnett, to have a meeting at her home in Beallsville, and many precious seasons of this nature have we enjoyed there. I think it was at the last meeting held some time before her death that the last two verses of the eighth chapter of Romans were used as a text. The words seemed prophetic as applicable to her experience. Deacon F. K. Cooper, of the Maple Creek Church, was present, and spoke in prayer at the funeral. The deceased leaves three children to mourn their loss. May the sustaining grace of our God be realized by them. Within a brief period, they have been called to mourn the death of a dear father and mother, but the deceased have felt precious evidence that they are resting forever in the "long home" of the blessed. May the bereaved children be enabled by rich and reigning grace to follow the footsteps of the loved ones who have gone before, and receive a final and glorious entrance into the realms of unending rest.

Yours in fellowship,

WM. M. SMOOT.

OCCOQUAN, Va., Nov. 28, 1882.

YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the branch of the Otego Old School Baptist Church at Osborn Hollow, Broome Co., N. Y., on the 10th and 11th days of January, 1883, (Wednesday and Thursday), ten miles east of Binghamton, on the Albany & Susquehanna Railroad. Friends who come on the cars will be met at the depot. A general invitation is extended to all who love to hear the truth.

H. W. CATOR.

THERE will be a yearly or two days meeting in the Second Old School Baptist Church of Roxbury, on the first Saturday and Sunday in January, 1883, to commence at 10½ o'clock. A cordial invitation is given to brethren and sisters, ministers of our faith and order, and all lovers of the truth. Those expecting to come on the Ulster & Delaware Railroad, can take the afternoon train from Rondout, the day before the meeting, and stop off at Kelly's Corners, or at Halcottsville, or at Roxbury, and will be taken to the meeting. By order of the church,

I. HEWITT.

RECEIVED FOR THE CHURCH HISTORY.

A Louderback 2, John Shepherd 2, George Grimmett 2, James E. Dickinson 2, Eld David Fowley 2, Hannah Ward 2, Eld T. J. Aud 2, J. Q. Brinson 2, R. M. Simmons 2.—Total \$18.00.

CHURCH HISTORY NOTICE.

TO THE HOUSEHOLD OF FAITH:—From the liberal manner in which the subscribers have responded to my request, I am glad to be able to inform the brethren that, with the permission of providence, the publication of the Church History at no very distant date is now assured. Elder G. Beebe's Sons, Middletown, New York, our oldest publishing house in the United States, have the contract to publish the book. I hope that all the remaining subscribers, who have not yet remitted the amount of the subscription (two dollars per copy), will at an early day send on the proper amount, in postal order or registered letter, to the brethren Beebe, so that the latter may issue the whole edition of three thousand copies at one time.

Yours in love,

SYLVESTER HASSELL.

WILSON, N. C., Feb. 7, 1882.

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ON

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We have just finished printing in book form the stenographic report of the above debate between brother J. B. Hardy, of the Regular or Primitive Baptists, and Mr. Isham E. Wallace, of the Missionary Baptists. The book contains 360 pages the same size of the "Editorials" or "J. F. Johnson's Writings," together with the picture of each of the debaters, and will be mailed to any address, postage paid, on receipt of the following prices, viz:

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